

**THE**  
**HOLY**  
**BIBLE**

Containing Old Testament, New Testament and  
Deuterocanonical Books

**World English Bible**

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## **Translation Status**

The World English Bible is a work in progress. As of 27 Mar 2013: All Old Testament and New Testament books are essentially done EXCEPT for JEREMIAH, LAMENTATIONS, EZEKIEL, and DANIEL. Editing work continues on those books and the Apocrypha/Deuterocanon/Pseudepigrapha books, mostly in the form of slight updates to language and punctuation, but the meaning should be correct as those books read now. The companion Apocrypha/Deuterocanon of the World English Bible is mostly (except for Psalm 151) in a rough draft form, as an automated language update of portions of the Apocrypha from the Revised Version and portions from the "LXX2012: Septuagint in English 2012". New updates will be posted on <http://eBible.org/web/>, also accessible at <http://WorldEnglishBible.org>.

# **Preface to the World English Bible**

## **What is the Holy Bible?**

The Holy Bible is a collection of books and letters written by many people who were inspired by the Holy Spirit of God. These books tell us how we can be saved from the evil of this world and gain eternal life that is truly worth living. Although the Holy Bible contains rules of conduct, it is not just a rule book. It reveals God's heart—a Father's heart, full of love and compassion. The Holy Bible tells you what you need to know and believe to be saved from sin and evil and how to live a life that is truly worth living, no matter what your current circumstances may be.

The Holy Bible consists of two main sections: the Old Testament (including Psalms and Proverbs) and the New Testament (Matthew through Revelation). The Old Testament records God's interaction with mankind before He sent His son to redeem us, while recording prophesy predicting that coming. The New Testament tells us of God's Son and Anointed One, Jesus, and the wonderful salvation that He purchased for us.

The same Holy Spirit who inspired the Holy Bible is living among us today, and He is happy to help you understand what He intended as you study His Word. Just ask Him, and He is more than happy to help you apply His message to your life.

The Old Testament was originally written mostly in Hebrew. The New Testament was originally written mostly in the common street Greek (not the formal Greek used for official legal matters). The Holy Bible is translated into many languages, and being translated into many more, so that everyone may have an opportunity to hear the Good News about Jesus Christ.

## **Why was the World English Bible translated?**

There are already many good translations of the Holy Bible into contemporary English. Unfortunately, almost all of them are restricted by copyright and copyright holder policy. This restricts publication and republication of God's Word in many ways, such as in downloadable files on the Internet, use of extensive quotations in books, etc. The World English Bible was commissioned by God in response to prayer about this subject.

Because the World English Bible is in the Public Domain (not copyrighted), it can be freely copied, distributed, and redistributed without any payment of royalties. You don't even have to ask permission to do so. You may publish the whole World English Bible in book form, bind it in leather and sell it. You may incorporate it into your Bible study software. You may make and distribute audio recordings of it. You may broadcast it. All you have to do is maintain the integrity of God's Word before God, and reserve the name "World English Bible" for faithful copies of this translation.

### **How was the World English Bible translated?**

The World English Bible is an update of the American Standard Version (ASV) of the Holy Bible, published in 1901. A custom computer program updated the archaic words and word forms to contemporary equivalents, and then a team of volunteers proofread and updated the grammar. The New Testament was updated to conform to the Majority Text reconstruction of the original Greek manuscripts, thus taking advantage of the superior access to manuscripts that we have now compared to when the original ASV was translated.

### **What is different about the World English Bible?**

The style of the World English Bible, while fairly literally translated, is in informal, spoken English. The World English Bible is designed to sound good and be accurate when read aloud. It is not formal in its language, just as the original Greek of the New Testament was not formal. The WEB uses contractions rather freely.

The World English Bible doesn't capitalize pronouns pertaining to God. The original manuscripts made no such distinction. Hebrew has no such thing as upper and lower case, and the original Greek manuscripts were written in all upper case letters. Attempting to add in such a distinction raises some difficulties in translating dual-meaning Scriptures such as the coronation psalms.

The World English Bible main edition translates God's Proper Name in the Old Testament as "Yahweh." The Messianic Edition and the British Edition of the World English Bible translates the same name as "LORD" (all capital letters), or when used with "Lord" (mixed case, translated from "Adonai",) GOD. There are solid translational arguments for both traditions.

Because World English Bible uses the Majority Text as the basis for the New Testament, you may notice the following differences in comparing the WEB to other translations:

The order of Matthew 23:13 and 14 is reversed in some translations.

Luke 17:36 and Acts 15:34, which are not found in the majority of the Greek Manuscripts (and are relegated to footnotes in the WEB) may be included in some other translations.

Romans 14:24-26 in the WEB may appear as Romans 16:25-27 in other translations.

1 John 5:7-8 contains an addition in some translations, including the KJV. Erasmus admitted adding this text to his published Greek New Testament, even though he could at first find no Greek manuscript support for it, because he was being pressured by men to do so, and because he didn't see any doctrinal harm in it. Lots of things not written by John in this letter are true, but we decline to add them to what the Holy Spirit inspired through John.

With all of the above and some other places where lack of clarity in the original manuscripts has led to multiple possible readings, significant variants are listed in footnotes. The reading that in our prayerful judgment is best is in the main text. Overall, the World English Bible isn't very much different than several other good contemporary English translations of the Holy Bible. The message of Salvation through Jesus Christ is still the same. The point of this translation was not to be very different (except for legal status), but to update the ASV for readability while retaining or improving the accuracy of that well-respected translation and retaining the public domain status of the ASV.

### **Does the World English Bible include the Apocrypha?**

The World English Bible is an ecumenical project that includes books included in Bibles in many denominations. The main 66 books of the Old and New Testaments are recognized as Scripture by all true Christians. There are also books considered to be part of, depending on which book and who you ask, Deuterocanon, Apocrypha, and Pseudepigrapha.

The following books and parts of books are recognized as Deuterocanonical Scripture by the Roman Catholic, Greek, and Russian Orthodox Churches: Tobit, Judith, Esther from the Greek Septuagint, The Wisdom of Solomon, Ecclesiasticus or the Wisdom of Jesus Son of Sirach, Baruch, The Letter of Jeremiah (sometimes included as chapter 6 of Baruch), Daniel from the Greek Septuagint (including the Prayer of Azariah and the Song of the Three Jews, Susanna, and Bel and the Dragon), 1 Maccabees, 2 Maccabees. If you count the Greek Esther as one book and the extra parts of Daniel found in the Greek but not the Hebrew Old Testament as separate books, that makes a total of 88 books in the Roman Catholic Bible.

The following books are recognized as Deuterocanonical Scripture by the Greek and Russian Orthodox Churches, but not the Roman Catholic Church: 1 Esdras, The Prayer of Manasseh, Psalm 151, and 3 Maccabees. Note that 1 Esdras and the Prayer of Manasseh are also in an appendix to the Latin Vulgate Bible.

The Slavonic Bible includes 2 Esdras, but calls it 3 Esdras. This same book is in the Appendix to the Latin Vulgate as 4 Esdras.

An appendix to the Greek Septuagint contains 4 Maccabees. It is included for its historical value.

The World English Bible: Messianic Edition and World English Bible British Messianic Edition do not include any of the Apocryphal books, since they are not considered Scripture in the Hebrew tradition.

Among Christian denominations, opinions vary widely on these books, as do the collective names they give them. Many regard them as useful in gaining additional understanding of the Old and New Testaments and the hand of God in history, even if they don't give them the same status as the 66 books of the Old and New Testaments.

### **More Information**

For answers to frequently asked questions about the World English Bible, please visit [WorldEnglishBible.org](http://WorldEnglishBible.org).

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## *The First Book of Moses,*

### **Commonly Called**

## **Genesis**

### **1**

<sup>1</sup> In the beginning, God<sup>a</sup> created the heavens and the earth. <sup>2</sup> The earth was formless and empty. Darkness was on the surface of the deep and God's Spirit was hovering over the surface of the waters.

<sup>3</sup> God said, "Let there be light," and there was light. <sup>4</sup> God saw the light, and saw that it was good. God divided the light from the darkness. <sup>5</sup> God called the light "day", and the darkness he called "night". There was evening and there was morning, the first day.

<sup>6</sup> God said, "Let there be an expanse in the middle of the waters, and let it divide the waters from the waters." <sup>7</sup> God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. <sup>8</sup> God called the expanse "sky". There was evening and there was morning, a second day.

<sup>9</sup> God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear"; and it was so. <sup>10</sup> God called the dry land "earth", and the gathering together of the waters he called "seas". God saw that it was good. <sup>11</sup> God said, "Let the earth yield grass, herbs yielding seeds, and fruit trees bearing fruit after their kind, with their seeds in it, on the earth"; and it was so. <sup>12</sup> The earth yielded

grass, herbs yielding seed after their kind, and trees bearing fruit, with their seeds in it, after their kind; and God saw that it was good. <sup>13</sup> There was evening and there was morning, a third day.

<sup>14</sup> God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs to mark seasons, days, and years; <sup>15</sup> and let them be for lights in the expanse of sky to give light on the earth"; and it was so. <sup>16</sup> God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. <sup>17</sup> God set them in the expanse of sky to give light to the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. <sup>19</sup> There was evening and there was morning, a fourth day.

<sup>20</sup> God said, "Let the waters abound with living creatures, and let birds fly above the earth in the open expanse of sky." <sup>21</sup> God created the large sea creatures and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good. <sup>22</sup> God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." <sup>23</sup> There was evening and there was morning, a fifth day.

<sup>a</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

<sup>24</sup> God said, “Let the earth produce living creatures after their kind, livestock, creeping things, and animals of the earth after their kind”; and it was so. <sup>25</sup> God made the animals of the earth after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind. God saw that it was good.

<sup>26</sup> God said, “Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth.” <sup>27</sup> God created man in his own image. In God’s image he created him; male and female he created them. <sup>28</sup> God blessed them. God said to them, “Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth.” <sup>29</sup> God said, “Behold,<sup>b</sup> I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food. <sup>30</sup> To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food;” and it was so.

<sup>31</sup> God saw everything that he had made, and, behold, it was very good. There was evening and there was morning, a sixth day.

## 2

<sup>1</sup> The heavens, the earth, and all their vast array were finished. <sup>2</sup> On the seventh day God finished his work which he had done;

and he rested on the seventh day from all his work which he had done. <sup>3</sup> God blessed the seventh day, and made it holy, because he rested in it from all his work of creation which he had done.

<sup>4</sup> This is the history of the generations of the heavens and of the earth when they were created, in the day that Yahweh<sup>c</sup> God made the earth and the heavens. <sup>5</sup> No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Yahweh God had not caused it to rain on the earth. There was not a man to till the ground, <sup>6</sup> but a mist went up from the earth, and watered the whole surface of the ground. <sup>7</sup> Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. <sup>8</sup> Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed. <sup>9</sup> Out of the ground Yahweh God made every tree to grow that is pleasant to the sight, and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil. <sup>10</sup> A river went out of Eden to water the garden; and from there it was parted, and became the source of four rivers. <sup>11</sup> The name of the first is Pishon: it flows through the whole land of Havilah, where there is gold; <sup>12</sup> and the gold of that land is good. Bdelium<sup>d</sup> and onyx stone are also there. <sup>13</sup> The name of the second river is Gihon. It is the same river that flows through the whole land of Cush. <sup>14</sup> The name of the third river is Hiddekel. This is the one which flows in front of Assyria. The fourth river is the Euphrates. <sup>15</sup> Yahweh God took the man,

<sup>b</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>c</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>d</sup> or, aromatic resin

and put him into the garden of Eden to cultivate and keep it. <sup>16</sup> Yahweh God commanded the man, saying, “You may freely eat of every tree of the garden; <sup>17</sup> but you shall not eat of the tree of the knowledge of good and evil; for in the day that you eat of it, you will surely die.”

<sup>18</sup> Yahweh God said, “It is not good for the man to be alone. I will make him a helper comparable to<sup>e</sup> him.” <sup>19</sup> Out of the ground Yahweh God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature became its name. <sup>20</sup> The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper comparable to him. <sup>21</sup> Yahweh God caused the man to fall into a deep sleep. As the man slept, he took one of his ribs, and closed up the flesh in its place. <sup>22</sup> Yahweh God made a woman from the rib which had taken from the man, and brought her to the man. <sup>23</sup> The man said, “This is now bone of my bones, and flesh of my flesh. She will be called ‘woman,’ because she was taken out of Man.” <sup>24</sup> Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. <sup>25</sup> The man and his wife were both naked, and they were not ashamed.

### 3

<sup>1</sup> Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, “Has God really said, ‘You shall not eat of any tree of the garden?’”

<sup>2</sup> The woman said to the serpent, “We may eat fruit from the trees of the garden, <sup>3</sup> but not the fruit of the tree which is in the middle of the garden. God has said, ‘You shall not eat of it. You shall not touch it, lest you die.’”

<sup>4</sup> The serpent said to the woman, “You won’t surely die, <sup>5</sup> for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup> When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate; and she gave some to her husband with her, and he ate it, too. <sup>7</sup> Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for themselves. <sup>8</sup> They heard Yahweh God’s voice walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

<sup>9</sup> Yahweh God called to the man, and said to him, “Where are you?”

<sup>10</sup> The man said, “I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.”

<sup>11</sup> God said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

<sup>12</sup> The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it.”

<sup>13</sup> Yahweh God said to the woman, “What have you done?”

The woman said, “The serpent deceived me, and I ate.”

<sup>e</sup> or, suitable for, or appropriate for.

14 Yahweh God said to the serpent,  
 “Because you have done this,  
 you are cursed above all livestock,  
 and above every animal of the field.  
 You shall go on your belly  
 and you shall eat dust all the days  
 of your life.

15 I will put hostility between you and  
 the woman,  
 and between your offspring and her  
 offspring.  
 He will bruise your head,  
 and you will bruise his heel.”

16 To the woman he said,  
 “I will greatly multiply your pain in  
 childbirth.  
 In pain you will bear children.  
 Your desire will be for your husband,  
 and he will rule over you.”

17 To Adam he said,  
 “Because you have listened to your  
 wife’s voice,  
 and ate from the tree,  
 about which I commanded you,  
 saying, ‘You shall not eat of  
 it,’  
 the ground is cursed for your sake.  
 You will eat from it with much labor all  
 the days of your life.

18 It will yield thorns and thistles to  
 you;  
 and you will eat the herb of the  
 field.

19 By the sweat of your face will you eat  
 bread until you return to the  
 ground,  
 for out of it you were taken.  
 For you are dust,  
 and to dust you shall return.”

20 The man called his wife Eve because  
 she would be the mother of all the living. 21  
 Yahweh God made coats of animal skins  
 for Adam and for his wife, and clothed  
 them.

22 Yahweh God said, “Behold, the man  
 has become like one of us, knowing good  
 and evil. Now, lest he reach out his hand,  
 and also take of the tree of life, and eat, and  
 live forever...” 23 Therefore Yahweh God  
 sent him out from the garden of Eden, to  
 till the ground from which he was taken. 24  
 So he drove out the man; and he placed  
 cherubim<sup>f</sup> at the east of the garden of Eden,  
 and a flaming sword which turned every  
 way, to guard the way to the tree of life.

## 4

1 The man knew<sup>g</sup> Eve his wife. She  
 conceived,<sup>h</sup> and gave birth to Cain, and  
 said, “I have gotten a man with Yahweh’s  
 help.” 2 Again she gave birth, to Cain’s  
 brother Abel. Abel was a keeper of sheep,  
 but Cain was a tiller of the ground. 3 As  
 time passed, Cain brought an offering to  
 Yahweh from the fruit of the ground. 4  
 Abel also brought some of the firstborn of  
 his flock and of its fat. Yahweh respected  
 Abel and his offering, 5 but he didn’t  
 respect Cain and his offering. Cain was  
 very angry, and the expression on his face  
 fell. 6 Yahweh said to Cain, “Why are you  
 angry? Why has the expression of your  
 face fallen? 7 If you do well, won’t it be  
 lifted up? If you don’t do well, sin crouches  
 at the door. Its desire is for you, but you are  
 to rule over it.” 8 Cain said to Abel, his  
 brother, “Let’s go into the field.” While

<sup>f</sup> cherubim are powerful angelic creatures, messengers of God with wings. See Ezekiel 10. <sup>g</sup> or, lay with, or, had relations with

<sup>h</sup> or, became pregnant

they were in the field, Cain rose up against Abel, his brother, and killed him.

<sup>9</sup> Yahweh said to Cain, “Where is Abel, your brother?”

He said, “I don’t know. Am I my brother’s keeper?”

<sup>10</sup> Yahweh said, “What have you done? The voice of your brother’s blood cries to me from the ground. <sup>11</sup> Now you are cursed because of the ground, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup> From now on, when you till the ground, it won’t yield its strength to you. You will be a fugitive and a wanderer in the earth.”

<sup>13</sup> Cain said to Yahweh, “My punishment is greater than I can bear. <sup>14</sup> Behold, you have driven me out today from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. Whoever finds me will kill me.”

<sup>15</sup> Yahweh said to him, “Therefore whoever slays Cain, vengeance will be taken on him sevenfold.” Yahweh appointed a sign for Cain, so that anyone finding him would not strike him.

<sup>16</sup> Cain left Yahweh’s presence, and lived in the land of Nod, east of Eden. <sup>17</sup> Cain knew his wife. She conceived, and gave birth to Enoch. He built a city, and called the name of the city, after the name of his son, Enoch. <sup>18</sup> To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. <sup>19</sup> Lamech took two wives: the name of the first one was Adah, and the name of the second one was Zillah. <sup>20</sup> Adah gave birth to Jabal, who was the father of those who

dwell in tents and have livestock. <sup>21</sup> His brother’s name was Jubal, who was the father of all who handle the harp and pipe.

<sup>22</sup> Zillah also gave birth to Tubal Cain, the forger of every cutting instrument of brass and iron. Tubal Cain’s sister was Naamah.

<sup>23</sup> Lamech said to his wives,

“Adah and Zillah, hear my voice.

You wives of Lamech, listen to my speech,

for I have slain a man for wounding me, a young man for bruising me.

<sup>24</sup> If Cain will be avenged seven times, truly Lamech seventy-seven times.”

<sup>25</sup> Adam knew his wife again. She gave birth to a son, and named him Seth, saying, “for God has given me another child instead of Abel, for Cain killed him.” <sup>26</sup> A son was also born to Seth, and he named him Enosh. At that time men began to call on Yahweh’s name.

## 5

<sup>1</sup> This is the book of the generations of Adam. In the day that God created man, he made him in God’s likeness. <sup>2</sup> He created them male and female, and blessed them. On the day they were created, he named them “Adam”.<sup>i</sup> <sup>3</sup> Adam lived one hundred thirty years, and became the father of a son in his own likeness, after his image, and named him Seth. <sup>4</sup> The days of Adam after he became the father of Seth were eight hundred years, and he became the father of other sons and daughters. <sup>5</sup> All the days that Adam lived were nine hundred thirty years, then he died.

<sup>6</sup> Seth lived one hundred five years, then became the father of Enosh. <sup>7</sup> Seth lived after he became the father of Enosh eight

<sup>i</sup> “Adam” and “Man” are spelled with the exact same consonants in Hebrew, so this can be correctly translated either way.

hundred seven years, and became the father of other sons and daughters. <sup>8</sup> All of the days of Seth were nine hundred twelve years, then he died.

<sup>9</sup> Enosh lived ninety years, and became the father of Kenan. <sup>10</sup> Enosh lived after he became the father of Kenan, eight hundred fifteen years, and became the father of other sons and daughters. <sup>11</sup> All of the days of Enosh were nine hundred five years, then he died.

<sup>12</sup> Kenan lived seventy years, then became the father of Mahalalel. <sup>13</sup> Kenan lived after he became the father of Mahalalel eight hundred forty years, and became the father of other sons and daughters <sup>14</sup> and all of the days of Kenan were nine hundred ten years, then he died.

<sup>15</sup> Mahalalel lived sixty-five years, then became the father of Jared. <sup>16</sup> Mahalalel lived after he became the father of Jared eight hundred thirty years, and became the father of other sons and daughters. <sup>17</sup> All of the days of Mahalalel were eight hundred ninety-five years, then he died.

<sup>18</sup> Jared lived one hundred sixty-two years, then became the father of Enoch. <sup>19</sup> Jared lived after he became the father of Enoch eight hundred years, and became the father of other sons and daughters. <sup>20</sup> All of the days of Jared were nine hundred sixty-two years, then he died.

<sup>21</sup> Enoch lived sixty-five years, then became the father of Methuselah. <sup>22</sup> After Methuselah's birth, Enoch walked with God for three hundred years, and became the father of more sons and daughters. <sup>23</sup> All the days of Enoch were three hundred sixty-five years. <sup>24</sup> Enoch walked with

God, and he was not found, for God took him.

<sup>25</sup> Methuselah lived one hundred eighty-seven years, then became the father of Lamech. <sup>26</sup> Methuselah lived after he became the father of Lamech seven hundred eighty-two years, and became the father of other sons and daughters. <sup>27</sup> All the days of Methuselah were nine hundred sixty-nine years, then he died.

<sup>28</sup> Lamech lived one hundred eighty-two years, then became the father of a son. <sup>29</sup> He named him Noah, saying, "This one will comfort us in our work and in the toil of our hands, caused by the ground which Yahweh has cursed." <sup>30</sup> Lamech lived after he became the father of Noah five hundred ninety-five years, and became the father of other sons and daughters. <sup>31</sup> All the days of Lamech were seven hundred seventy-seven years, then he died.

<sup>32</sup> Noah was five hundred years old, then Noah became the father of Shem, Ham, and Japheth.

## 6

<sup>1</sup> When men began to multiply on the surface of the ground, and daughters were born to them, <sup>2</sup> God's sons saw that men's daughters were beautiful, and they took any that they wanted for themselves as wives. <sup>3</sup> Yahweh said, "My Spirit will not strive with man forever, because he also is flesh; so his days will be one hundred twenty years." <sup>4</sup> The Nephilim<sup>j</sup> were in the earth in those days, and also after that, when God's sons came in to men's daughters and had children with them. Those were the mighty men who were of old, men of renown.

<sup>j</sup> or, giants

<sup>5</sup> Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of man's heart was continually only evil. <sup>6</sup> Yahweh was sorry that he had made man on the earth, and it grieved him in his heart. <sup>7</sup> Yahweh said, "I will destroy man whom I have created from the surface of the ground—man, along with animals, creeping things, and birds of the sky—for I am sorry that I have made them." <sup>8</sup> But Noah found favor in Yahweh's eyes.

<sup>9</sup> This is the history of the generations of Noah: Noah was a righteous man, blameless among the people of his time. Noah walked with God. <sup>10</sup> Noah became the father of three sons: Shem, Ham, and Japheth. <sup>11</sup> The earth was corrupt before God, and the earth was filled with violence. <sup>12</sup> God saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth.

<sup>13</sup> God said to Noah, "I will bring an end to all flesh, for the earth is filled with violence through them. Behold, I will destroy them and the earth. <sup>14</sup> Make a ship of gopher wood. You shall make rooms in the ship, and shall seal it inside and outside with pitch. <sup>15</sup> This is how you shall make it. The length of the ship shall be three hundred cubits,<sup>k</sup> its width fifty cubits, and its height thirty cubits. <sup>16</sup> You shall make a roof in the ship, and you shall finish it to a cubit upward. You shall set the door of the ship in its side. You shall make it with lower, second, and third levels. <sup>17</sup> I, even I, do bring the flood of waters on this earth, to destroy all flesh having the breath of life from under the sky. Everything that is in

the earth will die. <sup>18</sup> But I will establish my covenant with you. You shall come into the ship, you, your sons, your wife, and your sons' wives with you. <sup>19</sup> Of every living thing of all flesh, you shall bring two of every sort into the ship, to keep them alive with you. They shall be male and female. <sup>20</sup> Of the birds after their kind, of the livestock after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you, to keep them alive. <sup>21</sup> Take with you of all food that is eaten, and gather it to yourself; and it will be for food for you, and for them." <sup>22</sup> Thus Noah did. He did all that God commanded him.

## 7

<sup>1</sup> Yahweh said to Noah, "Come with all of your household into the ship, for I have seen your righteousness before me in this generation. <sup>2</sup> You shall take seven pairs of every clean animal with you, the male and his female. Of the animals that are not clean, take two, the male and his female. <sup>3</sup> Also of the birds of the sky, seven and seven, male and female, to keep seed alive on the surface of all the earth. <sup>4</sup> In seven days, I will cause it to rain on the earth for forty days and forty nights. Every living thing that I have made, I will destroy from the surface of the ground."

<sup>5</sup> Noah did everything that Yahweh commanded him.

<sup>6</sup> Noah was six hundred years old when the flood of waters came on the earth. <sup>7</sup> Noah went into the ship with his sons, his wife, and his sons' wives, because of the floodwaters. <sup>8</sup> Clean animals, unclean animals, birds, and everything that creeps

<sup>k</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

on the ground <sup>9</sup> went by pairs to Noah into the ship, male and female, as God commanded Noah. <sup>10</sup> After the seven days, the floodwaters came on the earth. <sup>11</sup> In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep were burst open, and the sky's windows were opened. <sup>12</sup> It rained on the earth forty days and forty nights.

<sup>13</sup> In the same day Noah, and Shem, Ham, and Japheth—the sons of Noah—and Noah's wife and the three wives of his sons with them, entered into the ship— <sup>14</sup> they, and every animal after its kind, all the livestock after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. <sup>15</sup> Pairs from all flesh with the breath of life in them went to Noah into the ship. <sup>16</sup> Those who went in, went in male and female of all flesh, as God commanded him; then Yahweh shut him in. <sup>17</sup> The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth. <sup>18</sup> The waters rose, and increased greatly on the earth; and the ship floated on the surface of the waters. <sup>19</sup> The waters rose very high on the earth. All the high mountains that were under the whole sky were covered. <sup>20</sup> The waters rose fifteen cubits<sup>1</sup> higher, and the mountains were covered. <sup>21</sup> All flesh died that moved on the earth, including birds, livestock, animals, every creeping thing that creeps on the earth, and every man. <sup>22</sup> All on the dry land, in whose nostrils was the breath of the spirit of life, died. <sup>23</sup>

Every living thing was destroyed that was on the surface of the ground, including man, livestock, creeping things, and birds of the sky. They were destroyed from the earth. Only Noah was left, and those who were with him in the ship. <sup>24</sup> The waters flooded the earth one hundred fifty days.

## 8

<sup>1</sup> God remembered Noah, all the animals, and all the livestock that were with him in the ship; and God made a wind to pass over the earth. The waters subsided. <sup>2</sup> The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained. <sup>3</sup> The waters continually receded from the earth. After the end of one hundred fifty days the waters decreased. <sup>4</sup> The ship rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains. <sup>5</sup> The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were visible.

<sup>6</sup> At the end of forty days, Noah opened the window of the ship which he had made, <sup>7</sup> and he sent out a raven. It went back and forth, until the waters were dried up from the earth. <sup>8</sup> He himself sent out a dove to see if the waters were abated from the surface of the ground, <sup>9</sup> but the dove found no place to rest her foot, and she returned to him into the ship, for the waters were on the surface of the whole earth. He put out his hand, and took her, and brought her to him into the ship. <sup>10</sup> He waited yet another seven days; and again he sent the dove out of the ship. <sup>11</sup> The dove came back to him at evening and, behold, in her mouth was a

<sup>1</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

freshly plucked olive leaf. So Noah knew that the waters were abated from the earth.

<sup>12</sup> He waited yet another seven days, and sent out the dove; and she didn't return to him anymore.

<sup>13</sup> In the six hundred first year, in the first month, the first day of the month, the waters were dried up from the earth. Noah removed the covering of the ship, and looked. He saw that the surface of the ground was dried. <sup>14</sup> In the second month, on the twenty-seventh day of the month, the earth was dry.

<sup>15</sup> God spoke to Noah, saying, <sup>16</sup> "Go out of the ship, you, and your wife, and your sons, and your sons' wives with you. <sup>17</sup> Bring out with you every living thing that is with you of all flesh, including birds, livestock, and every creeping thing that creeps on the earth, that they may breed abundantly in the earth, and be fruitful, and multiply on the earth."

<sup>18</sup> Noah went out, with his sons, his wife, and his sons' wives with him. <sup>19</sup> Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went out of the ship.

<sup>20</sup> Noah built an altar to Yahweh, and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. <sup>21</sup> Yahweh smelled the pleasant aroma. Yahweh said in his heart, "I will not again curse the ground any more for man's sake because the imagination of man's heart is evil from his youth. I will never again strike every living thing, as I have done. <sup>22</sup> While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night will not cease."

## 9

<sup>1</sup> God blessed Noah and his sons, and said to them, "Be fruitful, and multiply, and replenish the earth. <sup>2</sup> The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that moves along the ground, and all the fish of the sea, are delivered into your hand. <sup>3</sup> Every moving thing that lives will be food for you. As I gave you the green herb, I have given everything to you.

<sup>4</sup> But flesh with its life, that is, its blood, you shall not eat. <sup>5</sup> I will surely require your blood of your lives; at the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the life of man. <sup>6</sup> Whoever sheds man's blood, his blood will be shed by man, for God made man in his own image. <sup>7</sup> Be fruitful and multiply. Increase abundantly in the earth, and multiply in it."

<sup>8</sup> God spoke to Noah and to his sons with him, saying, <sup>9</sup> "As for me, behold, I establish my covenant with you, and with your offspring after you, <sup>10</sup> and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. <sup>11</sup> I will establish my covenant with you: All flesh will not be cut off any more by the waters of the flood. There will never again be a flood to destroy the earth." <sup>12</sup> God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: <sup>13</sup> I set my rainbow in the cloud, and it will be a sign of a covenant between me and the

earth. <sup>14</sup> When I bring a cloud over the earth, that the rainbow will be seen in the cloud, <sup>15</sup> and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. <sup>16</sup> The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” <sup>17</sup> God said to Noah, “This is the token of the covenant which I have established between me and all flesh that is on the earth.”

<sup>18</sup> The sons of Noah who went out from the ship were Shem, Ham, and Japheth. Ham is the father of Canaan. <sup>19</sup> These three were the sons of Noah, and from these, the whole earth was populated.

<sup>20</sup> Noah began to be a farmer, and planted a vineyard. <sup>21</sup> He drank of the wine and got drunk. He was uncovered within his tent. <sup>22</sup> Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup> Shem and Japheth took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn't see their father's nakedness. <sup>24</sup> Noah awoke from his wine, and knew what his youngest son had done to him. <sup>25</sup> He said,

“Canaan is cursed.

He will be a servant of servants to his brothers.”

<sup>26</sup> He said,

“Blessed be Yahweh, the God of Shem. Let Canaan be his servant.

<sup>27</sup> May God enlarge Japheth.

Let him dwell in the tents of Shem.

Let Canaan be his servant.”

<sup>28</sup> Noah lived three hundred fifty years after the flood. <sup>29</sup> All the days of Noah were nine hundred fifty years, and then he died.

## 10

<sup>1</sup> Now this is the history of the generations of the sons of Noah and of Shem, Ham, and Japheth. Sons were born to them after the flood.

<sup>2</sup> The sons of Japheth were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup> The sons of Gomer were: Ashkenaz, Riphath, and Togarmah. <sup>4</sup> The sons of Javan were: Elishah, Tarshish, Kittim, and Dodanim. <sup>5</sup> Of these were the islands of the nations divided in their lands, everyone after his language, after their families, in their nations.

<sup>6</sup> The sons of Ham were: Cush, Mizraim, Put, and Canaan. <sup>7</sup> The sons of Cush were: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were: Sheba and Dedan. <sup>8</sup> Cush became the father of Nimrod. He began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before Yahweh. Therefore it is said, “like Nimrod, a mighty hunter before Yahweh”. <sup>10</sup> The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup> Out of that land he went into Assyria, and built Nineveh, Rehoboth Ir, Calah, <sup>12</sup> and Resen between Nineveh and the great city Calah. <sup>13</sup> Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, <sup>14</sup> Pathrusim, Casluhim (which the Philistines descended from), and Caphtorim.

<sup>15</sup> Canaan became the father of Sidon (his firstborn), Heth, <sup>16</sup> the Jebusites, the Amorites, the Girgashites, <sup>17</sup> the Hivites, the Arkites, the Sinites, <sup>18</sup> the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites were spread abroad. <sup>19</sup> The border of the Canaanites was from Sidon—as you go toward Gerar—to Gaza—as you go toward Sodom, Gomorrah, Admah, and Zeboiim—to Lasha. <sup>20</sup> These are the sons of Ham, after their families, according to their languages, in their lands and their nations.

<sup>21</sup> Children were also born to Shem, the father of all the children of Eber, the elder brother of Japheth. <sup>22</sup> The sons of Shem were: Elam, Asshur, Arpachshad, Lud, and Aram. <sup>23</sup> The sons of Aram were: Uz, Hul, Gether, and Mash. <sup>24</sup> Arpachshad became the father of Shelah. Shelah became the father of Eber. <sup>25</sup> To Eber were born two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan. <sup>26</sup> Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup> Hadoram, Uzal, Diklah, <sup>28</sup> Obal, Abimael, Sheba, <sup>29</sup> Ophir, Havilah, and Jobab. All these were the sons of Joktan. <sup>30</sup> Their dwelling extended from Mesha, as you go toward Sephar, the mountain of the east. <sup>31</sup> These are the sons of Shem, by their families, according to their languages, lands, and nations.

<sup>32</sup> These are the families of the sons of Noah, by their generations, according to their nations. The nations divided from these in the earth after the flood.

## 11

<sup>1</sup> The whole earth was of one language and of one speech. <sup>2</sup> As they traveled east, they found a plain in the land of Shinar, and they lived there. <sup>3</sup> They said to one another, “Come, let's make bricks, and burn them thoroughly.” They had brick for stone, and they used tar for mortar. <sup>4</sup> They said, “Come, let's build ourselves a city, and a tower whose top reaches to the sky, and let's make a name for ourselves, lest we be scattered abroad on the surface of the whole earth.”

<sup>5</sup> Yahweh came down to see the city and the tower, which the children of men built. <sup>6</sup> Yahweh said, “Behold, they are one people, and they have all one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. <sup>7</sup> Come, let's go down, and there confuse their language, that they may not understand one another's speech.” <sup>8</sup> So Yahweh scattered them abroad from there on the surface of all the earth. They stopped building the city. <sup>9</sup> Therefore its name was called Babel, because there Yahweh confused the language of all the earth. From there, Yahweh scattered them abroad on the surface of all the earth.

<sup>10</sup> This is the history of the generations of Shem: Shem was one hundred years old when he became the father of Arpachshad two years after the flood. <sup>11</sup> Shem lived five hundred years after he became the father of Arpachshad, and became the father of more sons and daughters.

<sup>12</sup> Arpachshad lived thirty-five years and became the father of Shelah. <sup>13</sup> Arpachshad lived four hundred three years after he

became the father of Shelah, and became the father of more sons and daughters.

<sup>14</sup> Shelah lived thirty years, and became the father of Eber. <sup>15</sup> Shelah lived four hundred three years after he became the father of Eber, and became the father of more sons and daughters.

<sup>16</sup> Eber lived thirty-four years, and became the father of Peleg. <sup>17</sup> Eber lived four hundred thirty years after he became the father of Peleg, and became the father of more sons and daughters.

<sup>18</sup> Peleg lived thirty years, and became the father of Reu. <sup>19</sup> Peleg lived two hundred nine years after he became the father of Reu, and became the father of more sons and daughters.

<sup>20</sup> Reu lived thirty-two years, and became the father of Serug. <sup>21</sup> Reu lived two hundred seven years after he became the father of Serug, and became the father of more sons and daughters.

<sup>22</sup> Serug lived thirty years, and became the father of Nahor. <sup>23</sup> Serug lived two hundred years after he became the father of Nahor, and became the father of more sons and daughters.

<sup>24</sup> Nahor lived twenty-nine years, and became the father of Terah. <sup>25</sup> Nahor lived one hundred nineteen years after he became the father of Terah, and became the father of more sons and daughters.

<sup>26</sup> Terah lived seventy years, and became the father of Abram, Nahor, and Haran.

<sup>27</sup> Now this is the history of the generations of Terah. Terah became the father of Abram, Nahor, and Haran. Haran became the father of Lot. <sup>28</sup> Haran died before his father Terah in the land of his

birth, in Ur of the Chaldees. <sup>29</sup> Abram and Nahor married wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran who was also the father of Iscah. <sup>30</sup> Sarai was barren. She had no child. <sup>31</sup> Terah took Abram his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife. They went from Ur of the Chaldees, to go into the land of Canaan. They came to Haran and lived there. <sup>32</sup> The days of Terah were two hundred five years. Terah died in Haran.

## 12

<sup>1</sup> Now Yahweh said to Abram, "Leave your country, and your relatives, and your father's house, and go to the land that I will show you. <sup>2</sup> I will make of you a great nation. I will bless you and make your name great. You will be a blessing. <sup>3</sup> I will bless those who bless you, and I will curse him who curses you. All the families of the earth will be blessed through you."

<sup>4</sup> So Abram went, as Yahweh had told him. Lot went with him. Abram was seventy-five years old when he departed from Haran. <sup>5</sup> Abram took Sarai his wife, Lot his brother's son, all their possessions that they had gathered, and the people whom they had acquired in Haran, and they went to go into the land of Canaan. They entered into the land of Canaan. <sup>6</sup> Abram passed through the land to the place of Shechem, to the oak of Moreh. The Canaanites were in the land, then.

<sup>7</sup> Yahweh appeared to Abram and said, "I will give this land to your offspring." <sup>m</sup>

<sup>m</sup> or, seed

He built an altar there to Yahweh, who had appeared to him.<sup>8</sup> He left from there to go to the mountain on the east of Bethel and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to Yahweh and called on Yahweh's name.<sup>9</sup> Abram traveled, still going on toward the South.

<sup>10</sup> There was a famine in the land. Abram went down into Egypt to live as a foreigner there, for the famine was severe in the land.

<sup>11</sup> When he had come near to enter Egypt, he said to Sarai his wife, "See now, I know that you are a beautiful woman to look at.<sup>12</sup> It will happen, when the Egyptians see you, that they will say, 'This is his wife.' They will kill me, but they will save you alive.<sup>13</sup> Please say that you are my sister, that it may be well with me for your sake, and that my soul may live because of you."

<sup>14</sup> When Abram had come into Egypt, Egyptians saw that the woman was very beautiful.<sup>15</sup> The princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house.<sup>16</sup> He dealt well with Abram for her sake. He had sheep, cattle, male donkeys, male servants, female servants, female donkeys, and camels.<sup>17</sup> Yahweh afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife.<sup>18</sup> Pharaoh called Abram and said, "What is this that you have done to me? Why didn't you tell me that she was your wife?<sup>19</sup> Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, see your wife, take her, and go your way."

<sup>20</sup> Pharaoh commanded men concerning him, and they escorted him away with his wife and all that he had.

## 13

<sup>1</sup> Abram went up out of Egypt—he, his wife, all that he had, and Lot with him—into the South.<sup>2</sup> Abram was very rich in livestock, in silver, and in gold.<sup>3</sup> He went on his journeys from the South even to Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,<sup>4</sup> to the place of the altar, which he had made there at the first. There Abram called on Yahweh's name.<sup>5</sup> Lot also, who went with Abram, had flocks, herds, and tents.<sup>6</sup> The land was not able to bear them, that they might live together; for their substance was great, so that they could not live together.<sup>7</sup> There was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites lived in the land at that time.<sup>8</sup> Abram said to Lot, "Please, let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are relatives.<sup>9</sup> Isn't the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left."

<sup>10</sup> Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well-watered everywhere, before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, as you go to Zoar.<sup>11</sup> So Lot chose the Plain of the Jordan for himself. Lot traveled east, and they separated themselves the one from the other.<sup>12</sup> Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and moved his tent as far as Sodom.

<sup>13</sup> Now the men of Sodom were

exceedingly wicked and sinners against Yahweh.

<sup>14</sup> Yahweh said to Abram, after Lot was separated from him, “Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup> for all the land which you see, I will give to you, and to your offspring forever. <sup>16</sup> I will make your offspring as the dust of the earth, so that if a man can number the dust of the earth, then your offspring<sup>n</sup> may also be numbered. <sup>17</sup> Arise, walk through the land in its length and in its width; for I will give it to you.”

<sup>18</sup> Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to Yahweh.

## 14

<sup>1</sup> In the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim, <sup>2</sup> they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela (also called Zoar). <sup>3</sup> All these joined together in the valley of Siddim (also called the Salt Sea). <sup>4</sup> They served Chedorlaomer for twelve years, and in the thirteenth year, they rebelled. <sup>5</sup> In the fourteenth year Chedorlaomer came, and the kings who were with him, and struck the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim, <sup>6</sup> and the Horites in their Mount Seir, to El Paran, which is by the wilderness. <sup>7</sup> They returned, and came to En Mishpat (also called Kadesh), and struck all the country

<sup>n</sup> or, seed

of the Amalekites, and also the Amorites, that lived in Hazazon Tamar. <sup>8</sup> The king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (also called Zoar) went out; and they set the battle in array against them in the valley of Siddim; <sup>9</sup> against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. <sup>10</sup> Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and some fell there, and those who remained fled to the hills. <sup>11</sup> They took all the goods of Sodom and Gomorrah, and all their food, and went their way. <sup>12</sup> They took Lot, Abram’s brother’s son, who lived in Sodom, and his goods, and departed.

<sup>13</sup> One who had escaped came and told Abram, the Hebrew. At that time, he lived by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and they were allies of Abram. <sup>14</sup> When Abram heard that his relative was taken captive, he led out his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. <sup>15</sup> He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus. <sup>16</sup> He brought back all the goods, and also brought back his relative, Lot, and his goods, and the women also, and the other people.

<sup>17</sup> The king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King’s Valley). <sup>18</sup> Melchizedek king of

Salem brought out bread and wine: and he was priest of God Most High. <sup>19</sup> He blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth: <sup>20</sup> and blessed be God Most High, who has delivered your enemies into your hand."

Abram gave him a tenth of all.

<sup>21</sup> The king of Sodom said to Abram, "Give me the people, and take the goods for yourself."

<sup>22</sup> Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High, possessor of heaven and earth, <sup>23</sup> that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, 'I have made Abram rich.' <sup>24</sup> I will accept nothing from you except that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre. Let them take their portion."

## 15

<sup>1</sup> After these things Yahweh's word came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward."

<sup>2</sup> Abram said, "Lord<sup>o</sup> Yahweh, what will you give me, since I go childless, and he who will inherit my estate is Eliezer of Damascus?" <sup>3</sup> Abram said, "Behold, to me you have given no children<sup>p</sup>: and, behold, one born in my house is my heir."

<sup>4</sup> Behold, Yahweh's word came to him, saying, "This man will not be your heir, but he who will come out of your own body will be your heir." <sup>5</sup> Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So will

your offspring<sup>q</sup> be." <sup>6</sup> He believed in Yahweh, who credited it to him for righteousness. <sup>7</sup> He said to Abram, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it."

<sup>8</sup> He said, "Lord Yahweh, how will I know that I will inherit it?"

<sup>9</sup> He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." <sup>10</sup> He brought him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. <sup>11</sup> The birds of prey came down on the carcasses, and Abram drove them away.

<sup>12</sup> When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. <sup>13</sup> He said to Abram, "Know for sure that your offspring<sup>r</sup> will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. <sup>14</sup> I will also judge that nation, whom they will serve. Afterward they will come out with great wealth, <sup>15</sup> but you will go to your fathers in peace. You will be buried at a good old age. <sup>16</sup> In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full." <sup>17</sup> It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch passed between these pieces. <sup>18</sup> In that day Yahweh made a covenant with Abram, saying, "I have given this land to your offspring,<sup>s</sup> from the river of Egypt to the great river, the river Euphrates: <sup>19</sup> the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup>

<sup>o</sup> The word translated "Lord" is "Adonai". <sup>p</sup> or, seed <sup>q</sup> or, seed <sup>r</sup> or, seed <sup>s</sup> or, seed

the Hittites, the Perizzites, the Rephaim,<sup>21</sup> the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

## 16

<sup>1</sup> Now Sarai, Abram’s wife, bore him no children. She had a servant, an Egyptian, whose name was Hagar. <sup>2</sup> Sarai said to Abram, “See now, Yahweh has restrained me from bearing. Please go in to my servant. It may be that I will obtain children by her.” Abram listened to the voice of Sarai. <sup>3</sup> Sarai, Abram’s wife, took Hagar the Egyptian, her servant, after Abram had lived ten years in the land of Canaan, and gave her to Abram her husband to be his wife. <sup>4</sup> He went in to Hagar, and she conceived. When she saw that she had conceived, her mistress was despised in her eyes. <sup>5</sup> Sarai said to Abram, “This wrong is your fault. I gave my servant into your bosom, and when she saw that she had conceived, I was despised in her eyes. Yahweh judge between me and you.”

<sup>6</sup> But Abram said to Sarai, “Behold, your maid is in your hand. Do to her whatever is good in your eyes.” Sarai dealt harshly with her, and she fled from her face.

<sup>7</sup> Yahweh’s angel found her by a fountain of water in the wilderness, by the fountain on the way to Shur. <sup>8</sup> He said, “Hagar, Sarai’s servant, where did you come from? Where are you going?”

She said, “I am fleeing from the face of my mistress Sarai.”

<sup>9</sup> Yahweh’s angel said to her, “Return to your mistress, and submit yourself under her hands.” <sup>10</sup> Yahweh’s angel said to her, “I will greatly multiply your offspring,<sup>t</sup> that

they will not be numbered for multitude.” <sup>11</sup> Yahweh’s angel said to her, “Behold, you are with child, and will bear a son. You shall call his name Ishmael, because Yahweh has heard your affliction. <sup>12</sup> He will be like a wild donkey among men. His hand will be against every man, and every man’s hand against him. He will live opposite all of his brothers.”

<sup>13</sup> She called the name of Yahweh who spoke to her, “You are a God who sees,” for she said, “Have I even stayed alive after seeing him?” <sup>14</sup> Therefore the well was called Beer Lahai Roi.<sup>u</sup> Behold, it is between Kadesh and Bered.

<sup>15</sup> Hagar bore a son for Abram. Abram called the name of his son, whom Hagar bore, Ishmael. <sup>16</sup> Abram was eighty-six years old when Hagar bore Ishmael to Abram.

## 17

<sup>1</sup> When Abram was ninety-nine years old, Yahweh appeared to Abram, and said to him, “I am God Almighty. Walk before me, and be blameless. <sup>2</sup> I will make my covenant between me and you, and will multiply you exceedingly.”

<sup>3</sup> Abram fell on his face. God talked with him, saying, <sup>4</sup> “As for me, behold, my covenant is with you. You will be the father of a multitude of nations. <sup>5</sup> Your name will no more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. <sup>7</sup> I will establish my covenant between me and you

<sup>t</sup> or, seed <sup>u</sup> Beer Lahai Roi means “well of the one who lives and sees me”.

and your offspring<sup>v</sup> after you throughout their generations for an everlasting covenant, to be a God to you and to your offspring<sup>w</sup> after you. <sup>8</sup> I will give to you, and to your offspring<sup>x</sup> after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their God.”

<sup>9</sup> God said to Abraham, “As for you, you will keep my covenant, you and your offspring<sup>y</sup> after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring<sup>z</sup> after you. Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskin. It will be a token of the covenant between me and you. <sup>12</sup> He who is eight days old will be circumcised among you, every male throughout your generations, he who is born in the house, or bought with money from any foreigner who is not of your offspring.<sup>a</sup> <sup>13</sup> He who is born in your house, and he who is bought with your money, must be circumcised. My covenant will be in your flesh for an everlasting covenant. <sup>14</sup> The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant.”

<sup>15</sup> God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but her name will be Sarah. <sup>16</sup> I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her.”

<sup>17</sup> Then Abraham fell on his face, and laughed, and said in his heart, “Will a child

be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?” <sup>18</sup> Abraham said to God, “Oh that Ishmael might live before you!”

<sup>19</sup> God said, “No, but Sarah, your wife, will bear you a son. You shall call his name Isaac.<sup>b</sup> I will establish my covenant with him for an everlasting covenant for his offspring<sup>c</sup> after him. <sup>20</sup> As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. <sup>21</sup> But my covenant I establish with Isaac, whom Sarah will bear to you at this set time next year.”

<sup>22</sup> When he finished talking with him, God went up from Abraham. <sup>23</sup> Abraham took Ishmael his son, all who were born in his house, and all who were bought with his money; every male among the men of Abraham’s house, and circumcised the flesh of their foreskin in the same day, as God had said to him. <sup>24</sup> Abraham was ninety-nine years old, when he was circumcised in the flesh of his foreskin. <sup>25</sup> Ishmael, his son, was thirteen years old when he was circumcised in the flesh of his foreskin. <sup>26</sup> In the same day both Abraham and Ishmael, his son, were circumcised. <sup>27</sup> All the men of his house, those born in the house, and those bought with money from a foreigner, were circumcised with him.

## 18

<sup>1</sup> Yahweh appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day. <sup>2</sup> He lifted up his eyes and looked, and saw that three men stood

<sup>v</sup> or, seed <sup>w</sup> or, seed <sup>x</sup> or, seed <sup>y</sup> or, seed <sup>z</sup> or, seed <sup>a</sup> or, seed <sup>b</sup> Isaac means “he laughs”. <sup>c</sup> or, seed

opposite him. When he saw them, he ran to meet them from the tent door, and bowed himself to the earth,<sup>3</sup> and said, “My lord, if now I have found favor in your sight, please don’t go away from your servant.<sup>4</sup> Now let a little water be fetched, wash your feet, and rest yourselves under the tree.<sup>5</sup> I will get a morsel of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant.”

They said, “Very well, do as you have said.”

<sup>6</sup> Abraham hurried into the tent to Sarah, and said, “Quickly prepare three seahs<sup>d</sup> of fine meal, knead it, and make cakes.”<sup>7</sup> Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it.<sup>8</sup> He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate.

<sup>9</sup> They asked him, “Where is Sarah, your wife?”

He said, “See, in the tent.”

<sup>10</sup> He said, “I will certainly return to you when the season comes round. Behold, Sarah your wife will have a son.”

Sarah heard in the tent door, which was behind him.<sup>11</sup> Now Abraham and Sarah were old, well advanced in age. Sarah had passed the age of childbearing.<sup>12</sup> Sarah laughed within herself, saying, “After I have grown old will I have pleasure, my lord being old also?”

<sup>13</sup> Yahweh said to Abraham, “Why did Sarah laugh, saying, ‘Will I really bear a child, yet I am old?’<sup>14</sup> Is anything too hard for Yahweh? At the set time I will return to

you, when the season comes round, and Sarah will have a son.”

<sup>15</sup> Then Sarah denied it, saying, “I didn’t laugh,” for she was afraid.

He said, “No, but you did laugh.”

<sup>16</sup> The men rose up from there, and looked toward Sodom. Abraham went with them to see them on their way.<sup>17</sup> Yahweh said, “Will I hide from Abraham what I do,<sup>18</sup> since Abraham will surely become a great and mighty nation, and all the nations of the earth will be blessed in him?<sup>19</sup> For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Yahweh, to do righteousness and justice; to the end that Yahweh may bring on Abraham that which he has spoken of him.”<sup>20</sup> Yahweh said, “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,<sup>21</sup> I will go down now, and see whether their deeds are as bad as the reports which have come to me. If not, I will know.”

<sup>22</sup> The men turned from there, and went toward Sodom, but Abraham stood yet before Yahweh.<sup>23</sup> Abraham came near, and said, “Will you consume the righteous with the wicked?<sup>24</sup> What if there are fifty righteous within the city? Will you consume and not spare the place for the fifty righteous who are in it?<sup>25</sup> Be it far from you to do things like that, to kill the righteous with the wicked, so that the righteous should be like the wicked. May that be far from you. Shouldn’t the Judge of all the earth do right?”

<sup>26</sup> Yahweh said, “If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake.”<sup>27</sup> Abraham

<sup>d</sup> 1 seah is about 7 liters or 1.9 gallons or 0.8 pecks

answered, "See now, I have taken it on myself to speak to the Lord, although I am dust and ashes. <sup>28</sup> What if there will lack five of the fifty righteous? Will you destroy all the city for lack of five?"

He said, "I will not destroy it, if I find forty-five there."

<sup>29</sup> He spoke to him yet again, and said, "What if there are forty found there?"

He said, "I will not do it for the forty's sake."

<sup>30</sup> He said, "Oh don't let the Lord be angry, and I will speak. What if there are thirty found there?"

He said, "I will not do it, if I find thirty there."

<sup>31</sup> He said, "See now, I have taken it on myself to speak to the Lord. What if there are twenty found there?"

He said, "I will not destroy it for the twenty's sake."

<sup>32</sup> He said, "Oh don't let the Lord be angry, and I will speak just once more. What if ten are found there?"

He said, "I will not destroy it for the ten's sake."

<sup>33</sup> Yahweh went his way, as soon as he had finished communing with Abraham, and Abraham returned to his place.

## 19

<sup>1</sup> The two angels came to Sodom at evening. Lot sat in the gate of Sodom. Lot saw them, and rose up to meet them. He bowed himself with his face to the earth, <sup>2</sup> and he said, "See now, my lords, please turn aside into your servant's house, stay all night, wash your feet, and you can rise up early, and go on your way."

They said, "No, but we will stay in the street all night."

<sup>3</sup> He urged them greatly, and they came in with him, and entered into his house. He made them a feast, and baked unleavened bread, and they ate. <sup>4</sup> But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter. <sup>5</sup> They called to Lot, and said to him, "Where are the men who came in to you this night? Bring them out to us, that we may have sex with them."

<sup>6</sup> Lot went out to them to the door, and shut the door after him. <sup>7</sup> He said, "Please, my brothers, don't act so wickedly. <sup>8</sup> See now, I have two virgin daughters. Please let me bring them out to you, and you may do to them what seems good to you. Only don't do anything to these men, because they have come under the shadow of my roof."

<sup>9</sup> They said, "Stand back!" Then they said, "This one fellow came in to live as a foreigner, and he appoints himself a judge. Now will we deal worse with you, than with them!" They pressed hard on the man Lot, and came near to break the door. <sup>10</sup> But the men reached out their hand, and brought Lot into the house to them, and shut the door. <sup>11</sup> They struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

<sup>12</sup> The men said to Lot, "Do you have anybody else here? Sons-in-law, your sons, your daughters, and whoever you have in the city, bring them out of the place: <sup>13</sup> for we will destroy this place, because the outcry against them has grown great before Yahweh that Yahweh has sent us to destroy it."

<sup>14</sup> Lot went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said, “Get up! Get out of this place, for Yahweh will destroy the city.”

But he seemed to his sons-in-law to be joking. <sup>15</sup> When the morning came, then the angels hurried Lot, saying, “Get up! Take your wife, and your two daughters who are here, lest you be consumed in the iniquity of the city.” <sup>16</sup> But he lingered; and the men grabbed his hand, his wife’s hand, and his two daughters’ hands, Yahweh being merciful to him; and they took him out, and set him outside of the city. <sup>17</sup> It came to pass, when they had taken them out, that he said, “Escape for your life! Don’t look behind you, and don’t stay anywhere in the plain. Escape to the mountains, lest you be consumed!”

<sup>18</sup> Lot said to them, “Oh, not so, my lord. <sup>19</sup> See now, your servant has found favor in your sight, and you have magnified your loving kindness, which you have shown to me in saving my life. I can’t escape to the mountain, lest evil overtake me, and I die. <sup>20</sup> See now, this city is near to flee to, and it is a little one. Oh let me escape there (isn’t it a little one?), and my soul will live.”

<sup>21</sup> He said to him, “Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. <sup>22</sup> Hurry, escape there, for I can’t do anything until you get there.” Therefore the name of the city was called Zoar.<sup>e</sup>

<sup>23</sup> The sun had risen on the earth when Lot came to Zoar. <sup>24</sup> Then Yahweh rained on Sodom and on Gomorrah sulfur and fire

from Yahweh out of the sky. <sup>25</sup> He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. <sup>26</sup> But his wife looked back from behind him, and she became a pillar of salt.

<sup>27</sup> Abraham got up early in the morning to the place where he had stood before Yahweh. <sup>28</sup> He looked toward Sodom and Gomorrah, and toward all the land of the plain, and looked, and saw that the smoke of the land went up as the smoke of a furnace.

<sup>29</sup> When God destroyed the cities of the plain, God remembered Abraham, and sent Lot out of the middle of the overthrow, when he overthrew the cities in which Lot lived.

<sup>30</sup> Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; for he was afraid to live in Zoar. He lived in a cave with his two daughters. <sup>31</sup> The firstborn said to the younger, “Our father is old, and there is not a man in the earth to come in to us in the way of all the earth. <sup>32</sup> Come, let’s make our father drink wine, and we will lie with him, that we may preserve our father’s family line<sup>f</sup>.” <sup>33</sup> They made their father drink wine that night: and the firstborn went in, and lay with her father. He didn’t know when she lay down, nor when she arose. <sup>34</sup> It came to pass on the next day, that the firstborn said to the younger, “Behold, I lay last night with my father. Let us make him drink wine again, tonight. You go in, and lie with him, that we may preserve our father’s family line.<sup>g</sup>” <sup>35</sup> They made their father drink wine that night also. The younger went and lay with him. He didn’t know

<sup>e</sup> Zoar means “little”. <sup>f</sup> or, seed <sup>g</sup> or, seed

when she lay down, nor when she got up. <sup>36</sup> Thus both of Lot's daughters were with child by their father. <sup>37</sup> The firstborn bore a son, and named him Moab. He is the father of the Moabites to this day. <sup>38</sup> The younger also bore a son, and called his name Ben Ammi. He is the father of the children of Ammon to this day.

## 20

<sup>1</sup> Abraham traveled from there toward the land of the South, and lived between Kadesh and Shur. He lived as a foreigner in Gerar. <sup>2</sup> Abraham said about Sarah his wife, "She is my sister." Abimelech king of Gerar sent, and took Sarah. <sup>3</sup> But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man, because of the woman whom you have taken. For she is a man's wife."

<sup>4</sup> Now Abimelech had not come near her. He said, "Lord, will you kill even a righteous nation? <sup>5</sup> Didn't he tell me, 'She is my sister?'" She, even she herself, said, 'He is my brother.' In the integrity of my heart and the innocence of my hands have I done this."

<sup>6</sup> God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also withheld you from sinning against me. Therefore I didn't allow you to touch her. <sup>7</sup> Now therefore, restore the man's wife. For he is a prophet, and he will pray for you, and you will live. If you don't restore her, know for sure that you will die, you, and all who are yours."

<sup>8</sup> Abimelech rose early in the morning, and called all his servants, and told all these things in their ear. The men were very scared. <sup>9</sup> Then Abimelech called

Abraham, and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done!" <sup>10</sup> Abimelech said to Abraham, "What did you see, that you have done this thing?"

<sup>11</sup> Abraham said, "Because I thought, 'Surely the fear of God is not in this place. They will kill me for my wife's sake.' <sup>12</sup> Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. <sup>13</sup> When God caused me to wander from my father's house, I said to her, 'This is your kindness which you shall show to me. Everywhere that we go, say of me, 'He is my brother.''"

<sup>14</sup> Abimelech took sheep and cattle, male servants and female servants, and gave them to Abraham, and restored Sarah, his wife, to him. <sup>15</sup> Abimelech said, "Behold, my land is before you. Dwell where it pleases you." <sup>16</sup> To Sarah he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated."

<sup>17</sup> Abraham prayed to God. God healed Abimelech, and his wife, and his female servants, and they bore children. <sup>18</sup> For Yahweh had closed up tight all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

## 21

<sup>1</sup> Yahweh visited Sarah as he had said, and Yahweh did to Sarah as he had spoken.

<sup>2</sup> Sarah conceived, and bore Abraham a son in his old age, at the set time of which God

had spoken to him. <sup>3</sup> Abraham called his son who was born to him, whom Sarah bore to him, Isaac. <sup>h</sup> <sup>4</sup> Abraham circumcised his son, Isaac, when he was eight days old, as God had commanded him. <sup>5</sup> Abraham was one hundred years old when his son, Isaac, was born to him. <sup>6</sup> Sarah said, "God has made me laugh. Everyone who hears will laugh with me." <sup>7</sup> She said, "Who would have said to Abraham, that Sarah would nurse children? For I have borne him a son in his old age."

<sup>8</sup> The child grew, and was weaned. Abraham made a great feast on the day that Isaac was weaned. <sup>9</sup> Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. <sup>10</sup> Therefore she said to Abraham, "Cast out this servant and her son! For the son of this servant will not be heir with my son, Isaac."

<sup>11</sup> The thing was very grievous in Abraham's sight on account of his son. <sup>12</sup> God said to Abraham, "Don't let it be grievous in your sight because of the boy, and because of your servant. In all that Sarah says to you, listen to her voice. For your offspring<sup>i</sup> will be accounted as from Isaac. <sup>13</sup> I will also make a nation of the son of the servant, because he is your child<sup>j</sup>." <sup>14</sup> Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder; and gave her the child, and sent her away. She departed, and wandered in the wilderness of Beersheba. <sup>15</sup> The water in the bottle was spent, and she cast the child under one of the shrubs. <sup>16</sup> She went and sat down opposite him, a good way off, about a bow shot away. For she

said, "Don't let me see the death of the child." She sat over against him, and lifted up her voice, and wept. <sup>17</sup> God heard the voice of the boy.

The angel of God called to Hagar out of the sky, and said to her, "What ails you, Hagar? Don't be afraid. For God has heard the voice of the boy where he is. <sup>18</sup> Get up, lift up the boy, and hold him in your hand. For I will make him a great nation."

<sup>19</sup> God opened her eyes, and she saw a well of water. She went, filled the bottle with water, and gave the boy drink. <sup>20</sup> God was with the boy, and he grew. He lived in the wilderness, and became, as he grew up, an archer. <sup>21</sup> He lived in the wilderness of Paran. His mother took a wife for him out of the land of Egypt.

<sup>22</sup> At that time, Abimelech and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. <sup>23</sup> Now, therefore, swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son. But according to the kindness that I have done to you, you shall do to me, and to the land in which you have lived as a foreigner."

<sup>24</sup> Abraham said, "I will swear." <sup>25</sup> Abraham complained to Abimelech because of a water well, which Abimelech's servants had violently taken away. <sup>26</sup> Abimelech said, "I don't know who has done this thing. You didn't tell me, and I didn't hear of it until today."

<sup>27</sup> Abraham took sheep and cattle, and gave them to Abimelech. Those two made a covenant. <sup>28</sup> Abraham set seven ewe lambs of the flock by themselves. <sup>29</sup> Abimelech said to Abraham, "What do

<sup>h</sup> Isaac means "He laughs". <sup>i</sup> or, seed <sup>j</sup> or, seed

these seven ewe lambs which you have set by themselves mean?"

<sup>30</sup> He said, "You shall take these seven ewe lambs from my hand, that it may be a witness to me, that I have dug this well." <sup>31</sup> Therefore he called that place Beersheba,<sup>k</sup> because they both swore there. <sup>32</sup> So they made a covenant at Beersheba. Abimelech rose up with Phicol, the captain of his army, and they returned into the land of the Philistines. <sup>33</sup> Abraham planted a tamarisk tree in Beersheba, and called there on the name of Yahweh, the Everlasting God. <sup>34</sup> Abraham lived as a foreigner in the land of the Philistines many days.

## 22

<sup>1</sup> After these things, God tested Abraham, and said to him, "Abraham!"

He said, "Here I am."

<sup>2</sup> He said, "Now take your son, your only son, whom you love, even Isaac, and go into the land of Moriah. Offer him there as a burnt offering on one of the mountains which I will tell you of."

<sup>3</sup> Abraham rose early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son. He split the wood for the burnt offering, and rose up, and went to the place of which God had told him. <sup>4</sup> On the third day Abraham lifted up his eyes, and saw the place far off. <sup>5</sup> Abraham said to his young men, "Stay here with the donkey. The boy and I will go yonder. We will worship, and come back to you." <sup>6</sup> Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together. <sup>7</sup>

Isaac spoke to Abraham his father, and said, "My father?"

He said, "Here I am, my son."

He said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"

<sup>8</sup> Abraham said, "God will provide himself the lamb for a burnt offering, my son." So they both went together. <sup>9</sup> They came to the place which God had told him of. Abraham built the altar there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. <sup>10</sup> Abraham stretched out his hand, and took the knife to kill his son.

<sup>11</sup> Yahweh's angel called to him out of the sky, and said, "Abraham, Abraham!"

He said, "Here I am."

<sup>12</sup> He said, "Don't lay your hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your son, your only son, from me."

<sup>13</sup> Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son. <sup>14</sup> Abraham called the name of that place Yahweh Will Provide.<sup>1</sup> As it is said to this day, "On Yahweh's mountain, it will be provided."

<sup>15</sup> Yahweh's angel called to Abraham a second time out of the sky, <sup>16</sup> and said, "I have sworn by myself, says Yahweh, because you have done this thing, and have not withheld your son, your only son, <sup>17</sup> that I will bless you greatly, and I will multiply your offspring<sup>m</sup> greatly like the stars of the heavens, and like the sand which is on the seashore. Your offspring<sup>n</sup>

<sup>k</sup> Beersheba can mean "well of the oath" or "well of seven". <sup>l</sup> or, Yahweh-Jireh, or, Yahweh-Seeing <sup>m</sup> or, seed <sup>n</sup> or, seed

will possess the gate of his enemies. <sup>18</sup> All the nations of the earth will be blessed by your offspring,<sup>o</sup> because you have obeyed my voice.”

<sup>19</sup> So Abraham returned to his young men, and they rose up and went together to Beersheba. Abraham lived at Beersheba.

<sup>20</sup> After these things, Abraham was told, “Behold, Milcah, she also has borne children to your brother Nahor: <sup>21</sup> Uz his firstborn, Buz his brother, Kemuel the father of Aram, <sup>22</sup> Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” <sup>23</sup> Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham’s brother. <sup>24</sup> His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

## 23

<sup>1</sup> Sarah lived one hundred twenty-seven years. This was the length of Sarah’s life. <sup>2</sup> Sarah died in Kiriath Arba (also called Hebron), in the land of Canaan. Abraham came to mourn for Sarah, and to weep for her. <sup>3</sup> Abraham rose up from before his dead, and spoke to the children of Heth, saying, <sup>4</sup> “I am a stranger and a foreigner living with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight.”

<sup>5</sup> The children of Heth answered Abraham, saying to him, <sup>6</sup> “Hear us, my lord. You are a prince of God among us. Bury your dead in the best of our tombs. None of us will withhold from you his tomb. Bury your dead.”

<sup>7</sup> Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. <sup>8</sup> He talked with them, saying, “If

you agree that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, <sup>9</sup> that he may give me the cave of Machpelah, which he has, which is in the end of his field. For the full price let him give it to me among you for a possession of a burying-place.”

<sup>10</sup> Now Ephron was sitting in the middle of the children of Heth. Ephron the Hittite answered Abraham in the hearing of the children of Heth, even of all who went in at the gate of his city, saying, <sup>11</sup> “No, my lord, hear me. I give you the field, and I give you the cave that is in it. In the presence of the children of my people I give it to you. Bury your dead.”

<sup>12</sup> Abraham bowed himself down before the people of the land. <sup>13</sup> He spoke to Ephron in the audience of the people of the land, saying, “But if you will, please hear me. I will give the price of the field. Take it from me, and I will bury my dead there.”

<sup>14</sup> Ephron answered Abraham, saying to him, <sup>15</sup> “My lord, listen to me. What is a piece of land worth four hundred shekels of silver<sup>p</sup> between me and you? Therefore bury your dead.”

<sup>16</sup> Abraham listened to Ephron. Abraham weighed to Ephron the silver which he had named in the audience of the children of Heth, four hundred shekels of silver,<sup>q</sup> according to the current merchants’ standard.

<sup>17</sup> So the field of Ephron, which was in Machpelah, which was before Mamre, the field, the cave which was in it, and all the trees that were in the field, that were in all of its borders, were deeded <sup>18</sup> to Abraham for a possession in the presence of the

<sup>o</sup> or, seed <sup>p</sup> a shekel is about 10 grams, so 400 shekels would be about 4 kg. or 8.8 pounds <sup>q</sup> a shekel is about 10 grams, so 400 shekels would be about 4 kg. or 8.8 pounds

children of Heth, before all who went in at the gate of his city. <sup>19</sup> After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (that is, Hebron), in the land of Canaan. <sup>20</sup> The field, and the cave that is in it, were deeded to Abraham for a possession of a burying place by the children of Heth.

## 24

<sup>1</sup> Abraham was old, and well stricken in age. Yahweh had blessed Abraham in all things. <sup>2</sup> Abraham said to his servant, the elder of his house, who ruled over all that he had, "Please put your hand under my thigh. <sup>3</sup> I will make you swear by Yahweh, the God of heaven and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live. <sup>4</sup> But you shall go to my country, and to my relatives, and take a wife for my son Isaac."

<sup>5</sup> The servant said to him, "What if the woman isn't willing to follow me to this land? Must I bring your son again to the land you came from?"

<sup>6</sup> Abraham said to him, "Beware that you don't bring my son there again. <sup>7</sup> Yahweh, the God of heaven, who took me from my father's house, and from the land of my birth, who spoke to me, and who swore to me, saying, 'I will give this land to your offspring.' He will send his angel before you, and you shall take a wife for my son from there. <sup>8</sup> If the woman isn't willing to follow you, then you shall be clear from this oath to me. Only you shall not bring my son there again."

<sup>9</sup> The servant put his hand under the thigh of Abraham his master, and swore to him

<sup>r</sup> or, seed

concerning this matter. <sup>10</sup> The servant took ten camels, of his master's camels, and departed, having a variety of good things of his master's with him. He arose, and went to Mesopotamia, to the city of Nahor. <sup>11</sup> He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water. <sup>12</sup> He said, "Yahweh, the God of my master Abraham, please give me success today, and show kindness to my master Abraham. <sup>13</sup> Behold, I am standing by the spring of water. The daughters of the men of the city are coming out to draw water. <sup>14</sup> Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink,' and she will say, 'Drink, and I will also give your camels a drink,'—let her be the one you have appointed for your servant Isaac. By this I will know that you have shown kindness to my master."

<sup>15</sup> Before he had finished speaking, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder. <sup>16</sup> The young lady was very beautiful to look at, a virgin. No man had known her. She went down to the spring, filled her pitcher, and came up. <sup>17</sup> The servant ran to meet her, and said, "Please give me a drink, a little water from your pitcher."

<sup>18</sup> She said, "Drink, my lord." She hurried, and let down her pitcher on her hand, and gave him drink. <sup>19</sup> When she had done giving him drink, she said, "I will also draw for your camels, until they have done drinking." <sup>20</sup> She hurried, and emptied her

pitcher into the trough, and ran again to the well to draw, and drew for all his camels.

<sup>21</sup> The man looked steadfastly at her, remaining silent, to know whether Yahweh had made his journey prosperous or not. <sup>22</sup> As the camels had done drinking, the man took a golden ring of half a shekel<sup>s</sup> weight, and two bracelets for her hands of ten shekels weight of gold, <sup>23</sup> and said, “Whose daughter are you? Please tell me. Is there room in your father’s house for us to lodge in?”

<sup>24</sup> She said to him, “I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.” <sup>25</sup> She said moreover to him, “We have both straw and feed enough, and room to lodge in.”

<sup>26</sup> The man bowed his head, and worshiped Yahweh. <sup>27</sup> He said, “Blessed be Yahweh, the God of my master Abraham, who has not forsaken his loving kindness and his truth toward my master. As for me, Yahweh has led me on the way to the house of my master’s relatives.”

<sup>28</sup> The young lady ran, and told her mother’s house about these words. <sup>29</sup> Rebekah had a brother, and his name was Laban. Laban ran out to the man, to the spring. <sup>30</sup> When he saw the ring, and the bracelets on his sister’s hands, and when he heard the words of Rebekah his sister, saying, “This is what the man said to me,” he came to the man. Behold, he was standing by the camels at the spring. <sup>31</sup> He said, “Come in, you blessed of Yahweh. Why do you stand outside? For I have prepared the house, and room for the camels.”

<sup>32</sup> The man came into the house, and he unloaded the camels. He gave straw and

<sup>s</sup> a shekel is about 10 grams or about 0.35 ounces

feed for the camels, and water to wash his feet and the feet of the men who were with him. <sup>33</sup> Food was set before him to eat, but he said, “I will not eat until I have told my message.”

He said, “Speak on.”

<sup>34</sup> He said, “I am Abraham’s servant. <sup>35</sup> Yahweh has blessed my master greatly. He has become great. He has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys. <sup>36</sup> Sarah, my master’s wife, bore a son to my master when she was old. He has given all that he has to him. <sup>37</sup> My master made me swear, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live, <sup>38</sup> but you shall go to my father’s house, and to my relatives, and take a wife for my son.’ <sup>39</sup> I asked my master, ‘What if the woman will not follow me?’ <sup>40</sup> He said to me, ‘Yahweh, before whom I walk, will send his angel with you, and prosper your way. You shall take a wife for my son from my relatives, and of my father’s house. <sup>41</sup> Then will you be clear from my oath, when you come to my relatives. If they don’t give her to you, you shall be clear from my oath.’ <sup>42</sup> I came today to the spring, and said, ‘Yahweh, the God of my master Abraham, if now you do prosper my way which I go — <sup>43</sup> behold, I am standing by this spring of water. Let it happen, that the maiden who comes out to draw, to whom I will say, ‘Please give me a little water from your pitcher to drink,’ <sup>44</sup> and she will tell me, ‘Drink, and I will also draw for your camels,’—let her be the woman whom Yahweh has appointed for my master’s son.’ <sup>45</sup> Before I had finished speaking in

my heart, behold, Rebekah came out with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.'<sup>46</sup> She hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will also give your camels a drink.' So I drank, and she also gave the camels a drink.<sup>47</sup> I asked her, and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' I put the ring on her nose, and the bracelets on her hands.<sup>48</sup> I bowed my head, and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son.<sup>49</sup> Now if you will deal kindly and truly with my master, tell me. If not, tell me, that I may turn to the right hand, or to the left."

<sup>50</sup> Then Laban and Bethuel answered, "The thing proceeds from Yahweh. We can't speak to you bad or good.<sup>51</sup> Behold, Rebekah is before you. Take her, and go, and let her be your master's son's wife, as Yahweh has spoken."

<sup>52</sup> When Abraham's servant heard their words, he bowed himself down to the earth to Yahweh.<sup>53</sup> The servant brought out jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and her mother.<sup>54</sup> They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master."

<sup>55</sup> Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go."

<sup>56</sup> He said to them, "Don't hinder me, since Yahweh has prospered my way. Send me away that I may go to my master."

<sup>57</sup> They said, "We will call the young lady, and ask her."<sup>58</sup> They called Rebekah, and said to her, "Will you go with this man?"

She said, "I will go."

<sup>59</sup> They sent away Rebekah, their sister, with her nurse, Abraham's servant, and his men.<sup>60</sup> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and let your offspring<sup>t</sup> possess the gate of those who hate them."

<sup>61</sup> Rebekah arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah, and went his way.<sup>62</sup> Isaac came from the way of Beer Lahai Roi, for he lived in the land of the South.<sup>63</sup> Isaac went out to meditate in the field at the evening. He lifted up his eyes, and saw, and, behold, there were camels coming.<sup>64</sup> Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel.<sup>65</sup> She said to the servant, "Who is the man who is walking in the field to meet us?"

The servant said, "It is my master."

She took her veil, and covered herself.<sup>66</sup> The servant told Isaac all the things that he had done.<sup>67</sup> Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. He loved her. Isaac was comforted after his mother's death.

<sup>t</sup> or, seed

## 25

<sup>1</sup> Abraham took another wife, and her name was Keturah. <sup>2</sup> She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. <sup>3</sup> Jokshan became the father of Sheba, and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. <sup>4</sup> The sons of Midian were: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. <sup>5</sup> Abraham gave all that he had to Isaac, <sup>6</sup> but to the sons of Abraham's concubines, Abraham gave gifts. He sent them away from Isaac his son, while he yet lived, eastward, to the east country. <sup>7</sup> These are the days of the years of Abraham's life which he lived: one hundred seventy-five years. <sup>8</sup> Abraham gave up his spirit, and died in a good old age, an old man, and full of years, and was gathered to his people. <sup>9</sup> Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre, <sup>10</sup> the field which Abraham purchased of the children of Heth. Abraham was buried there with Sarah, his wife. <sup>11</sup> After the death of Abraham, God blessed Isaac, his son. Isaac lived by Beer Lahai Roi.

<sup>12</sup> Now this is the history of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. <sup>13</sup> These are the names of the sons of Ishmael, by their names, according to the order of their birth: the firstborn of Ishmael, Nebaioth, then Kedar, Adbeel, Mibsam, <sup>14</sup> Mishma, Dumah, Massa, <sup>15</sup> Hadad, Tema, Jetur, Naphish, and Kedemah. <sup>16</sup> These are the sons of

Ishmael, and these are their names, by their villages, and by their encampments: twelve princes, according to their nations. <sup>17</sup> These are the years of the life of Ishmael: one hundred thirty-seven years. He gave up his spirit and died, and was gathered to his people. <sup>18</sup> They lived from Havilah to Shur that is before Egypt, as you go toward Assyria. He lived opposite all his relatives.

<sup>19</sup> This is the history of the generations of Isaac, Abraham's son. Abraham became the father of Isaac. <sup>20</sup> Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan Aram, the sister of Laban the Syrian, to be his wife. <sup>21</sup> Isaac entreated Yahweh for his wife, because she was barren. Yahweh was entreated by him, and Rebekah his wife conceived. <sup>22</sup> The children struggled together within her. She said, "If it is so, why do I live?" She went to inquire of Yahweh. <sup>23</sup> Yahweh said to her,

"Two nations are in your womb.

Two peoples will be separated from  
your body.

The one people will be stronger than the  
other people.

The elder will serve the younger."

<sup>24</sup> When her days to be delivered were fulfilled, behold, there were twins in her womb. <sup>25</sup> The first came out red all over, like a hairy garment. They named him Esau. <sup>26</sup> After that, his brother came out, and his hand had hold on Esau's heel. He was named Jacob. Isaac was sixty years old when she bore them.

<sup>27</sup> The boys grew. Esau was a skillful hunter, a man of the field. Jacob was a quiet man, living in tents. <sup>28</sup> Now Isaac loved Esau, because he ate his venison.

Rebekah loved Jacob. <sup>29</sup> Jacob boiled stew. Esau came in from the field, and he was famished. <sup>30</sup> Esau said to Jacob, "Please feed me with that same red stew, for I am famished." Therefore his name was called Edom.<sup>u</sup>

<sup>31</sup> Jacob said, "First, sell me your birthright."

<sup>32</sup> Esau said, "Behold, I am about to die. What good is the birthright to me?"

<sup>33</sup> Jacob said, "Swear to me first."

He swore to him. He sold his birthright to Jacob. <sup>34</sup> Jacob gave Esau bread and stew of lentils. He ate and drank, rose up, and went his way. So Esau despised his birthright.

## 26

<sup>1</sup> There was a famine in the land, besides the first famine that was in the days of Abraham. Isaac went to Abimelech king of the Philistines, to Gerar. <sup>2</sup> Yahweh appeared to him, and said, "Don't go down into Egypt. Live in the land I will tell you about. <sup>3</sup> Live in this land, and I will be with you, and will bless you. For I will give to you, and to your offspring,<sup>v</sup> all these lands, and I will establish the oath which I swore to Abraham your father. <sup>4</sup> I will multiply your offspring<sup>w</sup> as the stars of the sky, and will give all these lands to your offspring.<sup>x</sup> In your offspring<sup>y</sup> will all the nations of the earth be blessed, <sup>5</sup> because Abraham obeyed my voice, and kept my requirements, my commandments, my statutes, and my laws."

<sup>6</sup> Isaac lived in Gerar. <sup>7</sup> The men of the place asked him about his wife. He said, "She is my sister," for he was afraid to say,

"My wife", lest, he thought, "the men of the place might kill me for Rebekah, because she is beautiful to look at." <sup>8</sup> When he had been there a long time, Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was caressing Rebekah, his wife. <sup>9</sup> Abimelech called Isaac, and said, "Behold, surely she is your wife. Why did you say, 'She is my sister?'"

Isaac said to him, "Because I said, 'Lest I die because of her.'"

<sup>10</sup> Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt on us!"

<sup>11</sup> Abimelech commanded all the people, saying, "He who touches this man or his wife will surely be put to death."

<sup>12</sup> Isaac sowed in that land, and reaped in the same year one hundred times what he planted. Yahweh blessed him. <sup>13</sup> The man grew great, and grew more and more until he became very great. <sup>14</sup> He had possessions of flocks, possessions of herds, and a great household. The Philistines envied him. <sup>15</sup> Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped, and filled with earth. <sup>16</sup> Abimelech said to Isaac, "Go from us, for you are much mightier than we."

<sup>17</sup> Isaac departed from there, encamped in the valley of Gerar, and lived there.

<sup>18</sup> Isaac dug again the wells of water, which they had dug in the days of Abraham his father. For the Philistines had stopped them after the death of Abraham. He called their names after the names by which his father had called them. <sup>19</sup> Isaac's servants

<sup>u</sup> "Edom" means "red". <sup>v</sup> or, seed <sup>w</sup> or, seed <sup>x</sup> or, seed <sup>y</sup> or, seed

dug in the valley, and found there a well of springing water. <sup>20</sup> The herdsmen of Gerar argued with Isaac's herdsmen, saying, "The water is ours." He called the name of the well Esek, because they contended with him. <sup>21</sup> They dug another well, and they argued over that, also. He called its name Sitnah. <sup>22</sup> He left that place, and dug another well. They didn't argue over that one. He called it Rehoboth. He said, "For now Yahweh has made room for us, and we will be fruitful in the land."

<sup>23</sup> He went up from there to Beersheba. <sup>24</sup> Yahweh appeared to him the same night, and said, "I am the God of Abraham your father. Don't be afraid, for I am with you, and will bless you, and multiply your offspring<sup>z</sup> for my servant Abraham's sake."

<sup>25</sup> He built an altar there, and called on Yahweh's name, and pitched his tent there. There Isaac's servants dug a well.

<sup>26</sup> Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his army. <sup>27</sup> Isaac said to them, "Why have you come to me, since you hate me, and have sent me away from you?"

<sup>28</sup> They said, "We saw plainly that Yahweh was with you. We said, 'Let there now be an oath between us, even between us and you, and let us make a covenant with you, <sup>29</sup> that you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace.' You are now the blessed of Yahweh."

<sup>30</sup> He made them a feast, and they ate and drank. <sup>31</sup> They rose up some time in the morning, and swore to one another. Isaac sent them away, and they departed from

him in peace. <sup>32</sup> The same day, Isaac's servants came, and told him concerning the well which they had dug, and said to him, "We have found water." <sup>33</sup> He called it Shibah.<sup>a</sup> Therefore the name of the city is Beersheba<sup>b</sup> to this day.

<sup>34</sup> When Esau was forty years old, he took as wife Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite. <sup>35</sup> They grieved Isaac's and Rebekah's spirits.

## 27

<sup>1</sup> When Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, "My son?"

He said to him, "Here I am."

<sup>2</sup> He said, "See now, I am old. I don't know the day of my death. <sup>3</sup> Now therefore, please take your weapons, your quiver and your bow, and go out to the field, and take me venison. <sup>4</sup> Make me savory food, such as I love, and bring it to me, that I may eat, and that my soul may bless you before I die."

<sup>5</sup> Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. <sup>6</sup> Rebekah spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, <sup>7</sup> 'Bring me venison, and make me savory food, that I may eat, and bless you before Yahweh before my death.'

<sup>8</sup> Now therefore, my son, obey my voice according to that which I command you. <sup>9</sup> Go now to the flock, and get me from there two good young goats. I will make them savory food for your father, such as he

<sup>z</sup> or, seed <sup>a</sup> Shibah means "oath" or "seven". <sup>b</sup> Beersheba means "well of the oath" or "well of the seven"

loves. <sup>10</sup> You shall bring it to your father, that he may eat, so that he may bless you before his death.”

<sup>11</sup> Jacob said to Rebekah his mother, “Behold, Esau my brother is a hairy man, and I am a smooth man. <sup>12</sup> What if my father touches me? I will seem to him as a deceiver, and I would bring a curse on myself, and not a blessing.”

<sup>13</sup> His mother said to him, “Let your curse be on me, my son. Only obey my voice, and go get them for me.”

<sup>14</sup> He went, and got them, and brought them to his mother. His mother made savory food, such as his father loved. <sup>15</sup> Rebekah took the good clothes of Esau, her elder son, which were with her in the house, and put them on Jacob, her younger son. <sup>16</sup> She put the skins of the young goats on his hands, and on the smooth of his neck. <sup>17</sup> She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

<sup>18</sup> He came to his father, and said, “My father?”

He said, “Here I am. Who are you, my son?”

<sup>19</sup> Jacob said to his father, “I am Esau your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me.”

<sup>20</sup> Isaac said to his son, “How is it that you have found it so quickly, my son?”

He said, “Because Yahweh your God gave me success.”

<sup>21</sup> Isaac said to Jacob, “Please come near, that I may feel you, my son, whether you are really my son Esau or not.”

<sup>22</sup> Jacob went near to Isaac his father. He felt him, and said, “The voice is Jacob’s

voice, but the hands are the hands of Esau.”

<sup>23</sup> He didn’t recognize him, because his hands were hairy, like his brother, Esau’s hands. So he blessed him. <sup>24</sup> He said, “Are you really my son Esau?”

He said, “I am.”

<sup>25</sup> He said, “Bring it near to me, and I will eat of my son’s venison, that my soul may bless you.”

He brought it near to him, and he ate. He brought him wine, and he drank. <sup>26</sup> His father Isaac said to him, “Come near now, and kiss me, my son.” <sup>27</sup> He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said,

“Behold, the smell of my son  
is as the smell of a field which  
Yahweh has blessed.

<sup>28</sup> God give you of the dew of the sky,  
of the fatness of the earth,  
and plenty of grain and new wine.

<sup>29</sup> Let peoples serve you,  
and nations bow down to you.

Be lord over your brothers.

Let your mother’s sons bow down  
to you.

Cursed be everyone who curses you.

Blessed be everyone who blesses  
you.”

<sup>30</sup> As soon as Isaac had finished blessing Jacob, and Jacob had just gone out from the presence of Isaac his father, Esau his brother came in from his hunting. <sup>31</sup> He also made savory food, and brought it to his father. He said to his father, “Let my father arise, and eat of his son’s venison, that your soul may bless me.”

<sup>32</sup> Isaac his father said to him, “Who are you?”

He said, “I am your son, your firstborn, Esau.”

<sup>33</sup> Isaac trembled violently, and said, “Who, then, is he who has taken venison, and brought it me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed.”

<sup>34</sup> When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said to his father, “Bless me, even me also, my father.”

<sup>35</sup> He said, “Your brother came with deceit, and has taken away your blessing.”

<sup>36</sup> He said, “Isn’t he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing.” He said, “Haven’t you reserved a blessing for me?”

<sup>37</sup> Isaac answered Esau, “Behold, I have made him your lord, and all his brothers have I given to him for servants. With grain and new wine have I sustained him. What then will I do for you, my son?”

<sup>38</sup> Esau said to his father, “Have you but one blessing, my father? Bless me, even me also, my father.” Esau lifted up his voice, and wept.

<sup>39</sup> Isaac his father answered him,  
“Behold, of the fatness of the earth will  
be your dwelling,  
and of the dew of the sky from above.

<sup>40</sup> By your sword will you live, and you  
will serve your brother.  
It will happen, when you will break  
loose,  
that you shall shake his yoke from off  
your neck.”

<sup>41</sup> Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, “The days of mourning for my father are at hand. Then I will kill my brother Jacob.”

<sup>42</sup> The words of Esau, her elder son, were told to Rebekah. She sent and called Jacob, her younger son, and said to him, “Behold, your brother Esau comforts himself about you by planning to kill you. <sup>43</sup> Now therefore, my son, obey my voice. Arise, flee to Laban, my brother, in Haran. <sup>44</sup> Stay with him a few days, until your brother’s fury turns away; <sup>45</sup> until your brother’s anger turn away from you, and he forgets what you have done to him. Then I will send, and get you from there. Why should I be bereaved of you both in one day?”

<sup>46</sup> Rebekah said to Isaac, “I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these, of the daughters of the land, what good will my life do me?”

## 28

<sup>1</sup> Isaac called Jacob, blessed him, and commanded him, “You shall not take a wife of the daughters of Canaan. <sup>2</sup> Arise, go to Paddan Aram, to the house of Bethuel your mother’s father. Take a wife from there from the daughters of Laban, your mother’s brother. <sup>3</sup> May God Almighty bless you, and make you fruitful, and multiply you, that you may be a company of peoples, <sup>4</sup> and give you the blessing of Abraham, to you, and to your offspring<sup>c</sup> with you, that you may inherit the land where you travel, which God gave to Abraham.”

<sup>5</sup> Isaac sent Jacob away. He went to Paddan Aram to Laban, son of Bethuel the Syrian, Rebekah’s brother, Jacob’s and Esau’s mother.

<sup>6</sup> Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram,

<sup>c</sup> or, seed

to take him a wife from there, and that as he blessed him he gave him a command, saying, "You shall not take a wife of the daughters of Canaan," <sup>7</sup> and that Jacob obeyed his father and his mother, and was gone to Paddan Aram. <sup>8</sup> Esau saw that the daughters of Canaan didn't please Isaac, his father. <sup>9</sup> Esau went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

<sup>10</sup> Jacob went out from Beersheba, and went toward Haran. <sup>11</sup> He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. <sup>12</sup> He dreamed. Behold, a stairway set upon the earth, and its top reached to heaven. Behold, the angels of God ascending and descending on it. <sup>13</sup> Behold, Yahweh stood above it, and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your offspring<sup>d</sup>. <sup>14</sup> Your offspring<sup>e</sup> will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your offspring<sup>f</sup> will all the families of the earth be blessed. <sup>15</sup> Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you."

<sup>16</sup> Jacob awakened out of his sleep, and he said, "Surely Yahweh is in this place, and I didn't know it." <sup>17</sup> He was afraid, and

said, "How dreadful is this place! This is none other than God's house, and this is the gate of heaven."

<sup>18</sup> Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. <sup>19</sup> He called the name of that place Bethel, but the name of the city was Luz at the first. <sup>20</sup> Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, <sup>21</sup> so that I come again to my father's house in peace, and Yahweh will be my God, <sup>22</sup> then this stone, which I have set up for a pillar, will be God's house. Of all that you will give me I will surely give a tenth to you."

## 29

<sup>1</sup> Then Jacob went on his journey, and came to the land of the children of the east.

<sup>2</sup> He looked, and behold, a well in the field, and, behold, three flocks of sheep lying there by it. For out of that well they watered the flocks. The stone on the well's mouth was large. <sup>3</sup> There all the flocks were gathered. They rolled the stone from the well's mouth, and watered the sheep, and put the stone again on the well's mouth in its place. <sup>4</sup> Jacob said to them, "My relatives, where are you from?"

They said, "We are from Haran."

<sup>5</sup> He said to them, "Do you know Laban, the son of Nahor?"

They said, "We know him."

<sup>6</sup> He said to them, "Is it well with him?"

They said, "It is well. See, Rachel, his daughter, is coming with the sheep."

<sup>7</sup> He said, "Behold, it is still the middle of the day, not time to gather the livestock

<sup>d</sup> or, seed   <sup>e</sup> or, seed   <sup>f</sup> or, seed

together. Water the sheep, and go and feed them.”

<sup>8</sup> They said, “We can’t, until all the flocks are gathered together, and they roll the stone from the well’s mouth. Then we water the sheep.”

<sup>9</sup> While he was yet speaking with them, Rachel came with her father’s sheep, for she kept them. <sup>10</sup> When Jacob saw Rachel the daughter of Laban, his mother’s brother, and the sheep of Laban, his mother’s brother, Jacob went near, and rolled the stone from the well’s mouth, and watered the flock of Laban his mother’s brother. <sup>11</sup> Jacob kissed Rachel, and lifted up his voice, and wept. <sup>12</sup> Jacob told Rachel that he was her father’s brother, and that he was Rebekah’s son. She ran and told her father.

<sup>13</sup> When Laban heard the news of Jacob, his sister’s son, he ran to meet Jacob, and embraced him, and kissed him, and brought him to his house. Jacob told Laban all these things. <sup>14</sup> Laban said to him, “Surely you are my bone and my flesh.” He lived with him for a month. <sup>15</sup> Laban said to Jacob, “Because you are my brother, should you therefore serve me for nothing? Tell me, what will your wages be?”

<sup>16</sup> Laban had two daughters. The name of the elder was Leah, and the name of the younger was Rachel. <sup>17</sup> Leah’s eyes were weak, but Rachel was beautiful in form and attractive. <sup>18</sup> Jacob loved Rachel. He said, “I will serve you seven years for Rachel, your younger daughter.”

<sup>19</sup> Laban said, “It is better that I give her to you, than that I should give her to another man. Stay with me.”

<sup>20</sup> Jacob served seven years for Rachel. They seemed to him but a few days, for the love he had for her.

<sup>21</sup> Jacob said to Laban, “Give me my wife, for my days are fulfilled, that I may go in to her.”

<sup>22</sup> Laban gathered together all the men of the place, and made a feast. <sup>23</sup> In the evening, he took Leah his daughter, and brought her to him. He went in to her. <sup>24</sup> Laban gave Zilpah his servant to his daughter Leah for a servant. <sup>25</sup> In the morning, behold, it was Leah. He said to Laban, “What is this you have done to me? Didn’t I serve with you for Rachel? Why then have you deceived me?”

<sup>26</sup> Laban said, “It is not done so in our place, to give the younger before the firstborn. <sup>27</sup> Fulfill the week of this one, and we will give you the other also for the service which you will serve with me yet seven other years.”

<sup>28</sup> Jacob did so, and fulfilled her week. He gave him Rachel his daughter as wife. <sup>29</sup> Laban gave to Rachel his daughter Bilhah, his servant, to be her servant. <sup>30</sup> He went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

<sup>31</sup> Yahweh saw that Leah was hated, and he opened her womb, but Rachel was barren. <sup>32</sup> Leah conceived, and bore a son, and she named him Reuben. For she said, “Because Yahweh has looked at my affliction. For now my husband will love me.” <sup>33</sup> She conceived again, and bore a son, and said, “Because Yahweh has heard that I am hated, he has therefore given me this son also.” She named him Simeon. <sup>34</sup> She conceived again, and bore a son. Said,

“Now this time will my husband be joined to me, because I have borne him three sons.” Therefore his name was called Levi. <sup>35</sup> She conceived again, and bore a son. She said, “This time will I praise Yahweh.” Therefore she named him Judah. Then she stopped bearing.

### 30

<sup>1</sup> When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, “Give me children, or else I will die.”

<sup>2</sup> Jacob’s anger burned against Rachel, and he said, “Am I in God’s place, who has withheld from you the fruit of the womb?”

<sup>3</sup> She said, “Behold, my maid Bilhah. Go in to her, that she may bear on my knees, and I also may obtain children by her.” <sup>4</sup> She gave him Bilhah her servant as wife, and Jacob went in to her. <sup>5</sup> Bilhah conceived, and bore Jacob a son. <sup>6</sup> Rachel said, “God has judged me, and has also heard my voice, and has given me a son.” Therefore called she his name Dan. <sup>7</sup> Bilhah, Rachel’s servant, conceived again, and bore Jacob a second son. <sup>8</sup> Rachel said, “With mighty wrestlings have I wrestled with my sister, and have prevailed.” She named him Naphtali.

<sup>9</sup> When Leah saw that she had finished bearing, she took Zilpah, her servant, and gave her to Jacob as a wife. <sup>10</sup> Zilpah, Leah’s servant, bore Jacob a son. <sup>11</sup> Leah said, “How fortunate!” She named him Gad. <sup>12</sup> Zilpah, Leah’s servant, bore Jacob a second son. <sup>13</sup> Leah said, “Happy am I, for the daughters will call me happy.” She named him Asher.

<sup>14</sup> Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother, Leah. Then Rachel said to Leah, “Please give me some of your son’s mandrakes.”

<sup>15</sup> She said to her, “Is it a small matter that you have taken away my husband? Would you take away my son’s mandrakes, also?”

Rachel said, “Therefore he will lie with you tonight for your son’s mandrakes.”

<sup>16</sup> Jacob came from the field in the evening, and Leah went out to meet him, and said, “You must come in to me; for I have surely hired you with my son’s mandrakes.”

He lay with her that night. <sup>17</sup> God listened to Leah, and she conceived, and bore Jacob a fifth son. <sup>18</sup> Leah said, “God has given me my hire, because I gave my servant to my husband.” She named him Issachar. <sup>19</sup> Leah conceived again, and bore a sixth son to Jacob. <sup>20</sup> Leah said, “God has endowed me with a good dowry. Now my husband will live with me, because I have borne him six sons.” She named him Zebulun. <sup>21</sup> Afterwards, she bore a daughter, and named her Dinah.

<sup>22</sup> God remembered Rachel, and God listened to her, and opened her womb. <sup>23</sup> She conceived, bore a son, and said, “God has taken away my reproach.” <sup>24</sup> She named him Joseph,<sup>g</sup> saying, “May Yahweh add another son to me.”

<sup>25</sup> When Rachel had borne Joseph, Jacob said to Laban, “Send me away, that I may go to my own place, and to my country. <sup>26</sup> Give me my wives and my children for whom I have served you, and let me go; for

<sup>g</sup> Joseph means “may he add”.

you know my service with which I have served you.”

<sup>27</sup> Laban said to him, “If now I have found favor in your eyes, stay here, for I have divined that Yahweh has blessed me for your sake.” <sup>28</sup> He said, “Appoint me your wages, and I will give it.”

<sup>29</sup> He said to him, “You know how I have served you, and how your livestock have fared with me. <sup>30</sup> For it was little which you had before I came, and it has increased to a multitude. Yahweh has blessed you wherever I turned. Now when will I provide for my own house also?”

<sup>31</sup> He said, “What shall I give you?”

Jacob said, “You shall not give me anything. If you will do this thing for me, I will again feed your flock and keep it. <sup>32</sup> I will pass through all your flock today, removing from there every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats. This will be my hire. <sup>33</sup> So my righteousness will answer for me hereafter, when you come concerning my hire that is before you. Every one that is not speckled and spotted among the goats, and black among the sheep, that might be with me, will be counted stolen.”

<sup>34</sup> Laban said, “Behold, let it be according to your word.”

<sup>35</sup> That day, he removed the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. <sup>36</sup> He set three days’ journey between himself and Jacob, and Jacob fed the rest of Laban’s flocks.

<sup>37</sup> Jacob took to himself rods of fresh poplar, almond, plane tree, peeled white streaks in them, and made the white appear which was in the rods. <sup>38</sup> He set the rods which he had peeled opposite the flocks in the gutters in the watering-troughs where the flocks came to drink. They conceived when they came to drink. <sup>39</sup> The flocks conceived before the rods, and the flocks produced streaked, speckled, and spotted. <sup>40</sup> Jacob separated the lambs, and set the faces of the flocks toward the streaked and all the black in the flock of Laban: and he put his own droves apart, and didn’t put them into Laban’s flock. <sup>41</sup> Whenever the stronger of the flock conceived, Jacob laid the rods in front of the eyes of the flock in the gutters, that they might conceive among the rods; <sup>42</sup> but when the flock were feeble, he didn’t put them in. So the feebler were Laban’s, and the stronger Jacob’s. <sup>43</sup> The man increased exceedingly, and had large flocks, female servants and male servants, and camels and donkeys.

## 31

<sup>1</sup> He heard the words of Laban’s sons, saying, “Jacob has taken away all that was our father’s. From that which was our father’s, has he gotten all this wealth.” <sup>2</sup> Jacob saw the expression on Laban’s face, and, behold, it was not toward him as before. <sup>3</sup> Yahweh said to Jacob, “Return to the land of your fathers, and to your relatives, and I will be with you.”

<sup>4</sup> Jacob sent and called Rachel and Leah to the field to his flock, <sup>5</sup> and said to them, “I see the expression on your father’s face, that it is not toward me as before; but the God of my father has been with me. <sup>6</sup> You

know that I have served your father with all of my strength. <sup>7</sup> Your father has deceived me, and changed my wages ten times, but God didn't allow him to hurt me. <sup>8</sup> If he said this, 'The speckled will be your wages,' then all the flock bore speckled. If he said this, 'The streaked will be your wages,' then all the flock bore streaked. <sup>9</sup> Thus God has taken away your father's livestock, and given them to me. <sup>10</sup> During mating season, I lifted up my eyes, and saw in a dream, and behold, the male goats which leaped on the flock were streaked, speckled, and grizzled. <sup>11</sup> The angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' <sup>12</sup> He said, 'Now lift up your eyes, and behold, all the male goats which leap on the flock are streaked, speckled, and grizzled, for I have seen all that Laban does to you. <sup>13</sup> I am the God of Bethel, where you anointed a pillar, where you vowed a vow to me. Now arise, get out from this land, and return to the land of your birth.'"

<sup>14</sup> Rachel and Leah answered him, "Is there yet any portion or inheritance for us in our father's house? <sup>15</sup> Aren't we accounted by him as foreigners? For he has sold us, and has also quite devoured our money. <sup>16</sup> For all the riches which God has taken away from our father, that is ours and our children's. Now then, whatever God has said to you, do."

<sup>17</sup> Then Jacob rose up, and set his sons and his wives on the camels, <sup>18</sup> and he took away all his livestock, and all his possessions which he had gathered, including the livestock which he had gained in Paddan Aram, to go to Isaac his father, to the land of Canaan. <sup>19</sup> Now

<sup>h</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

Laban had gone to shear his sheep: and Rachel stole the teraphim <sup>h</sup> that were her father's.

<sup>20</sup> Jacob deceived Laban the Syrian, in that he didn't tell him that he was running away. <sup>21</sup> So he fled with all that he had. He rose up, passed over the River, and set his face toward the mountain of Gilead.

<sup>22</sup> Laban was told on the third day that Jacob had fled. <sup>23</sup> He took his relatives with him, and pursued him seven days' journey. He overtook him in the mountain of Gilead. <sup>24</sup> God came to Laban, the Syrian, in a dream of the night, and said to him, "Be careful that you don't speak to Jacob either good or bad."

<sup>25</sup> Laban caught up with Jacob. Now Jacob had pitched his tent in the mountain, and Laban with his relatives encamped in the mountain of Gilead. <sup>26</sup> Laban said to Jacob, "What have you done, that you have deceived me, and carried away my daughters like captives of the sword? <sup>27</sup> Why did you flee secretly, and deceive me, and didn't tell me, that I might have sent you away with mirth and with songs, with tambourine and with harp; <sup>28</sup> and didn't allow me to kiss my sons and my daughters? Now have you done foolishly. <sup>29</sup> It is in the power of my hand to hurt you, but the God of your father spoke to me last night, saying, 'Be careful that you don't speak to Jacob either good or bad.' <sup>30</sup> Now, you want to be gone, because you greatly longed for your father's house, but why have you stolen my gods?"

<sup>31</sup> Jacob answered Laban, "Because I was afraid, for I said, 'Lest you should take your daughters from me by force.' <sup>32</sup>

Anyone you find your gods with shall not live. Before our relatives, discern what is yours with me, and take it.” For Jacob didn’t know that Rachel had stolen them.

<sup>33</sup> Laban went into Jacob’s tent, into Leah’s tent, and into the tent of the two female servants; but he didn’t find them. He went out of Leah’s tent, and entered into Rachel’s tent. <sup>34</sup> Now Rachel had taken the teraphim,<sup>i</sup> put them in the camel’s saddle, and sat on them. Laban felt around all the tent, but didn’t find them. <sup>35</sup> She said to her father, “Don’t let my lord be angry that I can’t rise up before you; for I’m having my period.” He searched, but didn’t find the teraphim.

<sup>36</sup> Jacob was angry, and argued with Laban. Jacob answered Laban, “What is my trespass? What is my sin, that you have hotly pursued me? <sup>37</sup> Now that you have felt around in all my stuff, what have you found of all your household stuff? Set it here before my relatives and your relatives, that they may judge between us two.

<sup>38</sup> “These twenty years I have been with you. Your ewes and your female goats have not cast their young, and I haven’t eaten the rams of your flocks. <sup>39</sup> That which was torn of animals, I didn’t bring to you. I bore its loss. Of my hand you required it, whether stolen by day or stolen by night. <sup>40</sup> This was my situation: in the day the drought consumed me, and the frost by night; and my sleep fled from my eyes. <sup>41</sup> These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times. <sup>42</sup> Unless the God of my father, the God of

Abraham, and the fear of Isaac, had been with me, surely now you would have sent me away empty. God has seen my affliction and the labor of my hands, and rebuked you last night.”

<sup>43</sup> Laban answered Jacob, “The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine: and what can I do today to these my daughters, or to their children whom they have borne? <sup>44</sup> Now come, let us make a covenant, you and I; and let it be for a witness between me and you.”

<sup>45</sup> Jacob took a stone, and set it up for a pillar. <sup>46</sup> Jacob said to his relatives, “Gather stones.” They took stones, and made a heap. They ate there by the heap. <sup>47</sup> Laban called it Jegar Sahadutha,<sup>j</sup> but Jacob called it Galeed.<sup>k</sup> <sup>48</sup> Laban said, “This heap is witness between me and you today.” Therefore it was named Galeed <sup>49</sup> and Mizpah, for he said, “Yahweh watch between me and you, when we are absent one from another. <sup>50</sup> If you afflict my daughters, or if you take wives besides my daughters, no man is with us; behold, God is witness between me and you.” <sup>51</sup> Laban said to Jacob, “See this heap, and see the pillar, which I have set between me and you. <sup>52</sup> May this heap be a witness, and the pillar be a witness, that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm. <sup>53</sup> The God of Abraham, and the God of Nahor, the God of their father, judge between us.” Then Jacob swore by the fear of his father, Isaac. <sup>54</sup> Jacob offered a sacrifice in the mountain, and called his

<sup>i</sup> teraphim were household idols that may have been associated with inheritance rights to the household property. <sup>j</sup> “Jegar Sahadutha” means “Witness Heap” in Aramaic. <sup>k</sup> “Galeed” means “Witness Heap” in Hebrew.

relatives to eat bread. They ate bread, and stayed all night in the mountain. <sup>55</sup> Early in the morning, Laban rose up, and kissed his sons and his daughters, and blessed them. Laban departed and returned to his place.

## 32

<sup>1</sup> Jacob went on his way, and the angels of God met him. <sup>2</sup> When he saw them, Jacob said, "This is God's army." He called the name of that place Mahanaim.

<sup>3</sup> Jacob sent messengers in front of him to Esau, his brother, to the land of Seir, the field of Edom. <sup>4</sup> He commanded them, saying, "This is what you shall tell my lord, Esau: 'This is what your servant, Jacob, says. I have lived as a foreigner with Laban, and stayed until now. <sup>5</sup> I have cattle, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, that I may find favor in your sight.'" <sup>6</sup> The messengers returned to Jacob, saying, "We came to your brother Esau. Not only that, but he comes to meet you, and four hundred men with him." <sup>7</sup> Then Jacob was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; <sup>8</sup> and he said, "If Esau comes to the one company, and strikes it, then the company which is left will escape." <sup>9</sup> Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country, and to your relatives, and I will do you good,' <sup>10</sup> I am not worthy of the least of all the loving kindnesses, and of all the truth, which you have shown to your servant; for with just my staff I crossed over this Jordan; and now I have become

<sup>1</sup> or, seed

two companies. <sup>11</sup> Please deliver me from the hand of my brother, from the hand of Esau: for I fear him, lest he come and strike me, and the mothers with the children. <sup>12</sup> You said, 'I will surely do you good, and make your offspring<sup>1</sup> as the sand of the sea, which can't be numbered because there are so many.'"

<sup>13</sup> He stayed there that night, and took from that which he had with him, a present for Esau, his brother: <sup>14</sup> two hundred female goats and twenty male goats, two hundred ewes and twenty rams, <sup>15</sup> thirty milk camels and their colts, forty cows, ten bulls, twenty female donkeys and ten foals. <sup>16</sup> He delivered them into the hands of his servants, every herd by itself, and said to his servants, "Pass over before me, and put a space between herd and herd." <sup>17</sup> He commanded the foremost, saying, "When Esau, my brother, meets you, and asks you, saying, 'Whose are you? Where are you going? Whose are these before you?' <sup>18</sup> Then you shall say, 'They are your servant, Jacob's. It is a present sent to my lord, Esau. Behold, he also is behind us.'" <sup>19</sup> He commanded also the second, and the third, and all that followed the herds, saying, "This is how you shall speak to Esau, when you find him. <sup>20</sup> You shall say, 'Not only that, but behold, your servant, Jacob, is behind us.'" For, he said, "I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me."

<sup>21</sup> So the present passed over before him, and he himself stayed that night in the camp.

<sup>22</sup> He rose up that night, and took his two wives, and his two servants, and his eleven

sons, and crossed over the ford of the Jabbok. <sup>23</sup> He took them, and sent them over the stream, and sent over that which he had. <sup>24</sup> Jacob was left alone, and wrestled with a man there until the breaking of the day. <sup>25</sup> When he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was strained, as he wrestled. <sup>26</sup> The man said, "Let me go, for the day breaks."

Jacob said, "I won't let you go, unless you bless me."

<sup>27</sup> He said to him, "What is your name?"

He said, "Jacob". <sup>28</sup> He said, "Your name will no longer be called Jacob, but Israel; for you have fought with God and with men, and have prevailed."

<sup>29</sup> Jacob asked him, "Please tell me your name."

He said, "Why is it that you ask what my name is?" He blessed him there.

<sup>30</sup> Jacob called the name of the place Peniel<sup>m</sup>: for, he said, "I have seen God face to face, and my life is preserved." <sup>31</sup> The sun rose on him as he passed over Peniel, and he limped because of his thigh. <sup>32</sup> Therefore the children of Israel don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob's thigh in the sinew of the hip.

### 33

<sup>1</sup> Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. He divided the children between Leah, Rachel, and the two servants. <sup>2</sup> He put the servants and their children in front, Leah and her children

<sup>m</sup> Peniel means "face of God".

after, and Rachel and Joseph at the rear. <sup>3</sup> He himself passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother.

<sup>4</sup> Esau ran to meet him, embraced him, fell on his neck, kissed him, and they wept.

<sup>5</sup> He lifted up his eyes, and saw the women and the children; and said, "Who are these with you?"

He said, "The children whom God has graciously given your servant." <sup>6</sup> Then the servants came near with their children, and they bowed themselves. <sup>7</sup> Leah also and her children came near, and bowed themselves. After them, Joseph came near with Rachel, and they bowed themselves.

<sup>8</sup> Esau said, "What do you mean by all this company which I met?"

Jacob said, "To find favor in the sight of my lord."

<sup>9</sup> Esau said, "I have enough, my brother; let that which you have be yours."

<sup>10</sup> Jacob said, "Please, no, if I have now found favor in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of God, and you were pleased with me. <sup>11</sup> Please take the gift that I brought to you, because God has dealt graciously with me, and because I have enough." He urged him, and he took it.

<sup>12</sup> Esau said, "Let us take our journey, and let us go, and I will go before you."

<sup>13</sup> Jacob said to him, "My lord knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will die. <sup>14</sup> Please let my lord pass over before his servant, and I will lead on gently, according to the pace of the

livestock that are before me and according to the pace of the children, until I come to my lord to Seir.”

<sup>15</sup> Esau said, “Let me now leave with you some of the folk who are with me.”

He said, “Why? Let me find favor in the sight of my lord.”

<sup>16</sup> So Esau returned that day on his way to Seir. <sup>17</sup> Jacob traveled to Succoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Succoth.<sup>n</sup>

<sup>18</sup> Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram; and encamped before the city. <sup>19</sup> He bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for one hundred pieces of money. <sup>20</sup> He erected an altar there, and called it El Elohe Israel.<sup>o</sup>

### 34

<sup>1</sup> Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. <sup>2</sup> Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her.

<sup>3</sup> His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. <sup>4</sup> Shechem spoke to his father, Hamor, saying, “Get me this young lady as a wife.”

<sup>5</sup> Now Jacob heard that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Jacob held his peace until they came. <sup>6</sup> Hamor the father of Shechem went out to Jacob to talk with him. <sup>7</sup> The sons of Jacob came in from the

field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob’s daughter; a thing ought not to be done. <sup>8</sup> Hamor talked with them, saying, “The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. <sup>9</sup> Make marriages with us. Give your daughters to us, and take our daughters for yourselves. <sup>10</sup> You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it.”

<sup>11</sup> Shechem said to her father and to her brothers, “Let me find favor in your eyes, and whatever you will tell me I will give. <sup>12</sup> Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife.”

<sup>13</sup> The sons of Jacob answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, <sup>14</sup> and said to them, “We can’t do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us.

<sup>15</sup> Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; <sup>16</sup> then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

<sup>17</sup> But if you will not listen to us, to be circumcised, then we will take our sister,<sup>p</sup> and we will be gone.”

<sup>18</sup> Their words pleased Hamor and Shechem, Hamor’s son. <sup>19</sup> The young man didn’t wait to do this thing, because he had delight in Jacob’s daughter, and he was honored above all the house of his father. <sup>20</sup> Hamor and Shechem, his son, came to the

<sup>n</sup> succoth means shelters or booths. <sup>o</sup> El Elohe Israel means “God, the God of Israel” or “The God of Israel is mighty”.

<sup>p</sup> Hebrew has, literally, “daughter”

gate of their city, and talked with the men of their city, saying, <sup>21</sup> “These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters. <sup>22</sup> Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. <sup>23</sup> Won’t their livestock and their possessions and all their animals be ours? Only let us give our consent to them, and they will dwell with us.”

<sup>24</sup> All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. <sup>25</sup> On the third day, when they were sore, two of Jacob’s sons, Simeon and Levi, Dinah’s brothers, each took his sword, came upon the unsuspecting city, and killed all the males. <sup>26</sup> They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem’s house, and went away. <sup>27</sup> Jacob’s sons came on the dead, and plundered the city, because they had defiled their sister. <sup>28</sup> They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, <sup>29</sup> and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. <sup>30</sup> Jacob said to Simeon and Levi, “You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house.”

<sup>31</sup> They said, “Should he deal with our sister as with a prostitute?”

## 35

<sup>1</sup> God said to Jacob, “Arise, go up to Bethel, and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau your brother.”

<sup>2</sup> Then Jacob said to his household, and to all who were with him, “Put away the foreign gods that are among you, purify yourselves, change your garments. <sup>3</sup> Let us arise, and go up to Bethel. I will make there an altar to God, who answered me in the day of my distress, and was with me on the way which I went.”

<sup>4</sup> They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. <sup>5</sup> They traveled, and a terror of God was on the cities that were around them, and they didn’t pursue the sons of Jacob. <sup>6</sup> So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. <sup>7</sup> He built an altar there, and called the place El Beth El; because there God was revealed to him, when he fled from the face of his brother. <sup>8</sup> Deborah, Rebekah’s nurse, died, and she was buried below Bethel under the oak; and its name was called Allon Bacuth.

<sup>9</sup> God appeared to Jacob again, when he came from Paddan Aram, and blessed him.

<sup>10</sup> God said to him, “Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel.” He named him Israel. <sup>11</sup> God said to him, “I am God Almighty. Be fruitful and multiply. A nation and a company of nations will be

from you, and kings will come out of your body. <sup>12</sup> The land which I gave to Abraham and Isaac, I will give it to you, and to your offspring<sup>q</sup> after you will I give the land.”

<sup>13</sup> God went up from him in the place where he spoke with him. <sup>14</sup> Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. <sup>15</sup> Jacob called the name of the place where God spoke with him “Bethel”.

<sup>16</sup> They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor. <sup>17</sup> When she was in hard labor, the midwife said to her, “Don’t be afraid, for now you will have another son.”

<sup>18</sup> As her soul was departing (for she died), she named him Benoni,<sup>r</sup> but his father named him Benjamin.<sup>s</sup> <sup>19</sup> Rachel died, and was buried on the way to Ephrath (also called Bethlehem). <sup>20</sup> Jacob set up a pillar on her grave. The same is the Pillar of Rachel’s grave to this day. <sup>21</sup> Israel traveled, and spread his tent beyond the tower of Eder. <sup>22</sup> While Israel lived in that land, Reuben went and lay with Bilhah, his father’s concubine, and Israel heard of it.

Now the sons of Jacob were twelve. <sup>23</sup> The sons of Leah: Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. <sup>24</sup> The sons of Rachel: Joseph and Benjamin. <sup>25</sup> The sons of Bilhah (Rachel’s servant): Dan and Naphtali. <sup>26</sup> The sons of Zilpah (Leah’s servant): Gad and Asher. These are the sons of Jacob, who were born to him in Paddan Aram. <sup>27</sup> Jacob came to Isaac his father, to Mamre,

to Kiriath Arba (which is Hebron), where Abraham and Isaac lived as foreigners.

<sup>28</sup> The days of Isaac were one hundred eighty years. <sup>29</sup> Isaac gave up the spirit, and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him.

## 36

<sup>1</sup> Now this is the history of the generations of Esau (that is, Edom). <sup>2</sup> Esau took his wives from the daughters of Canaan: Adah the daughter of Elon, the Hittite; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite; <sup>3</sup> and Basemath, Ishmael’s daughter, sister of Nebaioth. <sup>4</sup> Adah bore to Esau Eliphaz. Basemath bore Reuel. <sup>5</sup> Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau, who were born to him in the land of Canaan. <sup>6</sup> Esau took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. <sup>7</sup> For their substance was too great for them to dwell together, and the land of their travels couldn’t bear them because of their livestock. <sup>8</sup> Esau lived in the hill country of Seir. Esau is Edom.

<sup>9</sup> This is the history of the generations of Esau the father of the Edomites in the hill country of Seir: <sup>10</sup> these are the names of Esau’s sons: Eliphaz, the son of Adah, the wife of Esau; and Reuel, the son of Basemath, the wife of Esau. <sup>11</sup> The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. <sup>12</sup> Timna was

<sup>q</sup> or, seed <sup>r</sup> “Benoni” means “son of my trouble”. <sup>s</sup> “Benjamin” means “son of my right hand”.

concubine to Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These are the sons of Adah, Esau's wife.<sup>13</sup> These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.<sup>14</sup> These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

<sup>15</sup> These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz,<sup>16</sup> chief Korah, chief Gatam, chief Amalek: these are the chiefs who came of Eliphaz in the land of Edom; these are the sons of Adah.<sup>17</sup> These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs who came of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife.<sup>18</sup> These are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah: these are the chiefs who came of Oholibamah the daughter of Anah, Esau's wife.<sup>19</sup> These are the sons of Esau (that is, Edom), and these are their chiefs.

<sup>20</sup> These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,<sup>21</sup> Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom.<sup>22</sup> The children of Lotan were Hori and Heman. Lotan's sister was Timna.<sup>23</sup> These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.<sup>24</sup> These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father.<sup>25</sup> These are

the children of Anah: Dishon and Oholibamah, the daughter of Anah.<sup>26</sup> These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran.<sup>27</sup> These are the children of Ezer: Bilhan, Zaavan, and Akan.<sup>28</sup> These are the children of Dishan: Uz and Aran.<sup>29</sup> These are the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,<sup>30</sup> chief Dishon, chief Ezer, and chief Dishan: these are the chiefs who came of the Horites, according to their chiefs in the land of Seir.

<sup>31</sup> These are the kings who reigned in the land of Edom, before any king reigned over the children of Israel.<sup>32</sup> Bela, the son of Beor, reigned in Edom. The name of his city was Dinhabah.<sup>33</sup> Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his place.<sup>34</sup> Jobab died, and Husham of the land of the Temanites reigned in his place.<sup>35</sup> Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned in his place. The name of his city was Avith.<sup>36</sup> Hadad died, and Samlah of Masrekah reigned in his place.<sup>37</sup> Samlah died, and Shaul of Rehoboth by the river, reigned in his place.<sup>38</sup> Shaul died, and Baal Hanan, the son of Achbor reigned in his place.<sup>39</sup> Baal Hanan the son of Achbor died, and Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>40</sup> These are the names of the chiefs who came from Esau, according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Jetheth,<sup>41</sup> chief Oholibamah, chief Elah, chief Pinon,<sup>42</sup> chief Kenaz, chief Teman, chief Mibzar,<sup>43</sup> chief Magdiel, and chief

Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.

### 37

<sup>1</sup> Jacob lived in the land of his father's travels, in the land of Canaan. <sup>2</sup> This is the history of the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. Joseph brought an evil report of them to their father. <sup>3</sup> Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors. <sup>4</sup> His brothers saw that their father loved him more than all his brothers, and they hated him, and couldn't speak peaceably to him.

<sup>5</sup> Joseph dreamed a dream, and he told it to his brothers, and they hated him all the more. <sup>6</sup> He said to them, "Please hear this dream which I have dreamed: <sup>7</sup> for behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood upright; and behold, your sheaves came around, and bowed down to my sheaf."

<sup>8</sup> His brothers said to him, "Will you indeed reign over us? Or will you indeed have dominion over us?" They hated him all the more for his dreams and for his words. <sup>9</sup> He dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me." <sup>10</sup> He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamed? Will I and your mother and your brothers indeed

come to bow ourselves down to you to the earth?" <sup>11</sup> His brothers envied him, but his father kept this saying in mind.

<sup>12</sup> His brothers went to feed their father's flock in Shechem. <sup>13</sup> Israel said to Joseph, "Aren't your brothers feeding the flock in Shechem? Come, and I will send you to them." He said to him, "Here I am."

<sup>14</sup> He said to him, "Go now, see whether it is well with your brothers, and well with the flock; and bring me word again." So he sent him out of the valley of Hebron, and he came to Shechem. <sup>15</sup> A certain man found him, and behold, he was wandering in the field. The man asked him, "What are you looking for?"

<sup>16</sup> He said, "I am looking for my brothers. Tell me, please, where they are feeding the flock."

<sup>17</sup> The man said, "They have left here, for I heard them say, 'Let us go to Dothan.'"

Joseph went after his brothers, and found them in Dothan. <sup>18</sup> They saw him afar off, and before he came near to them, they conspired against him to kill him. <sup>19</sup> They said to one another, "Behold, this dreamer comes. <sup>20</sup> Come now therefore, and let's kill him, and cast him into one of the pits, and we will say, 'An evil animal has devoured him.' We will see what will become of his dreams."

<sup>21</sup> Reuben heard it, and delivered him out of their hand, and said, "Let's not take his life." <sup>22</sup> Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand on him"—that he might deliver him out of their hand, to restore him to his father. <sup>23</sup> When Joseph came to his brothers, they stripped Joseph of his coat, the coat of many colors that

was on him; <sup>24</sup> and they took him, and threw him into the pit. The pit was empty. There was no water in it.

<sup>25</sup> They sat down to eat bread, and they lifted up their eyes and looked, and saw a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt. <sup>26</sup> Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? <sup>27</sup> Come, and let's sell him to the Ishmaelites, and not let our hand be on him; for he is our brother, our flesh." His brothers listened to him. <sup>28</sup> Midianites who were merchants passed by, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. They brought Joseph into Egypt.

<sup>29</sup> Reuben returned to the pit; and saw that Joseph wasn't in the pit; and he tore his clothes. <sup>30</sup> He returned to his brothers, and said, "The child is no more; and I, where will I go?" <sup>31</sup> They took Joseph's coat, and killed a male goat, and dipped the coat in the blood. <sup>32</sup> They took the coat of many colors, and they brought it to their father, and said, "We have found this. Examine it, now, whether it is your son's coat or not."

<sup>33</sup> He recognized it, and said, "It is my son's coat. An evil animal has devoured him. Joseph is without doubt torn in pieces." <sup>34</sup> Jacob tore his clothes, and put sackcloth on his waist, and mourned for his son many days. <sup>35</sup> All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, "For I will go down to Sheol<sup>t</sup> to my son

mourning." His father wept for him. <sup>36</sup> The Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, the captain of the guard.

## 38

<sup>1</sup> At that time, Judah went down from his brothers, and visited a certain Adullamite, whose name was Hirah. <sup>2</sup> Judah saw there a daughter of a certain Canaanite whose name was Shua. He took her, and went in to her. <sup>3</sup> She conceived, and bore a son; and he named him Er. <sup>4</sup> She conceived again, and bore a son; and she named him Onan. <sup>5</sup> She yet again bore a son, and named him Shelah; and he was at Chezib, when she bore him. <sup>6</sup> Judah took a wife for Er, his firstborn, and her name was Tamar. <sup>7</sup> Er, Judah's firstborn, was wicked in Yahweh's sight. Yahweh killed him. <sup>8</sup> Judah said to Onan, "Go in to your brother's wife, and perform the duty of a husband's brother to her, and raise up offspring<sup>u</sup> for your brother." <sup>9</sup> Onan knew that the offspring<sup>v</sup> wouldn't be his; and when he went in to his brother's wife, he spilled it on the ground, lest he should give offspring<sup>w</sup> to his brother. <sup>10</sup> The thing which he did was evil in Yahweh's sight, and he killed him also. <sup>11</sup> Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house, until Shelah, my son, is grown up"; for he said, "Lest he also die, like his brothers." Tamar went and lived in her father's house.

<sup>12</sup> After many days, Shua's daughter, the wife of Judah, died. Judah was comforted, and went up to his sheep shearers to Timnah, he and his friend Hirah, the

<sup>t</sup> Sheol is the place of the dead. <sup>u</sup> or, seed <sup>v</sup> or, seed <sup>w</sup> or, seed

Adullamite. <sup>13</sup> Tamar was told, “Behold, your father-in-law is going up to Timnah to shear his sheep.” <sup>14</sup> She took off of her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she wasn’t given to him as a wife. <sup>15</sup> When Judah saw her, he thought that she was a prostitute, for she had covered her face. <sup>16</sup> He turned to her by the way, and said, “Please come, let me come in to you,” for he didn’t know that she was his daughter-in-law.

She said, “What will you give me, that you may come in to me?”

<sup>17</sup> He said, “I will send you a young goat from the flock.”

She said, “Will you give me a pledge, until you send it?”

<sup>18</sup> He said, “What pledge will I give you?”

She said, “Your signet and your cord, and your staff that is in your hand.”

He gave them to her, and came in to her, and she conceived by him. <sup>19</sup> She arose, and went away, and put off her veil from her, and put on the garments of her widowhood. <sup>20</sup> Judah sent the young goat by the hand of his friend, the Adullamite, to receive the pledge from the woman’s hand, but he didn’t find her. <sup>21</sup> Then he asked the men of her place, saying, “Where is the prostitute, that was at Enaim by the road?”

They said, “There has been no prostitute here.”

<sup>22</sup> He returned to Judah, and said, “I haven’t found her; and also the men of the place said, ‘There has been no prostitute here.’” <sup>23</sup> Judah said, “Let her keep it, lest

we be shamed. Behold, I sent this young goat, and you haven’t found her.”

<sup>24</sup> About three months later, Judah was told, “Tamar, your daughter-in-law, has played the prostitute. Moreover, behold, she is with child by prostitution.”

Judah said, “Bring her out, and let her be burned.” <sup>25</sup> When she was brought out, she sent to her father-in-law, saying, “By the man, whose these are, I am with child.” She also said, “Please discern whose are these—the signet, and the cords, and the staff.”

<sup>26</sup> Judah acknowledged them, and said, “She is more righteous than I, because I didn’t give her to Shelah, my son.”

He knew her again no more. <sup>27</sup> In the time of her travail, behold, twins were in her womb. <sup>28</sup> When she travailed, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, “This came out first.” <sup>29</sup> As he drew back his hand, behold, his brother came out, and she said, “Why have you made a breach for yourself?” Therefore his name was called Perez.<sup>x</sup> <sup>30</sup> Afterward his brother came out, that had the scarlet thread on his hand, and his name was called Zerah.<sup>y</sup>

## 39

<sup>1</sup> Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh’s, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there. <sup>2</sup> Yahweh was with Joseph, and he was a prosperous man. He was in the house of his master the Egyptian. <sup>3</sup> His master saw that Yahweh was with him, and that Yahweh made all that he did prosper in his hand. <sup>4</sup> Joseph

<sup>x</sup> Perez means “breaking out”. <sup>y</sup> Zerah means “scarlet” or “brightness”.

found favor in his sight. He ministered to him, and he made him overseer over his house, and all that he had he put into his hand. <sup>5</sup> From the time that he made him overseer in his house, and over all that he had, Yahweh blessed the Egyptian's house for Joseph's sake. Yahweh's blessing was on all that he had, in the house and in the field. <sup>6</sup> He left all that he had in Joseph's hand. He didn't concern himself with anything, except for the food which he ate.

Joseph was well-built and handsome. <sup>7</sup> After these things, his master's wife set her eyes on Joseph; and she said, "Lie with me."

<sup>8</sup> But he refused, and said to his master's wife, "Behold, my master doesn't know what is with me in the house, and he has put all that he has into my hand. <sup>9</sup> No one is greater in this house than I am, and he has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

<sup>10</sup> As she spoke to Joseph day by day, he didn't listen to her, to lie by her, or to be with her. <sup>11</sup> About this time, he went into the house to do his work, and there were none of the men of the house inside. <sup>12</sup> She caught him by his garment, saying, "Lie with me!"

He left his garment in her hand, and ran outside. <sup>13</sup> When she saw that he had left his garment in her hand, and had run outside, <sup>14</sup> she called to the men of her house, and spoke to them, saying, "Behold, he has brought in a Hebrew to us to mock us. He came in to me to lie with me, and I cried with a loud voice. <sup>15</sup> When he heard that I lifted up my voice and cried, he left

his garment by me, and ran outside." <sup>16</sup> She laid up his garment by her, until his master came home. <sup>17</sup> She spoke to him according to these words, saying, "The Hebrew servant, whom you have brought to us, came in to me to mock me, <sup>18</sup> and as I lifted up my voice and cried, he left his garment by me, and ran outside."

<sup>19</sup> When his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," his wrath was kindled. <sup>20</sup> Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody. <sup>21</sup> But Yahweh was with Joseph, and showed kindness to him, and gave him favor in the sight of the keeper of the prison. <sup>22</sup> The keeper of the prison committed to Joseph's hand all the prisoners who were in the prison. Whatever they did there, he was responsible for it. <sup>23</sup> The keeper of the prison didn't look after anything that was under his hand, because Yahweh was with him; and that which he did, Yahweh made it prosper.

## 40

<sup>1</sup> After these things, the butler of the king of Egypt and his baker offended their lord, the king of Egypt. <sup>2</sup> Pharaoh was angry with his two officers, the chief cup bearer and the chief baker. <sup>3</sup> He put them in custody in the house of the captain of the guard, into the prison, the place where Joseph was bound. <sup>4</sup> The captain of the guard assigned them to Joseph, and he took care of them. They stayed in prison many days. <sup>5</sup> They both dreamed a dream, each man his dream, in one night, each man according to the interpretation of his

dream, the cup bearer and the baker of the king of Egypt, who were bound in the prison. <sup>6</sup> Joseph came in to them in the morning, and saw them, and saw that they were sad. <sup>7</sup> He asked Pharaoh's officers who were with him in custody in his master's house, saying, "Why do you look so sad today?"

<sup>8</sup> They said to him, "We have dreamed a dream, and there is no one who can interpret it."

Joseph said to them, "Don't interpretations belong to God? Please tell it to me."

<sup>9</sup> The chief cup bearer told his dream to Joseph, and said to him, "In my dream, behold, a vine was in front of me, <sup>10</sup> and in the vine were three branches. It was as though it budded, it blossomed, and its clusters produced ripe grapes. <sup>11</sup> Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

<sup>12</sup> Joseph said to him, "This is its interpretation: the three branches are three days. <sup>13</sup> Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh's cup into his hand, the way you did when you were his cup bearer. <sup>14</sup> But remember me when it will be well with you, and please show kindness to me, and make mention of me to Pharaoh, and bring me out of this house. <sup>15</sup> For indeed, I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon."

<sup>16</sup> When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and behold, three

baskets of white bread were on my head. <sup>17</sup> In the uppermost basket there were all kinds of baked food for Pharaoh, and the birds ate them out of the basket on my head."

<sup>18</sup> Joseph answered, "This is its interpretation. The three baskets are three days. <sup>19</sup> Within three more days, Pharaoh will lift up your head from off you, and will hang you on a tree; and the birds will eat your flesh from off you." <sup>20</sup> On the third day, which was Pharaoh's birthday, he made a feast for all his servants, and he lifted up the head of the chief cup bearer and the head of the chief baker among his servants. <sup>21</sup> He restored the chief cup bearer to his position again, and he gave the cup into Pharaoh's hand; <sup>22</sup> but he hanged the chief baker, as Joseph had interpreted to them. <sup>23</sup> Yet the chief cup bearer didn't remember Joseph, but forgot him.

## 41

<sup>1</sup> At the end of two full years, Pharaoh dreamed: and behold, he stood by the river.

<sup>2</sup> Behold, there came up out of the river seven cattle, sleek and fat, and they fed in the marsh grass. <sup>3</sup> Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. <sup>4</sup> The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke. <sup>5</sup> He slept and dreamed a second time: and behold, seven heads of grain came up on one stalk, healthy and good. <sup>6</sup> Behold, seven heads of grain, thin and blasted with the east wind, sprung up after them. <sup>7</sup> The thin heads of grain swallowed up the seven healthy and

full ears. Pharaoh awoke, and behold, it was a dream. <sup>8</sup> In the morning, his spirit was troubled, and he sent and called for all of Egypt's magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

<sup>9</sup> Then the chief cup bearer spoke to Pharaoh, saying, "I remember my faults today. <sup>10</sup> Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, me and the chief baker. <sup>11</sup> We dreamed a dream in one night, I and he. We dreamed each man according to the interpretation of his dream. <sup>12</sup> There was with us there a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams. To each man according to his dream he interpreted. <sup>13</sup> As he interpreted to us, so it was. He restored me to my office, and he hanged him."

<sup>14</sup> Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh. <sup>15</sup> Pharaoh said to Joseph, "I have dreamed a dream, and there is no one who can interpret it. I have heard it said of you, that when you hear a dream you can interpret it."

<sup>16</sup> Joseph answered Pharaoh, saying, "It isn't in me. God will give Pharaoh an answer of peace."

<sup>17</sup> Pharaoh spoke to Joseph, "In my dream, behold, I stood on the brink of the river: <sup>18</sup> and behold, there came up out of the river seven cattle, fat and sleek. They fed in the marsh grass, <sup>19</sup> and behold, seven other cattle came up after them, poor and

very ugly and thin, such as I never saw in all the land of Egypt for ugliness. <sup>20</sup> The thin and ugly cattle ate up the first seven fat cattle, <sup>21</sup> and when they had eaten them up, it couldn't be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke. <sup>22</sup> I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good: <sup>23</sup> and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprung up after them. <sup>24</sup> The thin heads of grain swallowed up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me."

<sup>25</sup> Joseph said to Pharaoh, "The dream of Pharaoh is one. What God is about to do he has declared to Pharaoh. <sup>26</sup> The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. <sup>27</sup> The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine. <sup>28</sup> That is the thing which I spoke to Pharaoh. What God is about to do he has shown to Pharaoh. <sup>29</sup> Behold, there come seven years of great plenty throughout all the land of Egypt. <sup>30</sup> There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, <sup>31</sup> and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. <sup>32</sup> The dream was doubled to Pharaoh, because the thing is established by God, and God will shortly bring it to pass.

<sup>33</sup> “Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt. <sup>34</sup> Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt’s produce in the seven plenteous years. <sup>35</sup> Let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. <sup>36</sup> The food will be for a store to the land against the seven years of famine, which will be in the land of Egypt; that the land not perish through the famine.”

<sup>37</sup> The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. <sup>38</sup> Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the Spirit of God?” <sup>39</sup> Pharaoh said to Joseph, “Because God has shown you all of this, there is no one so discreet and wise as you. <sup>40</sup> You shall be over my house, and according to your word will all my people be ruled. Only in the throne I will be greater than you.” <sup>41</sup> Pharaoh said to Joseph, “Behold, I have set you over all the land of Egypt.” <sup>42</sup> Pharaoh took off his signet ring from his hand, and put it on Joseph’s hand, and arrayed him in robes of fine linen, and put a gold chain about his neck, <sup>43</sup> and he made him to ride in the second chariot which he had. They cried before him, “Bow the knee!” He set him over all the land of Egypt. <sup>44</sup> Pharaoh said to Joseph, “I am Pharaoh, and without you shall no man lift up his hand or his foot in all the land of Egypt.” <sup>45</sup> Pharaoh called Joseph’s name Zaphenath-Paneah; and he gave him Asenath, the daughter of

Potiphera priest of On as a wife. Joseph went out over the land of Egypt.

<sup>46</sup> Joseph was thirty years old when he stood before Pharaoh king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. <sup>47</sup> In the seven plenteous years the earth produced abundantly. <sup>48</sup> He gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was around every city, he laid up in the same. <sup>49</sup> Joseph laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number. <sup>50</sup> To Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. <sup>51</sup> Joseph called the name of the firstborn Manasseh,<sup>z</sup> “For”, he said, “God has made me forget all my toil, and all my father’s house.” <sup>52</sup> The name of the second, he called Ephraim<sup>a</sup>: “For God has made me fruitful in the land of my affliction.”

<sup>53</sup> The seven years of plenty, that were in the land of Egypt, came to an end. <sup>54</sup> The seven years of famine began to come, just as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. <sup>55</sup> When all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians, “Go to Joseph. What he says to you, do.” <sup>56</sup> The famine was over all the surface of the earth. Joseph opened all the store houses, and sold to the Egyptians. The famine was severe in the land of Egypt. <sup>57</sup> All countries came into Egypt, to

<sup>z</sup> “Manasseh” sounds like the Hebrew for “forget”. <sup>a</sup> “Ephraim” sounds like the Hebrew for “twice fruitful”.

Joseph, to buy grain, because the famine was severe in all the earth.

## 42

<sup>1</sup> Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why do you look at one another?" <sup>2</sup> He said, "Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we may live, and not die." <sup>3</sup> Joseph's ten brothers went down to buy grain from Egypt. <sup>4</sup> But Jacob didn't send Benjamin, Joseph's brother, with his brothers; for he said, "Lest perhaps harm happen to him." <sup>5</sup> The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. <sup>6</sup> Joseph was the governor over the land. It was he who sold to all the people of the land. Joseph's brothers came, and bowed themselves down to him with their faces to the earth. <sup>7</sup> Joseph saw his brothers, and he recognized them, but acted like a stranger to them, and spoke roughly with them. He said to them, "Where did you come from?"

They said, "From the land of Canaan to buy food."

<sup>8</sup> Joseph recognized his brothers, but they didn't recognize him. <sup>9</sup> Joseph remembered the dreams which he dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land."

<sup>10</sup> They said to him, "No, my lord, but your servants have come to buy food. <sup>11</sup> We are all one man's sons; we are honest men. Your servants are not spies."

<sup>12</sup> He said to them, "No, but you have come to see the nakedness of the land!"

<sup>13</sup> They said, "We, your servants, are twelve brothers, the sons of one man in the

land of Canaan; and behold, the youngest is today with our father, and one is no more."

<sup>14</sup> Joseph said to them, "It is like I told you, saying, 'You are spies!'" <sup>15</sup> By this you shall be tested. By the life of Pharaoh, you shall not go out from here, unless your youngest brother comes here. <sup>16</sup> Send one of you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth in you, or else by the life of Pharaoh surely you are spies."

<sup>17</sup> He put them all together into custody for three days.

<sup>18</sup> Joseph said to them the third day, "Do this, and live, for I fear God. <sup>19</sup> If you are honest men, then let one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses. <sup>20</sup> Bring your youngest brother to me; so will your words be verified, and you won't die."

They did so. <sup>21</sup> They said to one another, "We are certainly guilty concerning our brother, in that we saw the distress of his soul, when he begged us, and we wouldn't listen. Therefore this distress has come upon us." <sup>22</sup> Reuben answered them, saying, "Didn't I tell you, saying, 'Don't sin against the child,' and you wouldn't listen? Therefore also, behold, his blood is required." <sup>23</sup> They didn't know that Joseph understood them; for there was an interpreter between them. <sup>24</sup> He turned himself away from them, and wept. Then he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. <sup>25</sup> Then Joseph gave a command to fill their bags with grain, and to restore each man's money into his sack, and to give them food for the way. So it was done to them.

<sup>26</sup> They loaded their donkeys with their grain, and departed from there. <sup>27</sup> As one of them opened his sack to give his donkey food in the lodging place, he saw his money. Behold, it was in the mouth of his sack. <sup>28</sup> He said to his brothers, “My money is restored! Behold, it is in my sack!” Their hearts failed them, and they turned trembling to one another, saying, “What is this that God has done to us?” <sup>29</sup> They came to Jacob their father, to the land of Canaan, and told him all that had happened to them, saying, <sup>30</sup> “The man, the lord of the land, spoke roughly with us, and took us for spies of the country. <sup>31</sup> We said to him, ‘We are honest men. We are no spies. <sup>32</sup> We are twelve brothers, sons of our father; one is no more, and the youngest is today with our father in the land of Canaan.’ <sup>33</sup> The man, the lord of the land, said to us, ‘By this I will know that you are honest men: leave one of your brothers with me, and take grain for the famine of your houses, and go your way. <sup>34</sup> Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver your brother to you, and you shall trade in the land.’”

<sup>35</sup> As they emptied their sacks, behold, each man’s bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. <sup>36</sup> Jacob, their father, said to them, “You have bereaved me of my children! Joseph is no more, Simeon is no more, and you want to take Benjamin away. All these things are against me.”

<sup>37</sup> Reuben spoke to his father, saying, “Kill my two sons, if I don’t bring him to

<sup>b</sup> Sheol is the place of the dead.

you. Entrust him to my care, and I will bring him to you again.”

<sup>38</sup> He said, “My son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way in which you go, then you will bring down my gray hairs with sorrow to Sheol.”<sup>b</sup>

## 43

<sup>1</sup> The famine was severe in the land. <sup>2</sup> When they had eaten up the grain which they had brought out of Egypt, their father said to them, “Go again, buy us a little more food.”

<sup>3</sup> Judah spoke to him, saying, “The man solemnly warned us, saying, ‘You shall not see my face, unless your brother is with you.’ <sup>4</sup> If you’ll send our brother with us, we’ll go down and buy you food, <sup>5</sup> but if you’ll not send him, we’ll not go down, for the man said to us, ‘You shall not see my face, unless your brother is with you.’”

<sup>6</sup> Israel said, “Why did you treat me so badly, telling the man that you had another brother?”

<sup>7</sup> They said, “The man asked directly concerning ourselves, and concerning our relatives, saying, ‘Is your father still alive? Have you another brother?’ We just answered his questions. Is there any way we could know that he would say, ‘Bring your brother down?’”

<sup>8</sup> Judah said to Israel, his father, “Send the boy with me, and we’ll get up and go, so that we may live, and not die, both we, and you, and also our little ones. <sup>9</sup> I’ll be collateral for him. From my hand will you require him. If I don’t bring him to you, and set him before you, then let me bear the

blame forever,<sup>10</sup> for if we hadn't delayed, surely we would have returned a second time by now."

<sup>11</sup> Their father, Israel, said to them, "If it must be so, then do this. Take from the choice fruits of the land in your bags, and carry down a present for the man, a little balm, a little honey, spices and myrrh, nuts, and almonds;<sup>12</sup> and take double money in your hand, and take back the money that was returned in the mouth of your sacks. Perhaps it was an oversight.<sup>13</sup> Take your brother also, get up, and return to the man.<sup>14</sup> May God Almighty give you mercy before the man, that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved."

<sup>15</sup> The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Joseph.<sup>16</sup> When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and butcher an animal, and prepare; for the men will dine with me at noon."

<sup>17</sup> The man did as Joseph commanded, and the man brought the men to Joseph's house.<sup>18</sup> The men were afraid, because they were brought to Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time, we're brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys."<sup>19</sup> They came near to the steward of Joseph's house, and they spoke to him at the door of the house,<sup>20</sup> and said, "Oh, my lord, we indeed came down the first time to buy food.<sup>21</sup> When we came to the lodging place, we opened

our sacks, and behold, each man's money was in the mouth of his sack, our money in full weight. We have brought it back in our hand.<sup>22</sup> We have brought down other money in our hand to buy food. We don't know who put our money in our sacks."

<sup>23</sup> He said, "Peace be to you. Don't be afraid. Your God, and the God of your father, has given you treasure in your sacks. I received your money." He brought Simeon out to them.<sup>24</sup> The man brought the men into Joseph's house, and gave them water, and they washed their feet. He gave their donkeys fodder.<sup>25</sup> They prepared the present for Joseph's coming at noon, for they heard that they should eat bread there.

<sup>26</sup> When Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves down to him to the earth.<sup>27</sup> He asked them of their welfare, and said, "Is your father well, the old man of whom you spoke? Is he yet alive?"

<sup>28</sup> They said, "Your servant, our father, is well. He is still alive." They bowed down humbly.<sup>29</sup> He lifted up his eyes, and saw Benjamin, his brother, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me?" He said, "God be gracious to you, my son."<sup>30</sup> Joseph hurried, for his heart yearned over his brother; and he sought a place to weep. He entered into his room, and wept there.<sup>31</sup> He washed his face, and came out. He controlled himself, and said, "Serve the meal."

<sup>32</sup> They served him by himself, and them by themselves, and the Egyptians, that ate with him, by themselves, because the

Egyptians don't eat bread with the Hebrews, for that is an abomination to the Egyptians. <sup>33</sup> They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marveled one with another. <sup>34</sup> He sent portions to them from before him, but Benjamin's portion was five times as much as any of theirs. They drank, and were merry with him.

## 44

<sup>1</sup> He commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in his sack's mouth. <sup>2</sup> Put my cup, the silver cup, in the sack's mouth of the youngest, with his grain money." He did according to the word that Joseph had spoken. <sup>3</sup> As soon as the morning was light, the men were sent away, they and their donkeys. <sup>4</sup> When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Up, follow after the men. When you overtake them, ask them, 'Why have you rewarded evil for good?' <sup>5</sup> Isn't this that from which my lord drinks, and by which he indeed divines? You have done evil in so doing.'" <sup>6</sup> He overtook them, and he spoke these words to them.

<sup>7</sup> They said to him, "Why does my lord speak such words as these? Far be it from your servants that they should do such a thing! <sup>8</sup> Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan. How then should we steal silver or gold out of your lord's house? <sup>9</sup> With whomever of your servants it is found, let him die, and we also will be my lord's slaves."

<sup>10</sup> He said, "Now also let it be according to your words: he with whom it is found will be my slave; and you will be blameless."

<sup>11</sup> Then they hurried, and each man took his sack down to the ground, and each man opened his sack. <sup>12</sup> He searched, beginning with the oldest, and ending at the youngest. The cup was found in Benjamin's sack. <sup>13</sup> Then they tore their clothes, and each man loaded his donkey, and returned to the city.

<sup>14</sup> Judah and his brothers came to Joseph's house, and he was still there. They fell on the ground before him. <sup>15</sup> Joseph said to them, "What deed is this that you have done? Don't you know that such a man as I can indeed divine?"

<sup>16</sup> Judah said, "What will we tell my lord? What will we speak? Or how will we clear ourselves? God has found out the iniquity of your servants. Behold, we are my lord's slaves, both we, and he also in whose hand the cup is found."

<sup>17</sup> He said, "Far be it from me that I should do so. The man in whose hand the cup is found, he will be my slave; but as for you, go up in peace to your father."

<sup>18</sup> Then Judah came near to him, and said, "Oh, my lord, please let your servant speak a word in my lord's ears, and don't let your anger burn against your servant; for you are even as Pharaoh. <sup>19</sup> My lord asked his servants, saying, 'Have you a father, or a brother?' <sup>20</sup> We said to my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loves him.' <sup>21</sup> You said to your servants, 'Bring him down to me, that I may set my eyes on him.' <sup>22</sup> We said to

my lord, ‘The boy can’t leave his father: for if he should leave his father, his father would die.’<sup>23</sup> You said to your servants, ‘Unless your youngest brother comes down with you, you will see my face no more.’<sup>24</sup> When we came up to your servant my father, we told him the words of my lord.<sup>25</sup> Our father said, ‘Go again, buy us a little food.’<sup>26</sup> We said, ‘We can’t go down. If our youngest brother is with us, then we will go down: for we may not see the man’s face, unless our youngest brother is with us.’<sup>27</sup> Your servant, my father, said to us, ‘You know that my wife bore me two sons:<sup>28</sup> and the one went out from me, and I said, “Surely he is torn in pieces”; and I haven’t seen him since.<sup>29</sup> If you take this one also from me, and harm happens to him, you will bring down my gray hairs with sorrow to Sheol.’<sup>c</sup><sup>30</sup> Now therefore when I come to your servant my father, and the boy is not with us; since his life is bound up in the boy’s life;<sup>31</sup> it will happen, when he sees that the boy is no more, that he will die. Your servants will bring down the gray hairs of your servant, our father, with sorrow to Sheol.’<sup>d</sup><sup>32</sup> For your servant became collateral for the boy to my father, saying, ‘If I don’t bring him to you, then I will bear the blame to my father forever.’<sup>33</sup> Now therefore, please let your servant stay instead of the boy, my lord’s slave; and let the boy go up with his brothers.<sup>34</sup> For how will I go up to my father, if the boy isn’t with me?—lest I see the evil that will come on my father.”

## 45

<sup>1</sup> Then Joseph couldn’t control himself before all those who stood before him, and

<sup>c</sup> Sheol is the place of the dead. <sup>d</sup> Sheol is the place of the dead.

he cried, “Cause everyone to go out from me!” No one else stood with him, while Joseph made himself known to his brothers.<sup>2</sup> He wept aloud. The Egyptians heard, and the house of Pharaoh heard.<sup>3</sup> Joseph said to his brothers, “I am Joseph! Does my father still live?”

His brothers couldn’t answer him; for they were terrified at his presence.<sup>4</sup> Joseph said to his brothers, “Come near to me, please.”

They came near. “He said, I am Joseph, your brother, whom you sold into Egypt.<sup>5</sup> Now don’t be grieved, nor angry with yourselves, that you sold me here, for God sent me before you to preserve life.<sup>6</sup> For these two years the famine has been in the land, and there are yet five years, in which there will be no plowing and no harvest.<sup>7</sup> God sent me before you to preserve for you a remnant in the earth, and to save you alive by a great deliverance.<sup>8</sup> So now it wasn’t you who sent me here, but God, and he has made me a father to Pharaoh, lord of all his house, and ruler over all the land of Egypt.<sup>9</sup> Hurry, and go up to my father, and tell him, ‘This is what your son Joseph says, “God has made me lord of all Egypt. Come down to me. Don’t wait.<sup>10</sup> You shall dwell in the land of Goshen, and you will be near to me, you, your children, your children’s children, your flocks, your herds, and all that you have.<sup>11</sup> There I will nourish you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have.”’<sup>12</sup> Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.<sup>13</sup> You shall tell my father of all my glory in Egypt, and of all that you

have seen. You shall hurry and bring my father down here.”<sup>14</sup> He fell on his brother Benjamin’s neck, and wept, and Benjamin wept on his neck.<sup>15</sup> He kissed all his brothers, and wept on them. After that his brothers talked with him.

<sup>16</sup> The report of it was heard in Pharaoh’s house, saying, “Joseph’s brothers have come.” It pleased Pharaoh well, and his servants.<sup>17</sup> Pharaoh said to Joseph, “Tell your brothers, ‘Do this. Load your animals, and go, travel to the land of Canaan.<sup>18</sup> Take your father and your households, and come to me, and I will give you the good of the land of Egypt, and you will eat the fat of the land.’<sup>19</sup> Now you are commanded: do this. Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.<sup>20</sup> Also, don’t concern yourselves about your belongings, for the good of all the land of Egypt is yours.”

<sup>21</sup> The sons of Israel did so. Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.<sup>22</sup> He gave each one of them changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing.<sup>23</sup> He sent the following to his father: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and provision for his father by the way.<sup>24</sup> So he sent his brothers away, and they departed. He said to them, “See that you don’t quarrel on the way.”

<sup>25</sup> They went up out of Egypt, and came into the land of Canaan, to Jacob their father.<sup>26</sup> They told him, saying, “Joseph is

still alive, and he is ruler over all the land of Egypt.” His heart fainted, for he didn’t believe them.<sup>27</sup> They told him all the words of Joseph, which he had said to them. When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived.<sup>28</sup> Israel said, “It is enough. Joseph my son is still alive. I will go and see him before I die.”

## 46

<sup>1</sup> Israel traveled with all that he had, and came to Beersheba, and offered sacrifices to the God of his father, Isaac.<sup>2</sup> God spoke to Israel in the visions of the night, and said, “Jacob, Jacob!”

He said, “Here I am.”

<sup>3</sup> He said, “I am God, the God of your father. Don’t be afraid to go down into Egypt, for there I will make of you a great nation.<sup>4</sup> I will go down with you into Egypt. I will also surely bring you up again. Joseph will close your eyes.”

<sup>5</sup> Jacob rose up from Beersheba, and the sons of Israel carried Jacob, their father, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.<sup>6</sup> They took their livestock, and their goods, which they had gotten in the land of Canaan, and came into Egypt—Jacob, and all his offspring<sup>e</sup> with him,<sup>7</sup> his sons, and his sons’ sons with him, his daughters, and his sons’ daughters, and he brought all his offspring<sup>f</sup> with him into Egypt.

<sup>8</sup> These are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob’s firstborn.<sup>9</sup> The sons of Reuben: Hanoch, Pallu, Hezron, and Carmi.<sup>10</sup> The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the

<sup>e</sup> or, seed <sup>f</sup> or, seed

son of a Canaanite woman. <sup>11</sup> The sons of Levi: Gershon, Kohath, and Merari. <sup>12</sup> The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. The sons of Perez were Hezron and Hamul. <sup>13</sup> The sons of Issachar: Tola, Puvah, Iob, and Shimron. <sup>14</sup> The sons of Zebulun: Sered, Elon, and Jahleel. <sup>15</sup> These are the sons of Leah, whom she bore to Jacob in Paddan Aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three. <sup>16</sup> The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. <sup>17</sup> The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of Beriah: Heber and Malchiel. <sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah, his daughter, and these she bore to Jacob, even sixteen souls. <sup>19</sup> The sons of Rachel, Jacob's wife: Joseph and Benjamin. <sup>20</sup> To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphara, priest of On, bore to him. <sup>21</sup> The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. <sup>22</sup> These are the sons of Rachel, who were born to Jacob: all the souls were fourteen. <sup>23</sup> The son of Dan: Hushim. <sup>24</sup> The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. <sup>25</sup> These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and these she bore to Jacob: all the souls were seven. <sup>26</sup> All the souls who came with Jacob into Egypt, who were his direct offspring, besides Jacob's sons' wives, all the souls were sixty-six. <sup>27</sup> The sons of Joseph, who were born to him in Egypt, were two souls. All

the souls of the house of Jacob, who came into Egypt, were seventy.

<sup>28</sup> He sent Judah before him to Joseph, to show the way before him to Goshen, and they came into the land of Goshen. <sup>29</sup> Joseph prepared his chariot, and went up to meet Israel, his father, in Goshen. He presented himself to him, and fell on his neck, and wept on his neck a good while. <sup>30</sup> Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

<sup>31</sup> Joseph said to his brothers, and to his father's house, "I will go up, and speak with Pharaoh, and will tell him, 'My brothers, and my father's house, who were in the land of Canaan, have come to me. <sup>32</sup> These men are shepherds, for they have been keepers of livestock, and they have brought their flocks, and their herds, and all that they have.' <sup>33</sup> It will happen, when Pharaoh summons you, and will say, 'What is your occupation?' <sup>34</sup> that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

## 47

<sup>1</sup> Then Joseph went in and told Pharaoh, and said, "My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan; and behold, they are in the land of Goshen." <sup>2</sup> From among his brothers he took five men, and presented them to Pharaoh. <sup>3</sup> Pharaoh said to his brothers, "What is your occupation?"

They said to Pharaoh, “Your servants are shepherds, both we, and our fathers.”<sup>4</sup> They said to Pharaoh, “We have come to live as foreigners in the land, for there is no pasture for your servants’ flocks. For the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen.”

<sup>5</sup> Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you.

<sup>6</sup> The land of Egypt is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen. If you know any able men among them, then put them in charge of my livestock.”

<sup>7</sup> Joseph brought in Jacob, his father, and set him before Pharaoh, and Jacob blessed Pharaoh. <sup>8</sup> Pharaoh said to Jacob, “How many are the days of the years of your life?”

<sup>9</sup> Jacob said to Pharaoh, “The days of the years of my pilgrimage are one hundred thirty years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.” <sup>10</sup> Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

<sup>11</sup> Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. <sup>12</sup> Joseph nourished his father, his brothers, and all of his father’s household, with bread, according to their families.

<sup>13</sup> There was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan fainted by

reason of the famine. <sup>14</sup> Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh’s house. <sup>15</sup> When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, “Give us bread, for why should we die in your presence? For our money fails.”

<sup>16</sup> Joseph said, “Give me your livestock; and I will give you food for your livestock, if your money is gone.”

<sup>17</sup> They brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the donkeys: and he fed them with bread in exchange for all their livestock for that year. <sup>18</sup> When that year was ended, they came to him the second year, and said to him, “We will not hide from my lord how our money is all spent, and the herds of livestock are my lord’s. There is nothing left in the sight of my lord, but our bodies, and our lands. <sup>19</sup> Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharaoh. Give us seed, that we may live, and not die, and that the land won’t be desolate.”

<sup>20</sup> So Joseph bought all the land of Egypt for Pharaoh, for every man of the Egyptians sold his field, because the famine was severe on them, and the land became Pharaoh’s. <sup>21</sup> As for the people, he moved them to the cities from one end of the border of Egypt even to the other end of it. <sup>22</sup> Only he didn’t buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which

Pharaoh gave them. That is why they didn't sell their land. <sup>23</sup> Then Joseph said to the people, "Behold, I have bought you and your land today for Pharaoh. Behold, here is seed for you, and you shall sow the land.

<sup>24</sup> It will happen at the harvests, that you shall give a fifth to Pharaoh, and four parts will be your own, for seed of the field, for your food, for them of your households, and for food for your little ones."

<sup>25</sup> They said, "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's servants."

<sup>26</sup> Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have the fifth. Only the land of the priests alone didn't become Pharaoh's.

<sup>27</sup> Israel lived in the land of Egypt, in the land of Goshen; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly. <sup>28</sup> Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were one hundred forty-seven years. <sup>29</sup> The time came near that Israel must die, and he called his son Joseph, and said to him, "If now I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please don't bury me in Egypt, <sup>30</sup> but when I sleep with my fathers, you shall carry me out of Egypt, and bury me in their burying place."

He said, "I will do as you have said."

<sup>31</sup> He said, "Swear to me," and he swore to him. Israel bowed himself on the bed's head.

## 48

<sup>1</sup> After these things, someone said to Joseph, "Behold, your father is sick." He

<sup>g</sup> or, seed <sup>h</sup> or, seed

took with him his two sons, Manasseh and Ephraim. <sup>2</sup> Someone told Jacob, and said, "Behold, your son Joseph comes to you," and Israel strengthened himself, and sat on the bed. <sup>3</sup> Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and blessed me, <sup>4</sup> and said to me, 'Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your offspring<sup>g</sup> after you for an everlasting possession.' <sup>5</sup> Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. <sup>6</sup> Your issue, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance. <sup>7</sup> As for me, when I came from Paddan, Rachel died by me in the land of Canaan on the way, when there was still some distance to come to Ephrath, and I buried her there on the way to Ephrath (also called Bethlehem)."

<sup>8</sup> Israel saw Joseph's sons, and said, "Who are these?"

<sup>9</sup> Joseph said to his father, "They are my sons, whom God has given me here."

He said, "Please bring them to me, and I will bless them." <sup>10</sup> Now the eyes of Israel were dim for age, so that he couldn't see. He brought them near to him; and he kissed them, and embraced them. <sup>11</sup> Israel said to Joseph, "I didn't think I would see your face, and behold, God has let me see your offspring<sup>h</sup> also." <sup>12</sup> Joseph brought them out from between his knees, and he bowed himself with his face to the earth. <sup>13</sup> Joseph took them both, Ephraim in his right hand

toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. <sup>14</sup> Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. <sup>15</sup> He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, <sup>16</sup> the angel who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude upon the earth."

<sup>17</sup> When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him. He held up his father's hand, to remove it from Ephraim's head to Manasseh's head. <sup>18</sup> Joseph said to his father, "Not so, my father; for this is the firstborn; put your right hand on his head."

<sup>19</sup> His father refused, and said, "I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his offspring<sup>i</sup> will become a multitude of nations." <sup>20</sup> He blessed them that day, saying, "In you will Israel bless, saying, 'God make you as Ephraim and as Manasseh'" He set Ephraim before Manasseh. <sup>21</sup> Israel said to Joseph, "Behold, I am dying, but God will be with you, and bring you again to the land of your fathers. <sup>22</sup> Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow."

<sup>i</sup> or, seed

## 49

<sup>1</sup> Jacob called to his sons, and said: "Gather yourselves together, that I may tell you that which will happen to you in the days to come.

<sup>2</sup> Assemble yourselves, and hear, you sons of Jacob.

Listen to Israel, your father.

<sup>3</sup> "Reuben, you are my firstborn, my might, and the beginning of my strength; excelling in dignity, and excelling in power.

<sup>4</sup> Boiling over like water, you shall not excel;

because you went up to your father's bed, then defiled it. He went up to my couch.

<sup>5</sup> "Simeon and Levi are brothers. Their swords are weapons of violence.

<sup>6</sup> My soul, don't come into their council. My glory, don't be united to their assembly; for in their anger they killed men. In their self-will they hamstrung cattle.

<sup>7</sup> Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.

<sup>8</sup> "Judah, your brothers will praise you. Your hand will be on the neck of your enemies.

Your father's sons will bow down before you.

<sup>9</sup> Judah is a lion's cub.

- From the prey, my son, you have  
gone up.  
He stooped down, he crouched as a lion,  
as a lioness.  
Who will rouse him up?
- <sup>10</sup> The scepter will not depart from  
Judah,  
nor the ruler's staff from between  
his feet,  
until he comes to whom it belongs.  
To him will the obedience of the  
peoples be.
- <sup>11</sup> Binding his foal to the vine,  
his donkey's colt to the choice vine;  
he has washed his garments in wine,  
his robes in the blood of grapes.
- <sup>12</sup> His eyes will be red with wine,  
his teeth white with milk.
- <sup>13</sup> "Zebulun will dwell at the haven of  
the sea.  
He will be for a haven of ships.  
His border will be on Sidon.
- <sup>14</sup> "Issachar is a strong donkey,  
lying down between the saddlebags.
- <sup>15</sup> He saw a resting place, that it was  
good,  
the land, that it was pleasant.  
He bows his shoulder to the burden,  
and becomes a servant doing forced  
labor.
- <sup>16</sup> "Dan will judge his people,  
as one of the tribes of Israel.
- <sup>17</sup> Dan will be a serpent on the trail,  
an adder in the path,  
That bites the horse's heels,  
so that his rider falls backward.
- <sup>18</sup> I have waited for your salvation,  
Yahweh.
- <sup>19</sup> "A troop will press on Gad,  
but he will press on their heel.
- <sup>20</sup> "Asher's food will be rich.  
He will produce royal dainties.
- <sup>21</sup> "Naphtali is a doe set free,  
who bears beautiful fawns.
- <sup>22</sup> "Joseph is a fruitful vine,  
a fruitful vine by a spring.  
His branches run over the wall.
- <sup>23</sup> The archers have severely grieved  
him,  
shot at him, and persecute him:
- <sup>24</sup> But his bow remained strong.  
The arms of his hands were made  
strong,  
by the hands of the Mighty One of  
Jacob,  
(from there is the shepherd, the  
stone of Israel),
- <sup>25</sup> even by the God of your father, who  
will help you;  
by the Almighty, who will bless  
you,  
with blessings of heaven above,  
blessings of the deep that lies  
below,  
blessings of the breasts, and of the  
womb.
- <sup>26</sup> The blessings of your father have  
prevailed above the blessings  
of your ancestors,  
above the boundaries of the ancient  
hills.  
They will be on the head of Joseph,  
on the crown of the head of him  
who is separated from his  
brothers.
- <sup>27</sup> "Benjamin is a ravenous wolf.  
In the morning he will devour the  
prey.  
At evening he will divide the  
plunder."

<sup>28</sup> All these are the twelve tribes of Israel, and this is what their father spoke to them and blessed them. He blessed everyone according to his blessing. <sup>29</sup> He instructed them, and said to them, “I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, <sup>30</sup> in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a burial place. <sup>31</sup> There they buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah: <sup>32</sup> the field and the cave that is therein, which was purchased from the children of Heth.” <sup>33</sup> When Jacob finished charging his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered to his people.

## 50

<sup>1</sup> Joseph fell on his father’s face, wept on him, and kissed him. <sup>2</sup> Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. <sup>3</sup> Forty days were fulfilled for him, for that is how many the days it takes to embalm. The Egyptians wept for him for seventy days.

<sup>4</sup> When the days of weeping for him were past, Joseph spoke to the house of Pharaoh, saying, “If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, <sup>5</sup> ‘My father made me swear, saying, “Behold, I am dying. Bury me in my grave which I have dug for myself in the land of Canaan.” Now therefore, please let me go up and bury my father, and I will come again.’”

<sup>6</sup> Pharaoh said, “Go up, and bury your father, just like he made you swear.”

<sup>7</sup> Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, all the elders of the land of Egypt, <sup>8</sup> All the house of Joseph, his brothers, and his father’s house. Only their little ones, their flocks, and their herds, they left in the land of Goshen. <sup>9</sup> There went up with him both chariots and horsemen. It was a very great company. <sup>10</sup> They came to the threshing floor of Atad, which is beyond the Jordan, and there they lamented with a very great and severe lamentation. He mourned for his father seven days. <sup>11</sup> When the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, “This is a grievous mourning by the Egyptians.” Therefore its name was called Abel Mizraim, which is beyond the Jordan. <sup>12</sup> His sons did to him just as he commanded them, <sup>13</sup> for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burial site, from Ephron the Hittite, before Mamre. <sup>14</sup> Joseph returned into Egypt—he, and his brothers, and all that went up with him to bury his father, after he had buried his father.

<sup>15</sup> When Joseph’s brothers saw that their father was dead, they said, “It may be that Joseph will hate us, and will fully pay us back for all the evil which we did to him.”

<sup>16</sup> They sent a message to Joseph, saying, “Your father commanded before he died, saying, <sup>17</sup> ‘You shall tell Joseph, “Now please forgive the disobedience of your brothers, and their sin, because they did

evil to you.” Now, please forgive the disobedience of the servants of the God of your father.” Joseph wept when they spoke to him. <sup>18</sup> His brothers also went and fell down before his face; and they said, “Behold, we are your servants.” <sup>19</sup> Joseph said to them, “Don’t be afraid, for am I in the place of God? <sup>20</sup> As for you, you meant evil against me, but God meant it for good, to bring to pass, as it is today, to save many people alive. <sup>21</sup> Now therefore don’t be afraid. I will nourish you and your little ones.” He comforted them, and spoke kindly to them.

<sup>22</sup> Joseph lived in Egypt, he, and his father’s house. Joseph lived one hundred

ten years. <sup>23</sup> Joseph saw Ephraim’s children to the third generation. The children also of Machir, the son of Manasseh, were born on Joseph’s knees. <sup>24</sup> Joseph said to his brothers, “I am dying, but God will surely visit you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.” <sup>25</sup> Joseph took an oath of the children of Israel, saying, “God will surely visit you, and you shall carry up my bones from here.” <sup>26</sup> So Joseph died, being one hundred ten years old, and they embalmed him, and he was put in a coffin in Egypt.

## *The Second Book of Moses,*

### **Commonly Called**

## **Exodus**

### **1**

<sup>1</sup> Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): <sup>2</sup> Reuben, Simeon, Levi, and Judah, <sup>3</sup> Issachar, Zebulun, and Benjamin, <sup>4</sup> Dan and Naphtali, Gad and Asher. <sup>5</sup> All the souls who came out of Jacob's body were seventy souls, and Joseph was in Egypt already. <sup>6</sup> Joseph died, as did all his brothers, and all that generation. <sup>7</sup> The children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them.

<sup>8</sup> Now there arose a new king over Egypt, who didn't know Joseph. <sup>9</sup> He said to his people, "Behold,<sup>a</sup> the people of the children of Israel are more and mightier than we. <sup>10</sup> Come, let us deal wisely with them, lest they multiply, and it happen that when any war breaks out, they also join themselves to our enemies, and fight against us, and escape out of the land." <sup>11</sup> Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. <sup>12</sup> But the more they afflicted them, the more they multiplied and the more they spread out. They were grieved because of the children of Israel. <sup>13</sup> The Egyptians ruthlessly made

the children of Israel serve, <sup>14</sup> and they made their lives bitter with hard service, in mortar and in brick, and in all kinds of service in the field, all their service, in which they ruthlessly made them serve.

<sup>15</sup> The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah, <sup>16</sup> and he said, "When you perform the duty of a midwife to the Hebrew women, and see them on the birth stool; if it is a son, then you shall kill him; but if it is a daughter, then she shall live." <sup>17</sup> But the midwives feared God,<sup>b</sup> and didn't do what the king of Egypt commanded them, but saved the baby boys alive. <sup>18</sup> The king of Egypt called for the midwives, and said to them, "Why have you done this thing, and have saved the boys alive?"

<sup>19</sup> The midwives said to Pharaoh, "Because the Hebrew women aren't like the Egyptian women; for they are vigorous, and give birth before the midwife comes to them."

<sup>20</sup> God dealt well with the midwives, and the people multiplied, and grew very mighty. <sup>21</sup> Because the midwives feared God, he gave them families. <sup>22</sup> Pharaoh commanded all his people, saying, "You shall cast every son who is born into the river, and every daughter you shall save alive."

<sup>a</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

## 2

<sup>1</sup> A man of the house of Levi went and took a daughter of Levi as his wife. <sup>2</sup> The woman conceived, and bore a son. When she saw that he was a fine child, she hid him three months. <sup>3</sup> When she could no longer hide him, she took a papyrus basket for him, and coated it with tar and with pitch. She put the child in it, and laid it in the reeds by the river's bank. <sup>4</sup> His sister stood far off, to see what would be done to him. <sup>5</sup> Pharaoh's daughter came down to bathe at the river. Her maidens walked along by the riverside. She saw the basket among the reeds, and sent her servant to get it. <sup>6</sup> She opened it, and saw the child, and behold, the baby cried. She had compassion on him, and said, "This is one of the Hebrews' children."

<sup>7</sup> Then his sister said to Pharaoh's daughter, "Should I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"

<sup>8</sup> Pharaoh's daughter said to her, "Go."

The maiden went and called the child's mother. <sup>9</sup> Pharaoh's daughter said to her, "Take this child away, and nurse him for me, and I will give you your wages."

The woman took the child, and nursed it. <sup>10</sup> The child grew, and she brought him to Pharaoh's daughter, and he became her son. She named him Moses,<sup>c</sup> and said, "Because I drew him out of the water."

<sup>11</sup> In those days, when Moses had grown up, he went out to his brothers, and looked at their burdens. He saw an Egyptian striking a Hebrew, one of his brothers. <sup>12</sup> He looked this way and that way, and when

he saw that there was no one, he killed the Egyptian, and hid him in the sand.

<sup>13</sup> He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, "Why do you strike your fellow?"

<sup>14</sup> He said, "Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Egyptian?"

Moses was afraid, and said, "Surely this thing is known." <sup>15</sup> Now when Pharaoh heard this thing, he sought to kill Moses. But Moses fled from the face of Pharaoh, and lived in the land of Midian, and he sat down by a well.

<sup>16</sup> Now the priest of Midian had seven daughters. They came and drew water, and filled the troughs to water their father's flock. <sup>17</sup> The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. <sup>18</sup> When they came to Reuel, their father, he said, "How is it that you have returned so early today?"

<sup>19</sup> They said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."

<sup>20</sup> He said to his daughters, "Where is he? Why is it that you have left the man? Call him, that he may eat bread."

<sup>21</sup> Moses was content to dwell with the man. He gave Moses Zipporah, his daughter. <sup>22</sup> She bore a son, and he named him Gershom,<sup>d</sup> for he said, "I have lived as a foreigner in a foreign land."

<sup>23</sup> In the course of those many days, the king of Egypt died, and the children of Israel sighed because of the bondage, and

<sup>c</sup> "Moses" sounds like the Hebrew for "draw out". <sup>d</sup> "Gershom" sounds like the Hebrew for "an alien there".

they cried, and their cry came up to God because of the bondage. <sup>24</sup> God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> God saw the children of Israel, and God was concerned about them.

### 3

<sup>1</sup> Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. <sup>2</sup> Yahweh's<sup>e</sup> angel appeared to him in a flame of fire out of the middle of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. <sup>3</sup> Moses said, "I will turn aside now, and see this great sight, why the bush is not burned."

<sup>4</sup> When Yahweh saw that he turned aside to see, God called to him out of the middle of the bush, and said, "Moses! Moses!"

He said, "Here I am."

<sup>5</sup> He said, "Don't come close. Take your sandals off of your feet, for the place you are standing on is holy ground." <sup>6</sup> Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

Moses hid his face; for he was afraid to look at God.

<sup>7</sup> Yahweh said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. <sup>8</sup> I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the

Amorite, the Perizzite, the Hivite, and the Jebusite. <sup>9</sup> Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. <sup>10</sup> Come now therefore, and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt."

<sup>11</sup> Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

<sup>12</sup> He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

<sup>13</sup> Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you;' and they ask me, 'What is his name?' What should I tell them?"

<sup>14</sup> God said to Moses, "I AM WHO I AM," and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.'" <sup>15</sup> God said moreover to Moses, "You shall tell the children of Israel this, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations. <sup>16</sup> Go, and gather the elders of Israel together, and tell them, 'Yahweh, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have surely visited you, and seen that which is done to you in Egypt; <sup>17</sup> and I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the

<sup>e</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

Jebusite, to a land flowing with milk and honey.”<sup>18</sup> They will listen to your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, ‘Yahweh, the God of the Hebrews, has met with us. Now please let us go three days’ journey into the wilderness, that we may sacrifice to Yahweh, our God.’<sup>19</sup> I know that the king of Egypt won’t give you permission to go, no, not by a mighty hand.<sup>20</sup> I will reach out my hand and strike Egypt with all my wonders which I will do among them, and after that he will let you go.<sup>21</sup> I will give this people favor in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed.<sup>22</sup> But every woman shall ask of her neighbor, and of her who visits her house, jewels of silver, jewels of gold, and clothing; and you shall put them on your sons, and on your daughters. You shall plunder the Egyptians.”

#### 4

<sup>1</sup> Moses answered, “But, behold, they will not believe me, nor listen to my voice; for they will say, ‘Yahweh has not appeared to you.’”

<sup>2</sup> Yahweh said to him, “What is that in your hand?”

He said, “A rod.”

<sup>3</sup> He said, “Throw it on the ground.”

He threw it on the ground, and it became a snake; and Moses ran away from it.

<sup>4</sup> Yahweh said to Moses, “Stretch out your hand, and take it by the tail.”

He stretched out his hand, and took hold of it, and it became a rod in his hand.

<sup>5</sup> “That they may believe that Yahweh, the God of their fathers, the God of

Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”<sup>6</sup> Yahweh said furthermore to him, “Now put your hand inside your cloak.”

He put his hand inside his cloak, and when he took it out, behold, his hand was leprous, as white as snow.

<sup>7</sup> He said, “Put your hand inside your cloak again.”

He put his hand inside his cloak again, and when he took it out of his cloak, behold, it had turned again as his other flesh.

<sup>8</sup> “It will happen, if they will not believe you or listen to the voice of the first sign, that they will believe the voice of the latter sign.<sup>9</sup> It will happen, if they will not believe even these two signs or listen to your voice, that you shall take of the water of the river, and pour it on the dry land. The water which you take out of the river will become blood on the dry land.”

<sup>10</sup> Moses said to Yahweh, “O Lord,<sup>f</sup> I am not eloquent, neither before now, nor since you have spoken to your servant; for I am slow of speech, and of a slow tongue.”

<sup>11</sup> Yahweh said to him, “Who made man’s mouth? Or who makes one mute, or deaf, or seeing, or blind? Isn’t it I, Yahweh?<sup>12</sup> Now therefore go, and I will be with your mouth, and teach you what you shall speak.”

<sup>13</sup> He said, “Oh, Lord, please send someone else.”

<sup>14</sup> Yahweh’s anger burned against Moses, and he said, “What about Aaron, your brother, the Levite? I know that he can speak well. Also, behold, he comes out to meet you. When he sees you, he will be glad in his heart.<sup>15</sup> You shall speak to him,

<sup>f</sup>The word translated “Lord” is “Adonai”.

and put the words in his mouth. I will be with your mouth, and with his mouth, and will teach you what you shall do. <sup>16</sup> He will be your spokesman to the people; and it will happen, that he will be to you a mouth, and you will be to him as God. <sup>17</sup> You shall take this rod in your hand, with which you shall do the signs.”

<sup>18</sup> Moses went and returned to Jethro his father-in-law, and said to him, “Please let me go and return to my brothers who are in Egypt, and see whether they are still alive.”

Jethro said to Moses, “Go in peace.”

<sup>19</sup> Yahweh said to Moses in Midian, “Go, return into Egypt; for all the men who sought your life are dead.”

<sup>20</sup> Moses took his wife and his sons, and set them on a donkey, and he returned to the land of Egypt. Moses took God’s rod in his hand. <sup>21</sup> Yahweh said to Moses, “When you go back into Egypt, see that you do before Pharaoh all the wonders which I have put in your hand, but I will harden his heart and he will not let the people go. <sup>22</sup> You shall tell Pharaoh, ‘Yahweh says, Israel is my son, my firstborn, <sup>23</sup> and I have said to you, “Let my son go, that he may serve me”; and you have refused to let him go. Behold, I will kill your son, your firstborn.””

<sup>24</sup> On the way at a lodging place, Yahweh met Moses and wanted to kill him. <sup>25</sup> Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, “Surely you are a bridegroom of blood to me.”

<sup>26</sup> So he let him alone. Then she said, “You are a bridegroom of blood,” because of the circumcision.

<sup>27</sup> Yahweh said to Aaron, “Go into the wilderness to meet Moses.”

He went, and met him on God’s mountain, and kissed him. <sup>28</sup> Moses told Aaron all Yahweh’s words with which he had sent him, and all the signs with which he had instructed him. <sup>29</sup> Moses and Aaron went and gathered together all the elders of the children of Israel. <sup>30</sup> Aaron spoke all the words which Yahweh had spoken to Moses, and did the signs in the sight of the people. <sup>31</sup> The people believed, and when they heard that Yahweh had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshiped.

## 5

<sup>1</sup> Afterward Moses and Aaron came, and said to Pharaoh, “This is what Yahweh, the God of Israel, says, ‘Let my people go, that they may hold a feast to me in the wilderness.’”

<sup>2</sup> Pharaoh said, “Who is Yahweh, that I should listen to his voice to let Israel go? I don’t know Yahweh, and moreover I will not let Israel go.”

<sup>3</sup> They said, “The God of the Hebrews has met with us. Please let us go three days’ journey into the wilderness, and sacrifice to Yahweh, our God, lest he fall on us with pestilence, or with the sword.”

<sup>4</sup> The king of Egypt said to them, “Why do you, Moses and Aaron, take the people from their work? Get back to your burdens!” <sup>5</sup> Pharaoh said, “Behold, the people of the land are now many, and you make them rest from their burdens.” <sup>6</sup> The same day Pharaoh commanded the taskmasters of the people, and their

officers, saying, <sup>7</sup> “You shall no longer give the people straw to make brick, as before. Let them go and gather straw for themselves. <sup>8</sup> The number of the bricks, which they made before, you require from them. You shall not diminish anything of it, for they are idle; therefore they cry, saying, ‘Let us go and sacrifice to our God.’ <sup>9</sup> Let heavier work be laid on the men, that they may labor therein; and don’t let them pay any attention to lying words.”

<sup>10</sup> The taskmasters of the people went out, and their officers, and they spoke to the people, saying, “This is what Pharaoh says: ‘I will not give you straw. <sup>11</sup> Go yourselves, get straw where you can find it, for nothing of your work shall be diminished.’” <sup>12</sup> So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. <sup>13</sup> The taskmasters were urgent saying, “Fulfill your work quota daily, as when there was straw!” <sup>14</sup> The officers of the children of Israel, whom Pharaoh’s taskmasters had set over them, were beaten, and demanded, “Why haven’t you fulfilled your quota both yesterday and today, in making brick as before?”

<sup>15</sup> Then the officers of the children of Israel came and cried to Pharaoh, saying, “Why do you deal this way with your servants? <sup>16</sup> No straw is given to your servants, and they tell us, ‘Make brick!’ and behold, your servants are beaten; but the fault is in your own people.”

<sup>17</sup> But he said, “You are idle! You are idle! Therefore you say, ‘Let us go and sacrifice to Yahweh.’ <sup>18</sup> Go therefore now, and work, for no straw shall be given to

you, yet you shall deliver the same number of bricks!”

<sup>19</sup> The officers of the children of Israel saw that they were in trouble, when it was said, “You shall not diminish anything from your daily quota of bricks!”

<sup>20</sup> They met Moses and Aaron, who stood in the way, as they came out from Pharaoh: <sup>21</sup> and they said to them, “May Yahweh look at you, and judge, because you have made us a stench to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to kill us.”

<sup>22</sup> Moses returned to Yahweh, and said, “Lord, why have you brought trouble on this people? Why is it that you have sent me? <sup>23</sup> For since I came to Pharaoh to speak in your name, he has brought trouble on this people; and you have not rescued your people at all.”

## 6

<sup>1</sup> Yahweh said to Moses, “Now you shall see what I will do to Pharaoh, for by a strong hand he shall let them go, and by a strong hand he shall drive them out of his land.”

<sup>2</sup> God spoke to Moses, and said to him, “I am Yahweh; <sup>3</sup> and I appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but by my name Yahweh I was not known to them. <sup>4</sup> I have also established my covenant with them, to give them the land of Canaan, the land of their travels, in which they lived as aliens. <sup>5</sup> Moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. <sup>6</sup> Therefore tell the children of Israel, ‘I am Yahweh, and I will bring you out from under the burdens of the

Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: <sup>7</sup> and I will take you to me for a people, and I will be to you a God; and you shall know that I am Yahweh your God, who brings you out from under the burdens of the Egyptians. <sup>8</sup> I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I am Yahweh.”

<sup>9</sup> Moses spoke so to the children of Israel, but they didn't listen to Moses for anguish of spirit, and for cruel bondage.

<sup>10</sup> Yahweh spoke to Moses, saying, <sup>11</sup> “Go in, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.”

<sup>12</sup> Moses spoke before Yahweh, saying, “Behold, the children of Israel haven't listened to me. How then shall Pharaoh listen to me, who am of uncircumcised lips?” <sup>13</sup> Yahweh spoke to Moses and to Aaron, and gave them a command to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

<sup>14</sup> These are the heads of their fathers' houses. The sons of Reuben the firstborn of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. <sup>15</sup> The sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanite woman; these are the families of Simeon. <sup>16</sup> These are the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari; and the years of the life of Levi were one hundred thirty-seven years. <sup>17</sup>

The sons of Gershon: Libni and Shimei, according to their families. <sup>18</sup> The sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were one hundred thirty-three years. <sup>19</sup> The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. <sup>20</sup> Amram took Jochebed his father's sister to himself as wife; and she bore him Aaron and Moses: and the years of the life of Amram were a hundred and thirty-seven years. <sup>21</sup> The sons of Izhar: Korah, and Nepheg, and Zichri. <sup>22</sup> The sons of Uzziel: Mishael, and Elzaphan, and Sithri. <sup>23</sup> Aaron took Elisheba, the daughter of Amminadab, the sister of Nahshon, as his wife; and she bore him Nadab and Abihu, Eleazar and Ithamar. <sup>24</sup> The sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. <sup>25</sup> Eleazar Aaron's son took one of the daughters of Putiel as his wife; and she bore him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. <sup>26</sup> These are that Aaron and Moses, to whom Yahweh said, “Bring out the children of Israel from the land of Egypt according to their armies.” <sup>27</sup> These are those who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

<sup>28</sup> On the day when Yahweh spoke to Moses in the land of Egypt, <sup>29</sup> Yahweh spoke to Moses, saying, “I am Yahweh. Speak to Pharaoh king of Egypt all that I speak to you.”

<sup>30</sup> Moses said before Yahweh, “Behold, I am of uncircumcised lips, and how shall Pharaoh listen to me?”

## 7

<sup>1</sup> Yahweh said to Moses, “Behold, I have made you as God to Pharaoh; and Aaron your brother shall be your prophet. <sup>2</sup> You shall speak all that I command you; and Aaron your brother shall speak to Pharaoh, that he let the children of Israel go out of his land. <sup>3</sup> I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. <sup>4</sup> But Pharaoh will not listen to you, and I will lay my hand on Egypt, and bring out my armies, my people the children of Israel, out of the land of Egypt by great judgments. <sup>5</sup> The Egyptians shall know that I am Yahweh, when I stretch out my hand on Egypt, and bring out the children of Israel from among them.”

<sup>6</sup> Moses and Aaron did so. As Yahweh commanded them, so they did. <sup>7</sup> Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

<sup>8</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>9</sup> “When Pharaoh speaks to you, saying, ‘Perform a miracle!’ then you shall tell Aaron, ‘Take your rod, and cast it down before Pharaoh, that it become a serpent.’”

<sup>10</sup> Moses and Aaron went in to Pharaoh, and they did so, as Yahweh had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. <sup>11</sup> Then Pharaoh also called for the wise men and the sorcerers. They also, the magicians of Egypt, did the same thing with their enchantments. <sup>12</sup> For

they each cast down their rods, and they became serpents: but Aaron’s rod swallowed up their rods. <sup>13</sup> Pharaoh’s heart was hardened, and he didn’t listen to them; as Yahweh had spoken.

<sup>14</sup> Yahweh said to Moses, “Pharaoh’s heart is stubborn. He refuses to let the people go. <sup>15</sup> Go to Pharaoh in the morning. Behold, he goes out to the water; and you shall stand by the river’s bank to meet him; and the rod which was turned to a serpent you shall take in your hand. <sup>16</sup> You shall tell him, ‘Yahweh, the God of the Hebrews, has sent me to you, saying, “Let my people go, that they may serve me in the wilderness:” and behold, until now you haven’t listened. <sup>17</sup> Yahweh says, “In this you shall know that I am Yahweh. Behold, I will strike with the rod that is in my hand on the waters which are in the river, and they shall be turned to blood. <sup>18</sup> The fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river.”’” <sup>19</sup> Yahweh said to Moses, “Tell Aaron, ‘Take your rod, and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.’”

<sup>20</sup> Moses and Aaron did so, as Yahweh commanded; and he lifted up the rod, and struck the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. <sup>21</sup> The fish that were in the river died; and the river became foul, and the Egyptians couldn’t drink

water from the river; and the blood was throughout all the land of Egypt. <sup>22</sup> The magicians of Egypt did the same thing with their enchantments; and Pharaoh's heart was hardened, and he didn't listen to them; as Yahweh had spoken. <sup>23</sup> Pharaoh turned and went into his house, and he didn't even take this to heart. <sup>24</sup> All the Egyptians dug around the river for water to drink; for they couldn't drink the river water. <sup>25</sup> Seven days were fulfilled, after Yahweh had struck the river.

## 8

<sup>1</sup> Yahweh spoke to Moses, Go in to Pharaoh, and tell him, "This is what Yahweh says, 'Let my people go, that they may serve me. <sup>2</sup> If you refuse to let them go, behold, I will plague all your borders with frogs: <sup>3</sup> and the river shall swarm with frogs, which shall go up and come into your house, and into your bedroom, and on your bed, and into the house of your servants, and on your people, and into your ovens, and into your kneading troughs: <sup>4</sup> and the frogs shall come up both on you, and on your people, and on all your servants.'" <sup>5</sup> Yahweh said to Moses, "Tell Aaron, 'Stretch out your hand with your rod over the rivers, over the streams, and over the pools, and cause frogs to come up on the land of Egypt.'" <sup>6</sup> Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. <sup>7</sup> The magicians did the same thing with their enchantments, and brought up frogs on the land of Egypt.

<sup>8</sup> Then Pharaoh called for Moses and Aaron, and said, "Entreat Yahweh, that he take away the frogs from me, and from my

people; and I will let the people go, that they may sacrifice to Yahweh."

<sup>9</sup> Moses said to Pharaoh, "I give you the honor of setting the time that I should pray for you, and for your servants, and for your people, that the frogs be destroyed from you and your houses, and remain in the river only."

<sup>10</sup> He said, "Tomorrow."

He said, "Be it according to your word, that you may know that there is no one like Yahweh our God. <sup>11</sup> The frogs shall depart from you, and from your houses, and from your servants, and from your people. They shall remain in the river only."

<sup>12</sup> Moses and Aaron went out from Pharaoh, and Moses cried to Yahweh concerning the frogs which he had brought on Pharaoh. <sup>13</sup> Yahweh did according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields. <sup>14</sup> They gathered them together in heaps, and the land stank. <sup>15</sup> But when Pharaoh saw that there was a respite, he hardened his heart, and didn't listen to them, as Yahweh had spoken.

<sup>16</sup> Yahweh said to Moses, "Tell Aaron, 'Stretch out your rod, and strike the dust of the earth, that it may become lice throughout all the land of Egypt.'" <sup>17</sup> They did so; and Aaron stretched out his hand with his rod, and struck the dust of the earth, and there were lice on man, and on animal; all the dust of the earth became lice throughout all the land of Egypt. <sup>18</sup> The magicians tried with their enchantments to produce lice, but they couldn't. There were lice on man, and on animal. <sup>19</sup> Then the magicians said to Pharaoh, "This is God's finger:" and Pharaoh's heart was hardened,

and he didn't listen to them; as Yahweh had spoken.

<sup>20</sup> Yahweh said to Moses, "Rise up early in the morning, and stand before Pharaoh; behold, he comes out to the water; and tell him, 'This is what Yahweh says, "Let my people go, that they may serve me. <sup>21</sup> Else, if you will not let my people go, behold, I will send swarms of flies on you, and on your servants, and on your people, and into your houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. <sup>22</sup> I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end you may know that I am Yahweh on the earth. <sup>23</sup> I will put a division between my people and your people: by tomorrow shall this sign be.'"" <sup>24</sup> Yahweh did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies.

<sup>25</sup> Pharaoh called for Moses and for Aaron, and said, "Go, sacrifice to your God in the land!"

<sup>26</sup> Moses said, "It isn't appropriate to do so; for we shall sacrifice the abomination of the Egyptians to Yahweh our God. Behold, shall we sacrifice the abomination of the Egyptians before their eyes, and won't they stone us? <sup>27</sup> We will go three days' journey into the wilderness, and sacrifice to Yahweh our God, as he shall command us."

<sup>28</sup> Pharaoh said, "I will let you go, that you may sacrifice to Yahweh your God in the wilderness, only you shall not go very far away. Pray for me."

<sup>29</sup> Moses said, "Behold, I go out from you, and I will pray to Yahweh that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only don't let Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Yahweh." <sup>30</sup> Moses went out from Pharaoh, and prayed to Yahweh. <sup>31</sup> Yahweh did according to the word of Moses, and he removed the swarms of flies from Pharaoh, from his servants, and from his people. There remained not one. <sup>32</sup> Pharaoh hardened his heart this time also, and he didn't let the people go.

## 9

<sup>1</sup> Then Yahweh said to Moses, "Go in to Pharaoh, and tell him, 'This is what Yahweh, the God of the Hebrews, says: "Let my people go, that they may serve me.

<sup>2</sup> For if you refuse to let them go, and hold them still, <sup>3</sup> behold, Yahweh's hand is on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks with a very grievous pestilence. <sup>4</sup> Yahweh will make a distinction between the livestock of Israel and the livestock of Egypt; and nothing shall die of all that belongs to the children of Israel.'"" <sup>5</sup> Yahweh appointed a set time, saying, "Tomorrow Yahweh shall do this thing in the land." <sup>6</sup> Yahweh did that thing on the next day; and all the livestock of Egypt died, but of the livestock of the children of Israel, not one died. <sup>7</sup> Pharaoh sent, and, behold, there was not so much as one of the livestock of the Israelites dead. But the heart of Pharaoh was stubborn, and he didn't let the people go.

<sup>8</sup> Yahweh said to Moses and to Aaron, “Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the sky in the sight of Pharaoh. <sup>9</sup> It shall become small dust over all the land of Egypt, and shall be a boil breaking out with boils on man and on animal, throughout all the land of Egypt.”

<sup>10</sup> They took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward the sky; and it became a boil breaking out with boils on man and on animal. <sup>11</sup> The magicians couldn’t stand before Moses because of the boils; for the boils were on the magicians, and on all the Egyptians. <sup>12</sup> Yahweh hardened the heart of Pharaoh, and he didn’t listen to them, as Yahweh had spoken to Moses.

<sup>13</sup> Yahweh said to Moses, “Rise up early in the morning, and stand before Pharaoh, and tell him, ‘This is what Yahweh, the God of the Hebrews, says: “Let my people go, that they may serve me. <sup>14</sup> For this time I will send all my plagues against your heart, against your officials, and against your people; that you may know that there is no one like me in all the earth. <sup>15</sup> For now I would have stretched out my hand, and struck you and your people with pestilence, and you would have been cut off from the earth; <sup>16</sup> but indeed for this cause I have made you stand: to show you my power, and that my name may be declared throughout all the earth; <sup>17</sup> as you still exalt yourself against my people, that you won’t let them go. <sup>18</sup> Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since the day it was founded even until now. <sup>19</sup> Now therefore command

that all of your livestock and all that you have in the field be brought into shelter. Every man and animal that is found in the field, and isn’t brought home, the hail shall come down on them, and they shall die.””

<sup>20</sup> Those who feared Yahweh’s word among the servants of Pharaoh made their servants and their livestock flee into the houses. <sup>21</sup> Whoever didn’t respect Yahweh’s word left his servants and his livestock in the field.

<sup>22</sup> Yahweh said to Moses, “Stretch out your hand toward the sky, that there may be hail in all the land of Egypt, on man, and on animal, and on every herb of the field, throughout the land of Egypt.”

<sup>23</sup> Moses stretched out his rod toward the heavens, and Yahweh sent thunder, hail, and lightning flashed down to the earth. Yahweh rained hail on the land of Egypt. <sup>24</sup> So there was very severe hail, and lightning mixed with the hail, such as had not been in all the land of Egypt since it became a nation. <sup>25</sup> The hail struck throughout all the land of Egypt all that was in the field, both man and animal; and the hail struck every herb of the field, and broke every tree of the field. <sup>26</sup> Only in the land of Goshen, where the children of Israel were, there was no hail.

<sup>27</sup> Pharaoh sent, and called for Moses and Aaron, and said to them, “I have sinned this time. Yahweh is righteous, and I and my people are wicked. <sup>28</sup> Pray to Yahweh; for there has been enough of mighty thunderings and hail. I will let you go, and you shall stay no longer.”

<sup>29</sup> Moses said to him, “As soon as I have gone out of the city, I will spread abroad my hands to Yahweh. The thunders shall cease, and there will not be any more hail;

that you may know that the earth is Yahweh's. <sup>30</sup> But as for you and your servants, I know that you don't yet fear Yahweh God."

<sup>31</sup> The flax and the barley were struck, for the barley was in the ear, and the flax was in bloom. <sup>32</sup> But the wheat and the spelt were not struck, for they had not grown up. <sup>33</sup> Moses went out of the city from Pharaoh, and spread abroad his hands to Yahweh; and the thunders and hail ceased, and the rain was not poured on the earth. <sup>34</sup> When Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. <sup>35</sup> The heart of Pharaoh was hardened, and he didn't let the children of Israel go, just as Yahweh had spoken through Moses.

## 10

<sup>1</sup> Yahweh said to Moses, "Go in to Pharaoh, for I have hardened his heart, and the heart of his servants, that I may show these my signs among them, <sup>2</sup> and that you may tell in the hearing of your son, and of your son's son, what things I have done to Egypt, and my signs which I have done among them; that you may know that I am Yahweh."

<sup>3</sup> Moses and Aaron went in to Pharaoh, and said to him, "This is what Yahweh, the God of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me. <sup>4</sup> Or else, if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, <sup>5</sup> and they shall cover the surface of the earth, so that one won't be able to see the earth. They shall eat the residue of that which has escaped, which

remains to you from the hail, and shall eat every tree which grows for you out of the field. <sup>6</sup> Your houses shall be filled, and the houses of all your servants, and the houses of all the Egyptians; as neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.'" He turned, and went out from Pharaoh.

<sup>7</sup> Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve Yahweh, their God. Don't you yet know that Egypt is destroyed?"

<sup>8</sup> Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve Yahweh your God; but who are those who will go?"

<sup>9</sup> Moses said, "We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast to Yahweh."

<sup>10</sup> He said to them, "Yahweh be with you if I will let you go with your little ones! See, evil is clearly before your faces. <sup>11</sup> Not so! Go now you who are men, and serve Yahweh; for that is what you desire!" They were driven out from Pharaoh's presence.

<sup>12</sup> Yahweh said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt, and eat every herb of the land, even all that the hail has left." <sup>13</sup> Moses stretched out his rod over the land of Egypt, and Yahweh brought an east wind on the land all that day, and all night; and when it was morning, the east wind brought the locusts. <sup>14</sup> The locusts went up over all the land of Egypt, and rested in all the borders of Egypt. They were very grievous.

Before them there were no such locusts as they, nor will there ever be again. <sup>15</sup> For they covered the surface of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees which the hail had left. There remained nothing green, either tree or herb of the field, through all the land of Egypt. <sup>16</sup> Then Pharaoh called for Moses and Aaron in haste, and he said, "I have sinned against Yahweh your God, and against you. <sup>17</sup> Now therefore please forgive my sin again, and pray to Yahweh your God, that he may also take away from me this death."

<sup>18</sup> He went out from Pharaoh, and prayed to Yahweh. <sup>19</sup> Yahweh turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea.<sup>g</sup> There remained not one locust in all the borders of Egypt. <sup>20</sup> But Yahweh hardened Pharaoh's heart, and he didn't let the children of Israel go.

<sup>21</sup> Yahweh said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even darkness which may be felt." <sup>22</sup> Moses stretched out his hand toward the sky, and there was a thick darkness in all the land of Egypt for three days. <sup>23</sup> They didn't see one another, and nobody rose from his place for three days; but all the children of Israel had light in their dwellings.

<sup>24</sup> Pharaoh called to Moses, and said, "Go, serve Yahweh. Only let your flocks and your herds stay behind. Let your little ones also go with you."

<sup>25</sup> Moses said, "You must also give into our hand sacrifices and burnt offerings, that we may sacrifice to Yahweh our God. <sup>26</sup>

Our livestock also shall go with us. Not a hoof shall be left behind, for of it we must take to serve Yahweh our God; and we don't know with what we must serve Yahweh, until we come there."

<sup>27</sup> But Yahweh hardened Pharaoh's heart, and he wouldn't let them go. <sup>28</sup> Pharaoh said to him, "Get away from me! Be careful to see my face no more; for in the day you see my face you shall die!"

<sup>29</sup> Moses said, "You have spoken well. I will see your face again no more."

## 11

<sup>1</sup> Yahweh said to Moses, "Yet one plague more will I bring on Pharaoh, and on Egypt; afterwards he will let you go. When he lets you go, he will surely thrust you out altogether. <sup>2</sup> Speak now in the ears of the people, and let every man ask of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold." <sup>3</sup> Yahweh gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

<sup>4</sup> Moses said, "This is what Yahweh says: 'About midnight I will go out into the middle of Egypt, <sup>5</sup> and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the mill; and all the firstborn of livestock. <sup>6</sup> There shall be a great cry throughout all the land of Egypt, such as there has not been, nor shall be any more. <sup>7</sup> But against any of the children of Israel a dog won't even bark or move its tongue,

<sup>g</sup> "Red Sea" is the translation for the Hebrew "Yam Suf", which could be more literally translated "Sea of Reeds" or "Sea of Cattails". It refers to the body of water currently known as the Red Sea, or possibly to one of the bodies of water connected to it or near it.

against man or animal; that you may know that Yahweh makes a distinction between the Egyptians and Israel. <sup>8</sup> All these servants of yours will come down to me, and bow down themselves to me, saying, "Get out, with all the people who follow you"; and after that I will go out." He went out from Pharaoh in hot anger.

<sup>9</sup> Yahweh said to Moses, "Pharaoh won't listen to you, that my wonders may be multiplied in the land of Egypt." <sup>10</sup> Moses and Aaron did all these wonders before Pharaoh, and Yahweh hardened Pharaoh's heart, and he didn't let the children of Israel go out of his land.

## 12

<sup>1</sup> Yahweh spoke to Moses and Aaron in the land of Egypt, saying, <sup>2</sup> "This month shall be to you the beginning of months. It shall be the first month of the year to you. <sup>3</sup> Speak to all the congregation of Israel, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; <sup>4</sup> and if the household is too little for a lamb, then he and his neighbor next to his house shall take one according to the number of the souls; according to what everyone can eat you shall make your count for the lamb. <sup>5</sup> Your lamb shall be without defect, a male a year old. You shall take it from the sheep, or from the goats: <sup>6</sup> and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. <sup>7</sup> They shall take some of the blood, and put it on the two door posts and on the lintel, on the houses in which they shall eat it. <sup>8</sup> They shall eat the flesh in that night, roasted with

fire, and unleavened bread. They shall eat it with bitter herbs. <sup>9</sup> Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts. <sup>10</sup> You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire. <sup>11</sup> This is how you shall eat it: with your belt on your waist, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is Yahweh's Passover. <sup>12</sup> For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. Against all the gods of Egypt I will execute judgments: I am Yahweh. <sup>13</sup> The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall no plague be on you to destroy you, when I strike the land of Egypt. <sup>14</sup> This day shall be to you for a memorial, and you shall keep it a feast to Yahweh: throughout your generations you shall keep it a feast by an ordinance forever.

<sup>15</sup> "Seven days you shall eat unleavened bread; even the first day you shall put away yeast out of your houses, for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. <sup>16</sup> In the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no kind of work shall be done in them, except that which every man must eat, that only may be done by you. <sup>17</sup> You shall observe the feast of unleavened bread; for in this same day have I brought your armies out of the land of Egypt: therefore you shall observe this day throughout your generations by an ordinance forever. <sup>18</sup> In the first month, on

the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty first day of the month at evening.<sup>19</sup> There shall be no yeast found in your houses for seven days, for whoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a foreigner, or one who is born in the land.<sup>20</sup> You shall eat nothing leavened. In all your habitations you shall eat unleavened bread.”

<sup>21</sup> Then Moses called for all the elders of Israel, and said to them, “Draw out, and take lambs according to your families, and kill the Passover.<sup>22</sup> You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two door posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.<sup>23</sup> For Yahweh will pass through to strike the Egyptians; and when he sees the blood on the lintel, and on the two door posts, Yahweh will pass over the door, and will not allow the destroyer to come in to your houses to strike you.<sup>24</sup> You shall observe this thing for an ordinance to you and to your sons forever.<sup>25</sup> It shall happen when you have come to the land which Yahweh will give you, according as he has promised, that you shall keep this service.<sup>26</sup> It will happen, when your children ask you, ‘What do you mean by this service?’<sup>27</sup> that you shall say, ‘It is the sacrifice of Yahweh’s Passover, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians, and spared our houses.’”

The people bowed their heads and worshiped.<sup>28</sup> The children of Israel went

and did so; as Yahweh had commanded Moses and Aaron, so they did.

<sup>29</sup> At midnight, Yahweh struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon; and all the firstborn of livestock.<sup>30</sup> Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead.<sup>31</sup> He called for Moses and Aaron by night, and said, “Rise up, get out from among my people, both you and the children of Israel; and go, serve Yahweh, as you have said!<sup>32</sup> Take both your flocks and your herds, as you have said, and be gone; and bless me also!”

<sup>33</sup> The Egyptians were urgent with the people, to send them out of the land in haste, for they said, “We are all dead men.”

<sup>34</sup> The people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders.<sup>35</sup> The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and clothing.<sup>36</sup> Yahweh gave the people favor in the sight of the Egyptians, so that they let them have what they asked. They plundered the Egyptians.

<sup>37</sup> The children of Israel traveled from Rameses to Succoth, about six hundred thousand on foot who were men, besides children.<sup>38</sup> A mixed multitude went up also with them, with flocks, herds, and even very much livestock.<sup>39</sup> They baked unleavened cakes of the dough which they brought out of Egypt; for it wasn’t leavened, because they were thrust out of

Egypt, and couldn't wait, and they had not prepared any food for themselves. <sup>40</sup> Now the time that the children of Israel lived in Egypt was four hundred thirty years. <sup>41</sup> At the end of four hundred thirty years, to the day, all of Yahweh's armies went out from the land of Egypt. <sup>42</sup> It is a night to be much observed to Yahweh for bringing them out from the land of Egypt. This is that night of Yahweh, to be much observed of all the children of Israel throughout their generations.

<sup>43</sup> Yahweh said to Moses and Aaron, "This is the ordinance of the Passover. No foreigner shall eat of it, <sup>44</sup> but every man's servant who is bought for money, when you have circumcised him, then shall he eat of it. <sup>45</sup> A foreigner and a hired servant shall not eat of it. <sup>46</sup> It must be eaten in one house. You shall not carry any of the meat outside of the house. Do not break any of its bones. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> When a stranger shall live as a foreigner with you, and will keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: but no uncircumcised person shall eat of it. <sup>49</sup> One law shall be to him who is born at home, and to the stranger who lives as a foreigner among you." <sup>50</sup> All the children of Israel did so. As Yahweh commanded Moses and Aaron, so they did. <sup>51</sup> That same day, Yahweh brought the children of Israel out of the land of Egypt by their armies.

### 13

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Sanctify to me all the firstborn, whatever

opens the womb among the children of Israel, both of man and of animal. It is mine."

<sup>3</sup> Moses said to the people, "Remember this day, in which you came out of Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out from this place. No leavened bread shall be eaten. <sup>4</sup> Today you go out in the month Abib. <sup>5</sup> It shall be, when Yahweh shall bring you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. <sup>6</sup> Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to Yahweh. <sup>7</sup> Unleavened bread shall be eaten throughout the seven days; and no leavened bread shall be seen with you. No yeast shall be seen with you, within all your borders. <sup>8</sup> You shall tell your son in that day, saying, 'It is because of that which Yahweh did for me when I came out of Egypt.' <sup>9</sup> It shall be for a sign to you on your hand, and for a memorial between your eyes, that Yahweh's law may be in your mouth; for with a strong hand Yahweh has brought you out of Egypt. <sup>10</sup> You shall therefore keep this ordinance in its season from year to year.

<sup>11</sup> "It shall be, when Yahweh shall bring you into the land of the Canaanite, as he swore to you and to your fathers, and shall give it you, <sup>12</sup> that you shall set apart to Yahweh all that opens the womb, and every firstborn which you have that comes from an animal. The males shall be Yahweh's. <sup>13</sup> Every firstborn of a donkey you shall redeem with a lamb; and if you will not

redeem it, then you shall break its neck; and you shall redeem all the firstborn of man among your sons. <sup>14</sup> It shall be, when your son asks you in time to come, saying, ‘What is this?’ that you shall tell him, ‘By strength of hand Yahweh brought us out from Egypt, from the house of bondage. <sup>15</sup> When Pharaoh stubbornly refused to let us go, Yahweh killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of animal. Therefore I sacrifice to Yahweh all that opens the womb, being males; but all the firstborn of my sons I redeem.’ <sup>16</sup> It shall be for a sign on your hand, and for symbols between your eyes: for by strength of hand Yahweh brought us out of Egypt.”

<sup>17</sup> When Pharaoh had let the people go, God didn’t lead them by the way of the land of the Philistines, although that was near; for God said, “Lest perhaps the people change their minds when they see war, and they return to Egypt”; <sup>18</sup> but God led the people around by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt. <sup>19</sup> Moses took the bones of Joseph with him, for he had made the children of Israel swear, saying, “God will surely visit you, and you shall carry up my bones away from here with you.” <sup>20</sup> They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. <sup>21</sup> Yahweh went before them by day in a pillar of cloud, to lead them on their way, and by night in a pillar of fire, to give them light, that they might go by day and by night: <sup>22</sup> the pillar of cloud by day, and the pillar of fire by night, didn’t depart from before the people.

## 14

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea. <sup>3</sup> Pharaoh will say of the children of Israel, ‘They are entangled in the land. The wilderness has shut them in.’ <sup>4</sup> I will harden Pharaoh’s heart, and he will follow after them; and I will get honor over Pharaoh, and over all his armies; and the Egyptians shall know that I am Yahweh.” They did so.

<sup>5</sup> The king of Egypt was told that the people had fled; and the heart of Pharaoh and of his servants was changed towards the people, and they said, “What is this we have done, that we have let Israel go from serving us?” <sup>6</sup> He prepared his chariot, and took his army with him; <sup>7</sup> and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all them. <sup>8</sup> Yahweh hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; for the children of Israel went out with a high hand. <sup>9</sup> The Egyptians pursued them. All the horses and chariots of Pharaoh, his horsemen, and his army overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon.

<sup>10</sup> When Pharaoh came near, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid. The children of Israel cried out to Yahweh. <sup>11</sup> They said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you treated us this way, to bring us out of Egypt?” <sup>12</sup> Isn’t this

the word that we spoke to you in Egypt, saying, ‘Leave us alone, that we may serve the Egyptians?’ For it were better for us to serve the Egyptians, than that we should die in the wilderness.”

<sup>13</sup> Moses said to the people, “Don’t be afraid. Stand still, and see the salvation of Yahweh, which he will work for you today: for the Egyptians whom you have seen today, you shall never see them again. <sup>14</sup> Yahweh will fight for you, and you shall be still.”

<sup>15</sup> Yahweh said to Moses, “Why do you cry to me? Speak to the children of Israel, that they go forward. <sup>16</sup> Lift up your rod, and stretch out your hand over the sea, and divide it: and the children of Israel shall go into the middle of the sea on dry ground. <sup>17</sup> Behold, I myself will harden the hearts of the Egyptians, and they shall go in after them: and I will get myself honor over Pharaoh, and over all his armies, over his chariots, and over his horsemen. <sup>18</sup> The Egyptians shall know that I am Yahweh, when I have gotten myself honor over Pharaoh, over his chariots, and over his horsemen.” <sup>19</sup> The angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them.

<sup>20</sup> It came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and one didn’t come near the other all night.

<sup>21</sup> Moses stretched out his hand over the sea, and Yahweh caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided. <sup>22</sup> The children of Israel went into the middle of the sea on the dry ground,

and the waters were a wall to them on their right hand, and on their left. <sup>23</sup> The Egyptians pursued, and went in after them into the middle of the sea: all of Pharaoh’s horses, his chariots, and his horsemen. <sup>24</sup> In the morning watch, Yahweh looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. <sup>25</sup> He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, “Let’s flee from the face of Israel, for Yahweh fights for them against the Egyptians!”

<sup>26</sup> Yahweh said to Moses, “Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen.” <sup>27</sup> Moses stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it. Yahweh overthrew the Egyptians in the middle of the sea. <sup>28</sup> The waters returned, and covered the chariots and the horsemen, even all Pharaoh’s army that went in after them into the sea. There remained not so much as one of them. <sup>29</sup> But the children of Israel walked on dry land in the middle of the sea, and the waters were a wall to them on their right hand, and on their left. <sup>30</sup> Thus Yahweh saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the seashore. <sup>31</sup> Israel saw the great work which Yahweh did to the Egyptians, and the people feared Yahweh; and they believed in Yahweh, and in his servant Moses.

## 15

<sup>1</sup> Then Moses and the children of Israel sang this song to Yahweh, and said,

- “I will sing to Yahweh, for he has triumphed gloriously.  
The horse and his rider he has thrown into the sea.
- <sup>2</sup> Yah is my strength and song.  
He has become my salvation.  
This is my God, and I will praise him;  
my father’s God, and I will exalt him.
- <sup>3</sup> Yahweh is a man of war.  
Yahweh is his name.
- <sup>4</sup> He has cast Pharaoh’s chariots and his army into the sea.  
His chosen captains are sunk in the Red Sea.
- <sup>5</sup> The deeps cover them.  
They went down into the depths like a stone.
- <sup>6</sup> Your right hand, Yahweh, is glorious in power.  
Your right hand, Yahweh, dashes the enemy in pieces.
- <sup>7</sup> In the greatness of your excellency,  
you overthrow those who rise up against you.  
You send out your wrath. It consumes them as stubble.
- <sup>8</sup> With the blast of your nostrils, the waters were piled up.  
The floods stood upright as a heap.  
The deeps were congealed in the heart of the sea.
- <sup>9</sup> The enemy said, ‘I will pursue. I will overtake. I will divide the plunder.  
My desire shall be satisfied on them.  
I will draw my sword, my hand shall destroy them.’
- <sup>10</sup> You blew with your wind.  
The sea covered them.
- They sank like lead in the mighty waters.
- <sup>11</sup> Who is like you, Yahweh, among the gods?  
Who is like you, glorious in holiness,  
fearful in praises, doing wonders?
- <sup>12</sup> You stretched out your right hand.  
The earth swallowed them.
- <sup>13</sup> “You, in your loving kindness, have led the people that you have redeemed.  
You have guided them in your strength to your holy habitation.
- <sup>14</sup> The peoples have heard.  
They tremble.  
Pangs have taken hold on the inhabitants of Philistia.
- <sup>15</sup> Then the chiefs of Edom were dismayed.  
Trembling takes hold of the mighty men of Moab.  
All the inhabitants of Canaan have melted away.
- <sup>16</sup> Terror and dread falls on them.  
By the greatness of your arm they are as still as a stone—  
until your people pass over,  
Yahweh,  
until the people pass over who you have purchased.
- <sup>17</sup> You shall bring them in, and plant them in the mountain of your inheritance,  
the place, Yahweh, which you have made for yourself to dwell in;  
the sanctuary, Lord, which your hands have established.
- <sup>18</sup> Yahweh shall reign forever and ever.”

<sup>19</sup> For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Yahweh brought back the waters of the sea on them; but the children of Israel walked on dry land in the middle of the sea. <sup>20</sup> Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. <sup>21</sup> Miriam answered them,

“Sing to Yahweh, for he has triumphed  
gloriously.

The horse and his rider he has thrown  
into the sea.”

<sup>22</sup> Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. <sup>23</sup> When they came to Marah, they couldn't drink from the waters of Marah, for they were bitter. Therefore its name was called Marah.<sup>h</sup> <sup>24</sup> The people murmured against Moses, saying, “What shall we drink?” <sup>25</sup> Then he cried to Yahweh. Yahweh showed him a tree, and he threw it into the waters, and the waters were made sweet. There he made a statute and an ordinance for them, and there he tested them; <sup>26</sup> and he said, “If you will diligently listen to Yahweh your God's voice, and will do that which is right in his eyes, and will pay attention to his commandments, and keep all his statutes, I will put none of the diseases on you, which I have put on the Egyptians; for I am Yahweh who heals you.”

<sup>27</sup> They came to Elim, where there were twelve springs of water, and seventy palm trees: and they encamped there by the waters.

<sup>h</sup> Marah means bitter.

## 16

<sup>1</sup> They took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. <sup>2</sup> The whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; <sup>3</sup> and the children of Israel said to them, “We wish that we had died by Yahweh's hand in the land of Egypt, when we sat by the meat pots, when we ate our fill of bread, for you have brought us out into this wilderness, to kill this whole assembly with hunger.”

<sup>4</sup> Then Yahweh said to Moses, “Behold, I will rain bread from the sky for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law, or not. <sup>5</sup> It shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.”

<sup>6</sup> Moses and Aaron said to all the children of Israel, “At evening, then you shall know that Yahweh has brought you out from the land of Egypt; <sup>7</sup> and in the morning, then you shall see Yahweh's glory; because he hears your murmurings against Yahweh. Who are we, that you murmur against us?” <sup>8</sup> Moses said, “Now Yahweh shall give you meat to eat in the evening, and in the morning bread to satisfy you; because Yahweh hears your murmurings which you murmur against him. And who are we? Your murmurings are not against us, but against Yahweh.” <sup>9</sup> Moses said to Aaron,

“Tell all the congregation of the children of Israel, ‘Come near before Yahweh, for he has heard your murmurings.’”<sup>10</sup> As Aaron spoke to the whole congregation of the children of Israel, they looked toward the wilderness, and behold, Yahweh’s glory appeared in the cloud.<sup>11</sup> Yahweh spoke to Moses, saying,<sup>12</sup> “I have heard the murmurings of the children of Israel. Speak to them, saying, ‘At evening you shall eat meat, and in the morning you shall be filled with bread: and you shall know that I am Yahweh your God.’”

<sup>13</sup> In the evening, quail came up and covered the camp; and in the morning the dew lay around the camp.<sup>14</sup> When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground.<sup>15</sup> When the children of Israel saw it, they said to one another, “What is it?” For they didn’t know what it was. Moses said to them, “It is the bread which Yahweh has given you to eat.”<sup>16</sup> This is the thing which Yahweh has commanded: “Gather of it everyone according to his eating; an omer<sup>i</sup> a head, according to the number of your persons, you shall take it, every man for those who are in his tent.”<sup>17</sup> The children of Israel did so, and gathered some more, some less.<sup>18</sup> When they measured it with an omer, he who gathered much had nothing over, and he who gathered little had no lack. They gathered every man according to his eating.<sup>19</sup> Moses said to them, “Let no one leave of it until the morning.”<sup>20</sup> Notwithstanding they didn’t listen to Moses, but some of them left of it until the morning, and it bred worms, and became foul: and Moses was angry with them.<sup>21</sup> They gathered it

morning by morning, everyone according to his eating. When the sun grew hot, it melted.<sup>22</sup> On the sixth day, they gathered twice as much bread, two omers for each one, and all the rulers of the congregation came and told Moses.<sup>23</sup> He said to them, “This is that which Yahweh has spoken, ‘Tomorrow is a solemn rest, a holy Sabbath to Yahweh. Bake that which you want to bake, and boil that which you want to boil; and all that remains over lay up for yourselves to be kept until the morning.’”<sup>24</sup> They laid it up until the morning, as Moses asked, and it didn’t become foul, and there were no worms in it.<sup>25</sup> Moses said, “Eat that today, for today is a Sabbath to Yahweh. Today you shall not find it in the field.<sup>26</sup> Six days you shall gather it, but on the seventh day is the Sabbath. In it there shall be none.”<sup>27</sup> On the seventh day, some of the people went out to gather, and they found none.<sup>28</sup> Yahweh said to Moses, “How long do you refuse to keep my commandments and my laws?<sup>29</sup> Behold, because Yahweh has given you the Sabbath, therefore he gives you on the sixth day the bread of two days. Everyone stay in his place. Let no one go out of his place on the seventh day.”<sup>30</sup> So the people rested on the seventh day.

<sup>31</sup> The house of Israel called its name Manna,<sup>j</sup> and it was like coriander seed, white; and its taste was like wafers with honey.<sup>32</sup> Moses said, “This is the thing which Yahweh has commanded, ‘Let an omer-full of it be kept throughout your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of

<sup>i</sup> An omer is about 2.2 liters or about 2.3 quarts    <sup>j</sup> “Manna” means “What is it?”

Egypt.”<sup>33</sup> Moses said to Aaron, “Take a pot, and put an omer-full of manna in it, and lay it up before Yahweh, to be kept throughout your generations.”<sup>34</sup> As Yahweh commanded Moses, so Aaron laid it up before the Testimony, to be kept.<sup>35</sup> The children of Israel ate the manna forty years, until they came to an inhabited land. They ate the manna until they came to the borders of the land of Canaan.<sup>36</sup> Now an omer is one tenth of an ephah.<sup>k</sup>

## 17

<sup>1</sup> All the congregation of the children of Israel traveled from the wilderness of Sin, by their journeys, according to Yahweh’s commandment, and encamped in Rephidim; but there was no water for the people to drink.<sup>2</sup> Therefore the people quarreled with Moses, and said, “Give us water to drink.”

Moses said to them, “Why do you quarrel with me? Why do you test Yahweh?”

<sup>3</sup> The people were thirsty for water there; and the people murmured against Moses, and said, “Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?”

<sup>4</sup> Moses cried to Yahweh, saying, “What shall I do with these people? They are almost ready to stone me.”

<sup>5</sup> Yahweh said to Moses, “Walk on before the people, and take the elders of Israel with you, and take the rod in your hand with which you struck the Nile, and go.<sup>6</sup> Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink.” Moses did so in the sight of the elders of Israel.<sup>7</sup> He called the

name of the place Massah,<sup>l</sup> and Meribah,<sup>m</sup> because the children of Israel quarreled, and because they tested Yahweh, saying, “Is Yahweh among us, or not?”

<sup>8</sup> Then Amalek came and fought with Israel in Rephidim.<sup>9</sup> Moses said to Joshua, “Choose men for us, and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with God’s rod in my hand.”<sup>10</sup> So Joshua did as Moses had told him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.<sup>11</sup> When Moses held up his hand, Israel prevailed. When he let down his hand, Amalek prevailed.<sup>12</sup> But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat on it. Aaron and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunset.<sup>13</sup> Joshua defeated Amalek and his people with the edge of the sword.<sup>14</sup> Yahweh said to Moses, “Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the memory of Amalek from under the sky.”<sup>15</sup> Moses built an altar, and called its name Yahweh our Banner.<sup>n</sup><sup>16</sup> He said, “Yah has sworn: ‘Yahweh will have war with Amalek from generation to generation.’”

## 18

<sup>1</sup> Now Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses, and for Israel his people, how that Yahweh had brought Israel out of Egypt.<sup>2</sup> Jethro, Moses’ father-in-law, received Zipporah, Moses’ wife, after he had sent her away,<sup>3</sup> and her two

<sup>k</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>l</sup> Massah means testing. <sup>m</sup> Meribah means quarreling. <sup>n</sup> Hebrew, Yahweh Nissi

sons. The name of one son was Gershom,<sup>o</sup> for Moses said, "I have lived as a foreigner in a foreign land".<sup>4</sup> The name of the other was Eliezer,<sup>p</sup> for he said, "My father's God was my help and delivered me from Pharaoh's sword."<sup>5</sup> Jethro, Moses' father-in-law, came with his sons and his wife to Moses into the wilderness where he was encamped, at the Mountain of God.<sup>6</sup> He said to Moses, "I, your father-in-law Jethro, have come to you with your wife, and her two sons with her."

<sup>7</sup> Moses went out to meet his father-in-law, and bowed and kissed him. They asked each other of their welfare, and they came into the tent.<sup>8</sup> Moses told his father-in-law all that Yahweh had done to Pharaoh and to the Egyptians for Israel's sake, all the hardships that had come on them on the way, and how Yahweh delivered them.<sup>9</sup> Jethro rejoiced for all the goodness which Yahweh had done to Israel, in that he had delivered them out of the hand of the Egyptians.<sup>10</sup> Jethro said, "Blessed be Yahweh, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who has delivered the people from under the hand of the Egyptians.<sup>11</sup> Now I know that Yahweh is greater than all gods because of the thing in which they dealt arrogantly against them."<sup>12</sup> Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God. Aaron came with all the elders of Israel, to eat bread with Moses' father-in-law before God.

<sup>13</sup> On the next day, Moses sat to judge the people, and the people stood around Moses from the morning to the evening.<sup>14</sup> When Moses' father-in-law saw all that he did to

the people, he said, "What is this thing that you do for the people? Why do you sit alone, and all the people stand around you from morning to evening?"

<sup>15</sup> Moses said to his father-in-law, "Because the people come to me to inquire of God.<sup>16</sup> When they have a matter, they come to me, and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws."<sup>17</sup> Moses' father-in-law said to him, "The thing that you do is not good.<sup>18</sup> You will surely wear away, both you, and this people that is with you; for the thing is too heavy for you. You are not able to perform it yourself alone.<sup>19</sup> Listen now to my voice. I will give you counsel, and God be with you. You represent the people before God, and bring the causes to God.<sup>20</sup> You shall teach them the statutes and the laws, and shall show them the way in which they must walk, and the work that they must do.<sup>21</sup> Moreover you shall provide out of all the people able men which fear God: men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.<sup>22</sup> Let them judge the people at all times. It shall be that every great matter they shall bring to you, but every small matter they shall judge themselves. So shall it be easier for you, and they shall share the load with you.<sup>23</sup> If you will do this thing, and God commands you so, then you will be able to endure, and all these people also will go to their place in peace."

<sup>24</sup> So Moses listened to the voice of his father-in-law, and did all that he had said.<sup>25</sup> Moses chose able men out of all Israel, and made them heads over the people, rulers of

<sup>o</sup> "Gershom" sounds like the Hebrew for "an alien there". <sup>p</sup> Eliezer means "God is my helper".

thousands, rulers of hundreds, rulers of fifties, and rulers of tens. <sup>26</sup> They judged the people at all times. They brought the hard causes to Moses, but every small matter they judged themselves. <sup>27</sup> Moses let his father-in-law depart, and he went his way into his own land.

## 19

<sup>1</sup> In the third month after the children of Israel had gone out of the land of Egypt, on that same day they came into the wilderness of Sinai. <sup>2</sup> When they had departed from Rephidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. <sup>3</sup> Moses went up to God, and Yahweh called to him out of the mountain, saying, "This is what you shall tell the house of Jacob, and tell the children of Israel: <sup>4</sup> 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests, and a holy nation.' These are the words which you shall speak to the children of Israel."

<sup>7</sup> Moses came and called for the elders of the people, and set before them all these words which Yahweh commanded him. <sup>8</sup> All the people answered together, and said, "All that Yahweh has spoken we will do."

Moses reported the words of the people to Yahweh. <sup>9</sup> Yahweh said to Moses, "Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." Moses told the words of the people to

Yahweh. <sup>10</sup> Yahweh said to Moses, "Go to the people, and sanctify them today and tomorrow, and let them wash their garments, <sup>11</sup> and be ready against the third day; for on the third day Yahweh will come down in the sight of all the people on Mount Sinai. <sup>12</sup> You shall set bounds to the people all around, saying, 'Be careful that you don't go up onto the mountain, or touch its border. Whoever touches the mountain shall be surely put to death. <sup>13</sup> No hand shall touch him, but he shall surely be stoned or shot through; whether it is animal or man, he shall not live.' When the trumpet sounds long, they shall come up to the mountain."

<sup>14</sup> Moses went down from the mountain to the people, and sanctified the people; and they washed their clothes. <sup>15</sup> He said to the people, "Be ready by the third day. Don't have sexual relations with a woman."

<sup>16</sup> On the third day, when it was morning, there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an exceedingly loud trumpet; and all the people who were in the camp trembled. <sup>17</sup> Moses led the people out of the camp to meet God; and they stood at the lower part of the mountain. <sup>18</sup> All of Mount Sinai smoked, because Yahweh descended on it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. <sup>19</sup> When the sound of the trumpet grew louder and louder, Moses spoke, and God answered him by a voice. <sup>20</sup> Yahweh came down on Mount Sinai, to the top of the mountain. Yahweh called Moses to the top of the mountain, and Moses went up.

<sup>21</sup> Yahweh said to Moses, “Go down, warn the people, lest they break through to Yahweh to gaze, and many of them perish.

<sup>22</sup> Let the priests also, who come near to Yahweh, sanctify themselves, lest Yahweh break out on them.”

<sup>23</sup> Moses said to Yahweh, “The people can’t come up to Mount Sinai, for you warned us, saying, ‘Set bounds around the mountain, and sanctify it.’”

<sup>24</sup> Yahweh said to him, “Go down! You shall bring Aaron up with you, but don’t let the priests and the people break through to come up to Yahweh, lest he break out against them.”

<sup>25</sup> So Moses went down to the people, and told them.

## 20

<sup>1</sup> God<sup>q</sup> spoke all these words, saying, <sup>2</sup> “I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage.

<sup>3</sup> “You shall have no other gods before me.

<sup>4</sup> “You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: <sup>5</sup> you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, <sup>6</sup> and showing loving kindness to thousands of those who love me and keep my commandments.

<sup>7</sup> “You shall not take the name of Yahweh your God in vain, for Yahweh will

not hold him guiltless who takes his name in vain.

<sup>8</sup> “Remember the Sabbath day, to keep it holy. <sup>9</sup> You shall labor six days, and do all your work, <sup>10</sup> but the seventh day is a Sabbath to Yahweh your God. You shall not do any work in it, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates; <sup>11</sup> for in six days Yahweh made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Yahweh blessed the Sabbath day, and made it holy.

<sup>12</sup> “Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you.

<sup>13</sup> “You shall not murder.

<sup>14</sup> “You shall not commit adultery.

<sup>15</sup> “You shall not steal.

<sup>16</sup> “You shall not give false testimony against your neighbor.

<sup>17</sup> “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

<sup>18</sup> All the people perceived the thunderings, the lightnings, the sound of the trumpet, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. <sup>19</sup> They said to Moses, “Speak with us yourself, and we will listen; but don’t let God speak with us, lest we die.”

<sup>20</sup> Moses said to the people, “Don’t be afraid, for God has come to test you, and that his fear may be before you, that you won’t sin.” <sup>21</sup> The people stayed at a

<sup>q</sup> After “God”, the Hebrew has the two letters “Aleph Tav” (the first and last letters of the Hebrew alphabet), not as a word, but as a grammatical marker.

distance, and Moses came near to the thick darkness where God was.

<sup>22</sup> Yahweh said to Moses, “This is what you shall tell the children of Israel: ‘You yourselves have seen that I have talked with you from heaven. <sup>23</sup> You shall most certainly not make alongside of me gods of silver, or gods of gold for yourselves. <sup>24</sup> You shall make an altar of earth for me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I record my name I will come to you and I will bless you. <sup>25</sup> If you make me an altar of stone, you shall not build it of cut stones; for if you lift up your tool on it, you have polluted it. <sup>26</sup> You shall not go up by steps to my altar, that your nakedness may not be exposed to it.’

## 21

<sup>1</sup> “Now these are the ordinances which you shall set before them.

<sup>2</sup> “If you buy a Hebrew servant, he shall serve six years and in the seventh he shall go out free without paying anything. <sup>3</sup> If he comes in by himself, he shall go out by himself. If he is married, then his wife shall go out with him. <sup>4</sup> If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself. <sup>5</sup> But if the servant shall plainly say, ‘I love my master, my wife, and my children. I will not go out free;’ <sup>6</sup> then his master shall bring him to God, and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl, and he shall serve him for ever.

<sup>7</sup> “If a man sells his daughter to be a female servant, she shall not go out as the male servants do. <sup>8</sup> If she doesn’t please her master, who has married her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her. <sup>9</sup> If he marries her to his son, he shall deal with her as a daughter. <sup>10</sup> If he takes another wife to himself, he shall not diminish her food, her clothing, and her marital rights. <sup>11</sup> If he doesn’t do these three things for her, she may go free without paying any money.

<sup>12</sup> “One who strikes a man so that he dies shall surely be put to death, <sup>13</sup> but not if it is unintentional, but God allows it to happen: then I will appoint you a place where he shall flee. <sup>14</sup> If a man schemes and comes presumptuously on his neighbor to kill him, you shall take him from my altar, that he may die.

<sup>15</sup> “Anyone who attacks his father or his mother shall be surely put to death.

<sup>16</sup> “Anyone who kidnaps someone and sells him, or if he is found in his hand, he shall surely be put to death.

<sup>17</sup> “Anyone who curses his father or his mother shall surely be put to death.

<sup>18</sup> “If men quarrel and one strikes the other with a stone, or with his fist, and he doesn’t die, but is confined to bed; <sup>19</sup> if he rises again and walks around with his staff, then he who struck him shall be cleared: only he shall pay for the loss of his time, and shall provide for his healing until he is thoroughly healed.

<sup>20</sup> “If a man strikes his servant or his maid with a rod, and he dies under his hand, he shall surely be punished. <sup>21</sup> Notwithstanding, if he gets up after a day

or two, he shall not be punished, for he is his property.

<sup>22</sup> “If men fight and hurt a pregnant woman so that she gives birth prematurely, and yet no harm follows, he shall be surely fined as much as the woman’s husband demands and the judges allow. <sup>23</sup> But if any harm follows, then you must take life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burning for burning, wound for wound, and bruise for bruise.

<sup>26</sup> “If a man strikes his servant’s eye, or his maid’s eye, and destroys it, he shall let him go free for his eye’s sake. <sup>27</sup> If he strikes out his male servant’s tooth, or his female servant’s tooth, he shall let him go free for his tooth’s sake.

<sup>28</sup> “If a bull gores a man or a woman to death, the bull shall surely be stoned, and its flesh shall not be eaten; but the owner of the bull shall not be held responsible. <sup>29</sup> But if the bull had a habit of goring in the past, and it has been testified to its owner, and he has not kept it in, but it has killed a man or a woman, the bull shall be stoned, and its owner shall also be put to death. <sup>30</sup> If a ransom is laid on him, then he shall give for the redemption of his life whatever is laid on him. <sup>31</sup> Whether it has gored a son or has gored a daughter, according to this judgment it shall be done to him. <sup>32</sup> If the bull gores a male servant or a female servant, thirty shekels<sup>r</sup> of silver shall be given to their master, and the ox shall be stoned.

<sup>33</sup> “If a man opens a pit, or if a man digs a pit and doesn’t cover it, and a bull or a donkey falls into it, <sup>34</sup> the owner of the pit

shall make it good. He shall give money to its owner, and the dead animal shall be his.

<sup>35</sup> “If one man’s bull injures another’s, so that it dies, then they shall sell the live bull, and divide its price; and they shall also divide the dead animal. <sup>36</sup> Or if it is known that the bull was in the habit of goring in the past, and its owner has not kept it in, he shall surely pay bull for bull, and the dead animal shall be his own.

## 22

<sup>1</sup> “If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep. <sup>2</sup> If the thief is found breaking in, and is struck so that he dies, there shall be no guilt of bloodshed for him. <sup>3</sup> If the sun has risen on him, guilt of bloodshed shall be for him; he shall make restitution. If he has nothing, then he shall be sold for his theft. <sup>4</sup> If the stolen property is found in his hand alive, whether it is ox, donkey, or sheep, he shall pay double.

<sup>5</sup> “If a man causes a field or vineyard to be eaten, and lets his animal loose, and it grazes in another man’s field, he shall make restitution from the best of his own field, and from the best of his own vineyard.

<sup>6</sup> “If fire breaks out, and catches in thorns so that the shocks of grain, or the standing grain, or the field are consumed; he who kindled the fire shall surely make restitution.

<sup>7</sup> “If a man delivers to his neighbor money or stuff to keep, and it is stolen out of the man’s house; if the thief is found, he shall pay double. <sup>8</sup> If the thief isn’t found, then the master of the house shall come

<sup>r</sup> a shekel is about 10 grams or about 0.35 ounces, so 30 shekels is about 300 grams or about 10.6 ounces

near to God, to find out if he hasn't put his hand to his neighbor's goods. <sup>9</sup> For every matter of trespass, whether it is for ox, for donkey, for sheep, for clothing, or for any kind of lost thing, about which one says, 'This is mine,' the cause of both parties shall come before God. He whom God condemns shall pay double to his neighbor.

<sup>10</sup> "If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies or is injured, or driven away, no man seeing it; <sup>11</sup> the oath of Yahweh shall be between them both, whether he hasn't put his hand to his neighbor's goods; and its owner shall accept it, and he shall not make restitution.

<sup>12</sup> But if it is stolen from him, he shall make restitution to its owner. <sup>13</sup> If it is torn in pieces, let him bring it for evidence. He shall not make good that which was torn.

<sup>14</sup> "If a man borrows anything of his neighbor's, and it is injured, or dies, its owner not being with it, he shall surely make restitution. <sup>15</sup> If its owner is with it, he shall not make it good. If it is a leased thing, it came for its lease.

<sup>16</sup> "If a man entices a virgin who isn't pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. <sup>17</sup> If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.

<sup>18</sup> "You shall not allow a sorceress to live.

<sup>19</sup> "Whoever has sex with an animal shall surely be put to death.

<sup>20</sup> "He who sacrifices to any god, except to Yahweh only, shall be utterly destroyed.

<sup>21</sup> "You shall not wrong an alien or oppress him, for you were aliens in the land of Egypt.

<sup>22</sup> "You shall not take advantage of any widow or fatherless child. <sup>23</sup> If you take advantage of them at all, and they cry at all to me, I will surely hear their cry; <sup>24</sup> and my wrath will grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

<sup>25</sup> "If you lend money to any of my people with you who is poor, you shall not be to him as a creditor. You shall not charge him interest. <sup>26</sup> If you take your neighbor's garment as collateral, you shall restore it to him before the sun goes down, <sup>27</sup> for that is his only covering, it is his garment for his skin. What would he sleep in? It will happen, when he cries to me, that I will hear, for I am gracious.

<sup>28</sup> "You shall not blaspheme God, nor curse a ruler of your people.

<sup>29</sup> "You shall not delay to offer from your harvest and from the outflow of your presses.

"You shall give the firstborn of your sons to me. <sup>30</sup> You shall do likewise with your cattle and with your sheep. Seven days it shall be with its mother, then on the eighth day you shall give it to me.

<sup>31</sup> "You shall be holy men to me, therefore you shall not eat any flesh that is torn by animals in the field. You shall cast it to the dogs.

## 23

<sup>1</sup> "You shall not spread a false report. Don't join your hand with the wicked to be a malicious witness.

<sup>2</sup> “You shall not follow a crowd to do evil. You shall not testify in court to side with a multitude to pervert justice. <sup>3</sup> You shall not favor a poor man in his cause.

<sup>4</sup> “If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. <sup>5</sup> If you see the donkey of him who hates you fallen down under his burden, don’t leave him, you shall surely help him with it.

<sup>6</sup> “You shall not deny justice to your poor people in their lawsuits.

<sup>7</sup> “Keep far from a false charge, and don’t kill the innocent and righteous: for I will not justify the wicked.

<sup>8</sup> “You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.

<sup>9</sup> “You shall not oppress an alien, for you know the heart of an alien, since you were aliens in the land of Egypt.

<sup>10</sup> “For six years you shall sow your land, and shall gather in its increase, <sup>11</sup> but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove.

<sup>12</sup> “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your servant, and the alien may be refreshed.

<sup>13</sup> “Be careful to do all things that I have said to you; and don’t invoke the name of other gods or even let them be heard out of your mouth.

<sup>14</sup> “You shall observe a feast to me three times a year. <sup>15</sup> You shall observe the feast

of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib (for in it you came out of Egypt), and no one shall appear before me empty. <sup>16</sup> And the feast of harvest, the first fruits of your labors, which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labors out of the field. <sup>17</sup> Three times in the year all your males shall appear before the Lord Yahweh.

<sup>18</sup> “You shall not offer the blood of my sacrifice with leavened bread. The fat of my feast shall not remain all night until the morning. <sup>19</sup> The first of the first fruits of your ground you shall bring into the house of Yahweh your God.

“You shall not boil a young goat in its mother’s milk.

<sup>20</sup> “Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. <sup>21</sup> Pay attention to him, and listen to his voice. Don’t provoke him, for he will not pardon your disobedience, for my name is in him. <sup>22</sup> But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries. <sup>23</sup> For my angel shall go before you, and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will cut them off. <sup>24</sup> You shall not bow down to their gods, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars. <sup>25</sup> You shall serve Yahweh your God, and he will bless your bread and your water, and I will take sickness away from among you. <sup>26</sup> No

one will miscarry or be barren in your land. I will fulfill the number of your days. <sup>27</sup> I will send my terror before you, and will confuse all the people to whom you come, and I will make all your enemies turn their backs to you. <sup>28</sup> I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. <sup>29</sup> I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you. <sup>30</sup> Little by little I will drive them out from before you, until you have increased and inherit the land. <sup>31</sup> I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. <sup>32</sup> You shall make no covenant with them, nor with their gods. <sup>33</sup> They shall not dwell in your land, lest they make you sin against me, for if you serve their gods, it will surely be a snare to you.”

## 24

<sup>1</sup> He said to Moses, “Come up to Yahweh, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from a distance. <sup>2</sup> Moses alone shall come near to Yahweh, but they shall not come near. The people shall not go up with him.”

<sup>3</sup> Moses came and told the people all Yahweh’s words, and all the ordinances; and all the people answered with one voice, and said, “All the words which Yahweh has spoken will we do.”

<sup>4</sup> Moses wrote all Yahweh’s words, and rose up early in the morning, and built an

altar under the mountain, and twelve pillars for the twelve tribes of Israel. <sup>5</sup> He sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of cattle to Yahweh. <sup>6</sup> Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. <sup>7</sup> He took the book of the covenant and read it in the hearing of the people, and they said, “All that Yahweh has spoken will we do, and be obedient.”

<sup>8</sup> Moses took the blood, and sprinkled it on the people, and said, “Look, this is the blood of the covenant, which Yahweh has made with you concerning all these words.”

<sup>9</sup> Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up. <sup>10</sup> They saw the God of Israel. Under his feet was like a paved work of sapphire <sup>s</sup> stone, like the skies for clearness. <sup>11</sup> He didn’t lay his hand on the nobles of the children of Israel. They saw God, and ate and drank.

<sup>12</sup> Yahweh said to Moses, “Come up to me on the mountain, and stay here, and I will give you the stone tablets with the law and the commands that I have written, that you may teach them.”

<sup>13</sup> Moses rose up with Joshua, his servant, and Moses went up onto God’s Mountain. <sup>14</sup> He said to the elders, “Wait here for us, until we come again to you. Behold, Aaron and Hur are with you. Whoever is involved in a dispute can go to them.”

<sup>15</sup> Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup> Yahweh’s glory settled on Mount Sinai, and the cloud covered it six days. The seventh day he called to Moses out of the

<sup>s</sup> or, lapis lazuli

middle of the cloud. <sup>17</sup> The appearance of Yahweh's glory was like devouring fire on the top of the mountain in the eyes of the children of Israel. <sup>18</sup> Moses entered into the middle of the cloud, and went up on the mountain; and Moses was on the mountain forty days and forty nights.

## 25

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, that they take an offering for me. From everyone whose heart makes him willing you shall take my offering. <sup>3</sup> This is the offering which you shall take from them: gold, silver, brass, <sup>4</sup> blue, purple, scarlet, fine linen, goats' hair, <sup>5</sup> rams' skins dyed red, sea cow hides, acacia wood, <sup>6</sup> oil for the light, spices for the anointing oil and for the sweet incense, <sup>7</sup> onyx stones, and stones to be set for the ephod and for the breastplate. <sup>8</sup> Let them make me a sanctuary, that I may dwell among them. <sup>9</sup> According to all that I show you, the pattern of the tabernacle, and the pattern of all of its furniture, even so you shall make it.

<sup>10</sup> "They shall make an ark of acacia wood. Its length shall be two and a half cubits,<sup>t</sup> its width a cubit and a half, and a cubit and a half its height. <sup>11</sup> You shall overlay it with pure gold. You shall overlay it inside and outside, and you shall make a gold molding around it. <sup>12</sup> You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. <sup>13</sup> You shall make poles of acacia wood, and overlay them with gold. <sup>14</sup> You shall

put the poles into the rings on the sides of the ark to carry the ark. <sup>15</sup> The poles shall be in the rings of the ark. They shall not be taken from it. <sup>16</sup> You shall put the testimony which I shall give you into the ark. <sup>17</sup> You shall make a mercy seat of pure gold. Two and a half cubits shall be its length, and a cubit and a half its width. <sup>18</sup> You shall make two cherubim of hammered gold. You shall make them at the two ends of the mercy seat. <sup>19</sup> Make one cherub at the one end, and one cherub at the other end. You shall make the cherubim on its two ends of one piece with the mercy seat. <sup>20</sup> The cherubim shall spread out their wings upward, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim shall be toward the mercy seat. <sup>21</sup> You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony that I will give you. <sup>22</sup> There I will meet with you, and I will tell you from above the mercy seat, from between the two cherubim which are on the ark of the testimony, all that I command you for the children of Israel.

<sup>23</sup> "You shall make a table of acacia wood. Two cubits shall be its length, and a cubit its width, and one and a half cubits its height. <sup>24</sup> You shall overlay it with pure gold, and make a gold molding around it. <sup>25</sup> You shall make a rim of a hand width around it. You shall make a golden molding on its rim around it. <sup>26</sup> You shall make four rings of gold for it, and put the rings in the four corners that are on its four feet. <sup>27</sup> the rings shall be close to the rim, for places for the poles to carry the table. <sup>28</sup>

<sup>t</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

You shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. <sup>29</sup> You shall make its dishes, its spoons, its ladles, and its bowls to pour out offerings with. You shall make them of pure gold. <sup>30</sup> You shall set bread of the presence on the table before me always.

<sup>31</sup> “You shall make a lamp stand of pure gold. Of hammered work shall the lamp stand be made, even its base, its shaft, its cups, its buds, and its flowers, shall be of one piece with it. <sup>32</sup> There shall be six branches going out of its sides: three branches of the lamp stand out of its one side, and three branches of the lamp stand out of its other side; <sup>33</sup> three cups made like almond blossoms in one branch, a bud and a flower; and three cups made like almond blossoms in the other branch, a bud and a flower, so for the six branches going out of the lamp stand; <sup>34</sup> and in the lamp stand four cups made like almond blossoms, its buds and its flowers; <sup>35</sup> and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of the lamp stand. <sup>36</sup> Their buds and their branches shall be of one piece with it, all of it one beaten work of pure gold. <sup>37</sup> You shall make its lamps seven, and they shall light its lamps to give light to the space in front of it. <sup>38</sup> Its snuffers and its snuff dishes shall be of pure gold. <sup>39</sup> It shall be made of a talent<sup>u</sup> of pure gold, with all these accessories. <sup>40</sup> See that you make them after their pattern, which has been shown to you on the mountain.

<sup>u</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces    <sup>v</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

## 26

<sup>1</sup> “Moreover you shall make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim. The work of the skillful workman you shall make them. <sup>2</sup> The length of each curtain shall be twenty-eight cubits,<sup>v</sup> and the width of each curtain four cubits: all the curtains shall have one measure. <sup>3</sup> Five curtains shall be coupled together to one another; and the other five curtains shall be coupled to one another. <sup>4</sup> You shall make loops of blue on the edge of the one curtain from the edge in the coupling; and likewise you shall make in the edge of the curtain that is outermost in the second coupling. <sup>5</sup> You shall make fifty loops in the one curtain, and you shall make fifty loops in the edge of the curtain that is in the second coupling. The loops shall be opposite to one another. <sup>6</sup> You shall make fifty clasps of gold, and couple the curtains to one another with the clasps: and the tabernacle shall be a unit.

<sup>7</sup> “You shall make curtains of goats' hair for a covering over the tabernacle. You shall make them eleven curtains. <sup>8</sup> The length of each curtain shall be thirty cubits, and the width of each curtain four cubits: the eleven curtains shall have one measure. <sup>9</sup> You shall couple five curtains by themselves, and six curtains by themselves, and shall double over the sixth curtain in the forefront of the tent. <sup>10</sup> You shall make fifty loops on the edge of the one curtain that is outermost in the coupling, and fifty loops on the edge of the curtain which is outermost in the second coupling. <sup>11</sup> You

shall make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. <sup>12</sup> The overhanging part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. <sup>13</sup> The cubit on the one side, and the cubit on the other side, of that which remains in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. <sup>14</sup> You shall make a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above.

<sup>15</sup> "You shall make the boards for the tabernacle of acacia wood, standing up. <sup>16</sup> Ten cubits shall be the length of a board, and one and a half cubits the width of each board. <sup>17</sup> There shall be two tenons in each board, joined to one another: thus you shall make for all the boards of the tabernacle. <sup>18</sup> You shall make the boards for the tabernacle, twenty boards for the south side southward. <sup>19</sup> You shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. <sup>20</sup> For the second side of the tabernacle, on the north side, twenty boards, <sup>21</sup> and their forty sockets of silver; two sockets under one board, and two sockets under another board. <sup>22</sup> For the far part of the tabernacle westward you shall make six boards. <sup>23</sup> You shall make two boards for the corners of the tabernacle in the far part. <sup>24</sup> They shall be double beneath, and in the same way they shall be whole to its top to one ring: thus shall it be for them both; they shall be for the two corners. <sup>25</sup> There shall be eight boards, and

their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

<sup>26</sup> "You shall make bars of acacia wood: five for the boards of the one side of the tabernacle, <sup>27</sup> and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far part westward. <sup>28</sup> The middle bar in the middle of the boards shall pass through from end to end. <sup>29</sup> You shall overlay the boards with gold, and make their rings of gold for places for the bars: and you shall overlay the bars with gold. <sup>30</sup> You shall set up the tabernacle according to the way that it was shown to you on the mountain.

<sup>31</sup> "You shall make a veil of blue, and purple, and scarlet, and fine twined linen, with cherubim. The work of the skillful workman shall it be made. <sup>32</sup> You shall hang it on four pillars of acacia overlaid with gold; their hooks shall be of gold, on four sockets of silver. <sup>33</sup> You shall hang up the veil under the clasps, and shall bring the ark of the testimony in there within the veil: and the veil shall separate the holy place from the most holy for you. <sup>34</sup> You shall put the mercy seat on the ark of the testimony in the most holy place. <sup>35</sup> You shall set the table outside the veil, and the lamp stand over against the table on the side of the tabernacle toward the south: and you shall put the table on the north side.

<sup>36</sup> "You shall make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. <sup>37</sup> You shall make for the screen five pillars of acacia, and overlay them with gold: their hooks shall be of

gold: and you shall cast five sockets of brass for them.

## 27

<sup>1</sup> “You shall make the altar of acacia wood, five cubits<sup>w</sup> long, and five cubits wide; the altar shall be square: and its height shall be three cubits. <sup>2</sup> You shall make its horns on its four corners; its horns shall be of one piece with it; and you shall overlay it with brass. <sup>3</sup> You shall make its pots to take away its ashes, its shovels, its basins, its flesh hooks, and its fire pans: all its vessels you shall make of brass. <sup>4</sup> You shall make a grating for it of network of brass: and on the net you shall make four bronze rings in its four corners. <sup>5</sup> You shall put it under the ledge around the altar beneath, that the net may reach halfway up the altar. <sup>6</sup> You shall make poles for the altar, poles of acacia wood, and overlay them with brass. <sup>7</sup> Its poles shall be put into the rings, and the poles shall be on the two sides of the altar, when carrying it. <sup>8</sup> You shall make it with hollow planks. They shall make it as it has been shown you on the mountain.

<sup>9</sup> “You shall make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen one hundred cubits long for one side: <sup>10</sup> and its pillars shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets shall be of silver. <sup>11</sup> Likewise for the north side in length there shall be hangings one hundred cubits long, and its pillars twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver. <sup>12</sup> For the width of the court on the west side shall be

hangings of fifty cubits; their pillars ten, and their sockets ten. <sup>13</sup> The width of the court on the east side eastward shall be fifty cubits. <sup>14</sup> The hangings for the one side of the gate shall be fifteen cubits; their pillars three, and their sockets three. <sup>15</sup> For the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three. <sup>16</sup> For the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four. <sup>17</sup> All the pillars of the court around shall be filleted with silver; their hooks of silver, and their sockets of brass. <sup>18</sup> The length of the court shall be one hundred cubits, and the width fifty every where, and the height five cubits, of fine twined linen, and their sockets of brass. <sup>19</sup> All the instruments of the tabernacle in all its service, and all its pins, and all the pins of the court, shall be of brass.

<sup>20</sup> “You shall command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. <sup>21</sup> In the Tent of Meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Yahweh: it shall be a statute forever throughout their generations on the behalf of the children of Israel.

## 28

<sup>1</sup> “Bring Aaron your brother, and his sons with him, near to you from among the children of Israel, that he may minister to me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar,

<sup>w</sup> a cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 18 inches or 46 centimeters.

Aaron's sons. <sup>2</sup> You shall make holy garments for Aaron your brother, for glory and for beauty. <sup>3</sup> You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister to me in the priest's office. <sup>4</sup> These are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, a turban, and a sash: and they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest's office. <sup>5</sup> They shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

<sup>6</sup> "They shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skillful workman. <sup>7</sup> It shall have two shoulder straps joined to the two ends of it, that it may be joined together. <sup>8</sup> The skillfully woven band, which is on it, that is on him, shall be like its work and of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen. <sup>9</sup> You shall take two onyx stones, and engrave on them the names of the children of Israel: <sup>10</sup> six of their names on the one stone, and the names of the six that remain on the other stone, in the order of their birth. <sup>11</sup> With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the children of Israel: you shall make them to be enclosed in settings of gold. <sup>12</sup> You shall put the two stones on the shoulder straps of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names

before Yahweh on his two shoulders for a memorial. <sup>13</sup> You shall make settings of gold, <sup>14</sup> and two chains of pure gold; you shall make them like cords of braided work: and you shall put the braided chains on the settings.

<sup>15</sup> "You shall make a breastplate of judgment, the work of the skillful workman; like the work of the ephod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, you shall make it. <sup>16</sup> It shall be square and folded double; a span<sup>x</sup> shall be its length of it, and a span its width. <sup>17</sup> You shall set in it settings of stones, four rows of stones: a row of ruby, topaz, and beryl shall be the first row; <sup>18</sup> and the second row a turquoise, a sapphire,<sup>y</sup> and an emerald; <sup>19</sup> and the third row a jacinth, an agate, and an amethyst; <sup>20</sup> and the fourth row a chrysolite, an onyx, and a jasper: they shall be enclosed in gold in their settings. <sup>21</sup> The stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, they shall be for the twelve tribes. <sup>22</sup> You shall make on the breastplate chains like cords, of braided work of pure gold. <sup>23</sup> You shall make on the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. <sup>24</sup> You shall put the two braided chains of gold in the two rings at the ends of the breastplate. <sup>25</sup> The other two ends of the two braided chains you shall put on the two settings, and put them on the shoulder straps of the ephod in its forepart. <sup>26</sup> You shall make two rings of gold, and you shall put them on the two

<sup>x</sup> A span is the length from the tip of the thumb to the tip of the little finger when the hand is stretched out (about 9 inches or 22.8 cm.)

<sup>y</sup> or, lapis lazuli

ends of the breastplate, on its edge, which is toward the side of the ephod inward. <sup>27</sup> You shall make two rings of gold, and shall put them on the two shoulder straps of the ephod underneath, in its forepart, close by its coupling, above the skillfully woven band of the ephod. <sup>28</sup> They shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that it may be on the skillfully woven band of the ephod, and that the breastplate may not swing out from the ephod. <sup>29</sup> Aaron shall bear the names of the children of Israel in the breastplate of judgment on his heart, when he goes in to the holy place, for a memorial before Yahweh continually. <sup>30</sup> You shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart, when he goes in before Yahweh: and Aaron shall bear the judgment of the children of Israel on his heart before Yahweh continually.

<sup>31</sup> "You shall make the robe of the ephod all of blue. <sup>32</sup> It shall have a hole for the head in the middle of it. It shall have a binding of woven work around its hole, as it were the hole of a coat of mail, that it not be torn. <sup>33</sup> On its hem you shall make pomegranates of blue, and of purple, and of scarlet, around its hem; and bells of gold between and around them: <sup>34</sup> a golden bell and a pomegranate, a golden bell and a pomegranate, around the hem of the robe. <sup>35</sup> It shall be on Aaron to minister: and its sound shall be heard when he goes in to the holy place before Yahweh, and when he comes out, that he not die.

<sup>36</sup> "You shall make a plate of pure gold, and engrave on it, like the engravings of a signet, 'HOLY TO YAHWEH.' <sup>37</sup> You

shall put it on a lace of blue, and it shall be on the sash; on the front of the sash it shall be. <sup>38</sup> It shall be on Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall make holy in all their holy gifts; and it shall be always on his forehead, that they may be accepted before Yahweh. <sup>39</sup> You shall weave the coat in checker work of fine linen, and you shall make a turban of fine linen, and you shall make a sash, the work of the embroiderer.

<sup>40</sup> "You shall make coats for Aaron's sons, and you shall make sashes for them and you shall make headbands for them, for glory and for beauty. <sup>41</sup> You shall put them on Aaron your brother, and on his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office. <sup>42</sup> You shall make them linen breeches to cover the flesh of their nakedness; from the waist even to the thighs they shall reach. <sup>43</sup> They shall be on Aaron, and on his sons, when they go in to the Tent of Meeting, or when they come near to the altar to minister in the holy place; that they don't bear iniquity, and die: it shall be a statute forever to him and to his offspring after him.

## 29

<sup>1</sup> "This is the thing that you shall do to them to make them holy, to minister to me in the priest's office: take one young bull and two rams without defect, <sup>2</sup> unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil: you shall make them of fine wheat flour. <sup>3</sup> You shall put them into one basket, and bring them in the basket, with the bull and

the two rams. <sup>4</sup> You shall bring Aaron and his sons to the door of the Tent of Meeting, and shall wash them with water. <sup>5</sup> You shall take the garments, and put on Aaron the coat, the robe of the ephod, the ephod, and the breastplate, and clothe him with the skillfully woven band of the ephod; <sup>6</sup> and you shall set the turban on his head, and put the holy crown on the turban. <sup>7</sup> Then you shall take the anointing oil, and pour it on his head, and anoint him. <sup>8</sup> You shall bring his sons, and put coats on them. <sup>9</sup> You shall clothe them with belts, Aaron and his sons, and bind headbands on them: and they shall have the priesthood by a perpetual statute: and you shall consecrate Aaron and his sons.

<sup>10</sup> “You shall bring the bull before the Tent of Meeting: and Aaron and his sons shall lay their hands on the head of the bull.

<sup>11</sup> You shall kill the bull before Yahweh, at the door of the Tent of Meeting. <sup>12</sup> You shall take of the blood of the bull, and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. <sup>13</sup> You shall take all the fat that covers the innards, the cover of the liver, the two kidneys, and the fat that is on them, and burn them on the altar. <sup>14</sup> But the flesh of the bull, and its skin, and its dung, you shall burn with fire outside of the camp: it is a sin offering.

<sup>15</sup> “You shall also take the one ram; and Aaron and his sons shall lay their hands on the head of the ram. <sup>16</sup> You shall kill the ram, and you shall take its blood, and sprinkle it around on the altar. <sup>17</sup> You shall cut the ram into its pieces, and wash its innards, and its legs, and put them with its pieces, and with its head. <sup>18</sup> You shall burn

the whole ram on the altar: it is a burnt offering to Yahweh; it is a pleasant aroma, an offering made by fire to Yahweh.

<sup>19</sup> “You shall take the other ram; and Aaron and his sons shall lay their hands on the head of the ram. <sup>20</sup> Then you shall kill the ram, and take some of its blood, and put it on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot, and sprinkle the blood around on the altar. <sup>21</sup> You shall take of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made holy, and his garments, and his sons, and his sons’ garments with him.

<sup>22</sup> Also you shall take some of the ram’s fat, the fat tail, the fat that covers the innards, the cover of the liver, the two kidneys, the fat that is on them, and the right thigh (for it is a ram of consecration), <sup>23</sup> and one loaf of bread, one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before Yahweh. <sup>24</sup> You shall put all of this in Aaron’s hands, and in his sons’ hands, and shall wave them for a wave offering before Yahweh. <sup>25</sup> You shall take them from their hands, and burn them on the altar on the burnt offering, for a pleasant aroma before Yahweh: it is an offering made by fire to Yahweh.

<sup>26</sup> “You shall take the breast of Aaron’s ram of consecration, and wave it for a wave offering before Yahweh: and it shall be your portion. <sup>27</sup> You shall sanctify the breast of the wave offering, and the thigh of the wave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for

Aaron, and of that which is for his sons: <sup>28</sup> and it shall be for Aaron and his sons as their portion forever from the children of Israel; for it is a wave offering: and it shall be a wave offering from the children of Israel of the sacrifices of their peace offerings, even their wave offering to Yahweh.

<sup>29</sup> “The holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. <sup>30</sup> Seven days shall the son who is priest in his place put them on, when he comes into the Tent of Meeting to minister in the holy place.

<sup>31</sup> “You shall take the ram of consecration, and boil its flesh in a holy place. <sup>32</sup> Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tent of Meeting. <sup>33</sup> They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy. <sup>34</sup> If anything of the flesh of the consecration, or of the bread, remains to the morning, then you shall burn the remainder with fire: it shall not be eaten, because it is holy.

<sup>35</sup> “You shall do so to Aaron, and to his sons, according to all that I have commanded you. You shall consecrate them seven days. <sup>36</sup> Every day you shall offer the bull of sin offering for atonement: and you shall cleanse the altar, when you make atonement for it; and you shall anoint it, to sanctify it. <sup>37</sup> Seven days you shall make atonement for the altar, and sanctify it: and the altar shall be most holy; whatever touches the altar shall be holy.

<sup>38</sup> “Now this is that which you shall offer on the altar: two lambs a year old day by day continually. <sup>39</sup> The one lamb you shall offer in the morning; and the other lamb you shall offer at evening: <sup>40</sup> and with the one lamb a tenth part of an ephah<sup>z</sup> of fine flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink offering. <sup>41</sup> The other lamb you shall offer at evening, and shall do to it according to the meal offering of the morning, and according to its drink offering, for a pleasant aroma, an offering made by fire to Yahweh. <sup>42</sup> It shall be a continual burnt offering throughout your generations at the door of the Tent of Meeting before Yahweh, where I will meet with you, to speak there to you. <sup>43</sup> There I will meet with the children of Israel; and the place shall be sanctified by my glory. <sup>44</sup> I will sanctify the Tent of Meeting and the altar: Aaron also and his sons I will sanctify, to minister to me in the priest’s office. <sup>45</sup> I will dwell among the children of Israel, and will be their God. <sup>46</sup> They shall know that I am Yahweh their God, who brought them out of the land of Egypt, that I might dwell among them: I am Yahweh their God.

## 30

<sup>1</sup> “You shall make an altar to burn incense on. You shall make it of acacia wood. <sup>2</sup> Its length shall be a cubit,<sup>a</sup> and its width a cubit. It shall be square, and its height shall be two cubits. Its horns shall be of one piece with it. <sup>3</sup> You shall overlay it with pure gold, its top, its sides around it, and its horns; and you shall make a gold

<sup>z</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>a</sup> a cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 18 inches or 46 centimeters.

molding around it. <sup>4</sup> You shall make two golden rings for it under its molding; on its two ribs, on its two sides you shall make them; and they shall be for places for poles with which to bear it. <sup>5</sup> You shall make the poles of acacia wood, and overlay them with gold. <sup>6</sup> You shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you. <sup>7</sup> Aaron shall burn incense of sweet spices on it every morning. When he tends the lamps, he shall burn it. <sup>8</sup> When Aaron lights the lamps at evening, he shall burn it, a perpetual incense before Yahweh throughout your generations. <sup>9</sup> You shall offer no strange incense on it, nor burnt offering, nor meal offering; and you shall pour no drink offering on it. <sup>10</sup> Aaron shall make atonement on its horns once in the year; with the blood of the sin offering of atonement once in the year he shall make atonement for it throughout your generations. It is most holy to Yahweh.”

<sup>11</sup> Yahweh spoke to Moses, saying, <sup>12</sup> “When you take a census of the children of Israel, according to those who are numbered among them, then each man shall give a ransom for his soul to Yahweh, when you number them; that there be no plague among them when you number them. <sup>13</sup> They shall give this, everyone who passes over to those who are numbered, half a shekel after the shekel<sup>b</sup> of the sanctuary (the shekel is twenty gerahs<sup>c</sup>); half a shekel for an offering to Yahweh. <sup>14</sup> Everyone who passes over to those who are numbered, from twenty years old and upward, shall give the offering to Yahweh.

<sup>15</sup> The rich shall not give more, and the poor shall not give less, than the half shekel,<sup>d</sup> when they give the offering of Yahweh, to make atonement for your souls.

<sup>16</sup> You shall take the atonement money from the children of Israel, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial for the children of Israel before Yahweh, to make atonement for your souls.”

<sup>17</sup> Yahweh spoke to Moses, saying, <sup>18</sup> “You shall also make a basin of brass, and its base of brass, in which to wash. You shall put it between the Tent of Meeting and the altar, and you shall put water in it. <sup>19</sup> Aaron and his sons shall wash their hands and their feet in it. <sup>20</sup> When they go into the Tent of Meeting, they shall wash with water, that they not die; or when they come near to the altar to minister, to burn an offering made by fire to Yahweh. <sup>21</sup> So they shall wash their hands and their feet, that they not die: and it shall be a statute forever to them, even to him and to his descendants throughout their generations.”

<sup>22</sup> Moreover Yahweh spoke to Moses, saying, <sup>23</sup> “Also take fine spices: of liquid myrrh, five hundred shekels;<sup>e</sup> and of fragrant cinnamon half as much, even two hundred and fifty; and of fragrant cane, two hundred and fifty; <sup>24</sup> and of cassia five hundred, after the shekel of the sanctuary; and a hin of olive oil. <sup>25</sup> You shall make it a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil. <sup>26</sup> You shall use it to anoint the Tent of Meeting, the ark of the testimony, <sup>27</sup> the table and all its articles, the lamp stand and its accessories,

<sup>b</sup> a shekel is about 10 grams or about 0.35 ounces    <sup>c</sup> a gerah is about 0.5 grams or about 7.7 grains    <sup>d</sup> a shekel is about 10 grams or about 0.35 ounces    <sup>e</sup> a shekel is about 10 grams or about 0.35 ounces, so 500 shekels is about 5 kilograms or about 11

the altar of incense, <sup>28</sup> the altar of burnt offering with all its utensils, and the basin with its base. <sup>29</sup> You shall sanctify them, that they may be most holy. Whatever touches them shall be holy. <sup>30</sup> You shall anoint Aaron and his sons, and sanctify them, that they may minister to me in the priest's office. <sup>31</sup> You shall speak to the children of Israel, saying, 'This shall be a holy anointing oil to me throughout your generations. <sup>32</sup> It shall not be poured on man's flesh, and do not make any like it, according to its composition. It is holy. It shall be holy to you. <sup>33</sup> Whoever compounds any like it, or whoever puts any of it on a stranger, he shall be cut off from his people.'

<sup>34</sup> Yahweh said to Moses, 'Take to yourself sweet spices, gum resin, and onycha, and galbanum; sweet spices with pure frankincense: there shall be an equal weight of each; <sup>35</sup> and you shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and holy: <sup>36</sup> and you shall beat some of it very small, and put some of it before the testimony in the Tent of Meeting, where I will meet with you. It shall be to you most holy. <sup>37</sup> The incense which you shall make, according to its composition you shall not make for yourselves: it shall be to you holy for Yahweh. <sup>38</sup> Whoever shall make any like that, to smell of it, he shall be cut off from his people.'

### 31

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> 'Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: <sup>3</sup> and I have filled him with the

Spirit of God, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship, <sup>4</sup> to devise skillful works, to work in gold, and in silver, and in brass, <sup>5</sup> and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship. <sup>6</sup> Behold, I myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise-hearted I have put wisdom, that they may make all that I have commanded you: <sup>7</sup> the Tent of Meeting, the ark of the testimony, the mercy seat that is on it, all the furniture of the Tent, <sup>8</sup> the table and its vessels, the pure lamp stand with all its vessels, the altar of incense, <sup>9</sup> the altar of burnt offering with all its vessels, the basin and its base, <sup>10</sup> the finely worked garments—the holy garments for Aaron the priest—the garments of his sons to minister in the priest's office, <sup>11</sup> the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded you they shall do.'

<sup>12</sup> Yahweh spoke to Moses, saying, <sup>13</sup> 'Speak also to the children of Israel, saying, 'Most certainly you shall keep my Sabbaths: for it is a sign between me and you throughout your generations; that you may know that I am Yahweh who sanctifies you. <sup>14</sup> You shall keep the Sabbath therefore; for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work therein, that soul shall be cut off from among his people. <sup>15</sup> Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, holy to Yahweh. Whoever does any work on the Sabbath day shall surely be put to death. <sup>16</sup>

Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. <sup>17</sup> It is a sign between me and the children of Israel forever; for in six days Yahweh made heaven and earth, and on the seventh day he rested, and was refreshed.”

<sup>18</sup> He gave to Moses, when he finished speaking with him on Mount Sinai, the two tablets of the testimony, stone tablets, written with God’s finger.

### 32

<sup>1</sup> When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, “Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.”

<sup>2</sup> Aaron said to them, “Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.”

<sup>3</sup> All the people took off the golden rings which were in their ears, and brought them to Aaron. <sup>4</sup> He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, “These are your gods, Israel, which brought you up out of the land of Egypt.”

<sup>5</sup> When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, “Tomorrow shall be a feast to Yahweh.”

<sup>6</sup> They rose up early on the next day, and offered burnt offerings, and brought peace

offerings; and the people sat down to eat and to drink, and rose up to play.

<sup>7</sup> Yahweh spoke to Moses, “Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! <sup>8</sup> They have turned aside quickly out of the way which I commanded them. They have made themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, ‘These are your gods, Israel, which brought you up out of the land of Egypt.’”

<sup>9</sup> Yahweh said to Moses, “I have seen these people, and behold, they are a stiff-necked people. <sup>10</sup> Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation.”

<sup>11</sup> Moses begged Yahweh his God, and said, “Yahweh, why does your wrath burn hot against your people, that you have brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup> Why should the Egyptians speak, saying, ‘He brought them out for evil, to kill them in the mountains, and to consume them from the surface of the earth?’ Turn from your fierce wrath, and repent of this evil against your people. <sup>13</sup> Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring<sup>f</sup> as the stars of the sky, and all this land that I have spoken of I will give to your offspring,<sup>g</sup> and they shall inherit it forever.’”

<sup>14</sup> Yahweh repented of the evil which he said he would do to his people.

<sup>15</sup> Moses turned, and went down from the mountain, with the two tablets of the testimony in his hand; tablets that were

<sup>f</sup> or, seed    <sup>g</sup> or, seed

written on both their sides; on the one side and on the other they were written. <sup>16</sup> The tablets were the work of God, and the writing was the writing of God, engraved on the tables.

<sup>17</sup> When Joshua heard the noise of the people as they shouted, he said to Moses, “There is the noise of war in the camp.”

<sup>18</sup> He said, “It isn’t the voice of those who shout for victory. It is not the voice of those who cry for being overcome; but the noise of those who sing that I hear.” <sup>19</sup> As soon as he came near to the camp, he saw the calf and the dancing. Then Moses’ anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain. <sup>20</sup> He took the calf which they had made, and burned it with fire, ground it to powder, and scattered it on the water, and made the children of Israel drink of it.

<sup>21</sup> Moses said to Aaron, “What did these people do to you, that you have brought a great sin on them?”

<sup>22</sup> Aaron said, “Don’t let the anger of my lord grow hot. You know the people, that they are set on evil. <sup>23</sup> For they said to me, ‘Make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.’ <sup>24</sup> I said to them, ‘Whoever has any gold, let them take it off:’ so they gave it to me; and I threw it into the fire, and out came this calf.”

<sup>25</sup> When Moses saw that the people had broken loose, (for Aaron had let them loose for a derision among their enemies), <sup>26</sup> then Moses stood in the gate of the camp, and said, “Whoever is on Yahweh’s side, come to me!”

All the sons of Levi gathered themselves together to him. <sup>27</sup> He said to them, “Yahweh says, the God of Israel, ‘Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbor.’” <sup>28</sup> The sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. <sup>29</sup> Moses said, “Consecrate yourselves today to Yahweh, yes, every man against his son, and against his brother; that he may give you a blessing today.”

<sup>30</sup> On the next day, Moses said to the people, “You have sinned a great sin. Now I will go up to Yahweh. Perhaps I shall make atonement for your sin.”

<sup>31</sup> Moses returned to Yahweh, and said, “Oh, this people have sinned a great sin, and have made themselves gods of gold. <sup>32</sup> Yet now, if you will, forgive their sin—and if not, please blot me out of your book which you have written.”

<sup>33</sup> Yahweh said to Moses, “Whoever has sinned against me, him will I blot out of my book. <sup>34</sup> Now go, lead the people to the place of which I have spoken to you. Behold, my angel shall go before you. Nevertheless in the day when I punish, I will punish them for their sin.” <sup>35</sup> Yahweh struck the people, because they made the calf, which Aaron made.

### 33

<sup>1</sup> Yahweh spoke to Moses, “Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to

your offspring.<sup>h</sup> 2 I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3 to a land flowing with milk and honey: for I will not go up among you, for you are a stiff-necked people, lest I consume you on the way.”

4 When the people heard this evil news, they mourned: and no one put on his jewelry.

5 Yahweh said to Moses, “Tell the children of Israel, ‘You are a stiff-necked people. If I were to go up into the middle of you for one moment, I would consume you. Therefore now take off your jewelry from you, that I may know what to do to you.’”

6 The children of Israel stripped themselves of their jewelry from Mount Horeb onward.

7 Now Moses used to take the tent and to pitch it outside the camp, far away from the camp, and he called it “The Tent of Meeting.” Everyone who sought Yahweh went out to the Tent of Meeting, which was outside the camp. 8 When Moses went out to the Tent, that all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the Tent. 9 When Moses entered into the Tent, the pillar of cloud descended, stood at the door of the Tent, and spoke with Moses. 10 All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshiped, everyone at their tent door. 11 Yahweh spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, didn’t depart from the Tent.

<sup>h</sup> or, seed

12 Moses said to Yahweh, “Behold, you tell me, ‘Bring up this people:’ and you haven’t let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ 13 Now therefore, if I have found favor in your sight, please show me now your way, that I may know you, so that I may find favor in your sight: and consider that this nation is your people.”

14 He said, “My presence will go with you, and I will give you rest.”

15 He said to him, “If your presence doesn’t go with me, don’t carry us up from here. 16 For how would people know that I have found favor in your sight, I and your people? Isn’t it that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?”

17 Yahweh said to Moses, “I will do this thing also that you have spoken; for you have found favor in my sight, and I know you by name.”

18 He said, “Please show me your glory.”

19 He said, “I will make all my goodness pass before you, and will proclaim Yahweh’s name before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” 20 He said, “You cannot see my face, for man may not see me and live.” 21 Yahweh also said, “Behold, there is a place by me, and you shall stand on the rock. 22 It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; 23 then I will take away my hand, and you will see my back; but my face shall not be seen.”

## 34

<sup>1</sup> Yahweh said to Moses, “Chisel two stone tablets like the first: and I will write on the tablets the words that were on the first tablets, which you broke. <sup>2</sup> Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. <sup>3</sup> No one shall come up with you or be seen anywhere on the mountain. Do not let the flocks or herds graze in front of that mountain.”

<sup>4</sup> He chiseled two tablets of stone like the first; and Moses rose up early in the morning, and went up to Mount Sinai, as Yahweh had commanded him, and took in his hand two stone tablets. <sup>5</sup> Yahweh descended in the cloud, and stood with him there, and proclaimed Yahweh’s name. <sup>6</sup> Yahweh passed by before him, and proclaimed, “Yahweh! Yahweh, a merciful and gracious God, slow to anger, and abundant in loving kindness and truth, <sup>7</sup> keeping loving kindness for thousands, forgiving iniquity and disobedience and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children’s children, on the third and on the fourth generation.”

<sup>8</sup> Moses hurried and bowed his head toward the earth, and worshiped. <sup>9</sup> He said, “If now I have found favor in your sight, Lord, please let the Lord go among us; although this is a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance.”

<sup>10</sup> He said, “Behold, I make a covenant: before all your people I will do marvels, such as have not been worked in all the

earth, nor in any nation; and all the people among which you are shall see the work of Yahweh; for it is an awesome thing that I do with you. <sup>11</sup> Observe that which I command you today. Behold, I drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. <sup>12</sup> Be careful, lest you make a covenant with the inhabitants of the land where you are going, lest it be for a snare in the middle of you: <sup>13</sup> but you shall break down their altars, and dash in pieces their pillars, and you shall cut down their Asherah poles; <sup>14</sup> for you shall worship no other god: for Yahweh, whose name is Jealous, is a jealous God.

<sup>15</sup> “Don’t make a covenant with the inhabitants of the land, lest they play the prostitute after their gods, and sacrifice to their gods, and one call you and you eat of his sacrifice; <sup>16</sup> and you take of their daughters to your sons, and their daughters play the prostitute after their gods, and make your sons play the prostitute after their gods.

<sup>17</sup> “You shall make no cast idols for yourselves.

<sup>18</sup> “You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib; for in the month Abib you came out of Egypt.

<sup>19</sup> “All that opens the womb is mine; and all your livestock that is male, the firstborn of cow and sheep. <sup>20</sup> You shall redeem the firstborn of a donkey with a lamb. If you will not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. No one shall appear before me empty.

<sup>21</sup> “Six days you shall work, but on the seventh day you shall rest: in plowing time and in harvest you shall rest.

<sup>22</sup> “You shall observe the feast of weeks with the first fruits of wheat harvest, and the feast of harvest at the year’s end. <sup>23</sup> Three times in the year all your males shall appear before the Lord Yahweh, the God of Israel. <sup>24</sup> For I will drive out nations before you and enlarge your borders; neither shall any man desire your land when you go up to appear before Yahweh, your God, three times in the year.

<sup>25</sup> “You shall not offer the blood of my sacrifice with leavened bread. The sacrifice of the feast of the Passover shall not be left to the morning.

<sup>26</sup> “You shall bring the first of the first fruits of your ground to the house of Yahweh your God.

“You shall not boil a young goat in its mother’s milk.”

<sup>27</sup> Yahweh said to Moses, “Write you these words: for in accordance with these words I have made a covenant with you and with Israel.”

<sup>28</sup> He was there with Yahweh forty days and forty nights; he neither ate bread, nor drank water. He wrote on the tablets the words of the covenant, the ten commandments.

<sup>29</sup> When Moses came down from Mount Sinai with the two tablets of the testimony in Moses’ hand, when he came down from the mountain, Moses didn’t know that the skin of his face shone by reason of his speaking with him. <sup>30</sup> When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. <sup>31</sup> Moses called to

them, and Aaron and all the rulers of the congregation returned to him; and Moses spoke to them. <sup>32</sup> Afterward all the children of Israel came near, and he gave them all the commandments that Yahweh had spoken with him on Mount Sinai. <sup>33</sup> When Moses was done speaking with them, he put a veil on his face. <sup>34</sup> But when Moses went in before Yahweh to speak with him, he took the veil off, until he came out; and he came out, and spoke to the children of Israel that which he was commanded. <sup>35</sup> The children of Israel saw Moses’ face, that the skin of Moses’ face shone: and Moses put the veil on his face again, until he went in to speak with him.

## 35

<sup>1</sup> Moses assembled all the congregation of the children of Israel, and said to them, “These are the words which Yahweh has commanded, that you should do them. <sup>2</sup> ‘Six days shall work be done, but on the seventh day there shall be a holy day for you, a Sabbath of solemn rest to Yahweh: whoever does any work in it shall be put to death. <sup>3</sup> You shall kindle no fire throughout your habitations on the Sabbath day.’”

<sup>4</sup> Moses spoke to all the congregation of the children of Israel, saying, “This is the thing which Yahweh commanded, saying, <sup>5</sup> ‘Take from among you an offering to Yahweh. Whoever is of a willing heart, let him bring it, Yahweh’s offering: gold, silver, brass, <sup>6</sup> blue, purple, scarlet, fine linen, goats’ hair, <sup>7</sup> rams’ skins dyed red, sea cow hides, acacia wood, <sup>8</sup> oil for the light, spices for the anointing oil and for the sweet incense, <sup>9</sup> onyx stones, and

stones to be set for the ephod and for the breastplate.

<sup>10</sup> “Let every wise-hearted man among you come, and make all that Yahweh has commanded: <sup>11</sup> the tabernacle, its outer covering, its roof, its clasps, its boards, its bars, its pillars, and its sockets; <sup>12</sup> the ark, and its poles, the mercy seat, the veil of the screen; <sup>13</sup> the table with its poles and all its vessels, and the show bread; <sup>14</sup> the lamp stand also for the light, with its vessels, its lamps, and the oil for the light; <sup>15</sup> and the altar of incense with its poles, the anointing oil, the sweet incense, the screen for the door, at the door of the tabernacle; <sup>16</sup> the altar of burnt offering, with its grating of brass, its poles, and all its vessels, the basin and its base; <sup>17</sup> the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; <sup>18</sup> the pins of the tabernacle, the pins of the court, and their cords; <sup>19</sup> the finely worked garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office.”

<sup>20</sup> All the congregation of the children of Israel departed from the presence of Moses. <sup>21</sup> They came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought Yahweh’s offering, for the work of the Tent of Meeting, and for all of its service, and for the holy garments. <sup>22</sup> They came, both men and women, as many as were willing-hearted, and brought brooches, earrings, signet rings, and armlets, all jewels of gold; even every man who offered an offering of gold to Yahweh. <sup>23</sup> Everyone, with whom was found blue, purple, scarlet, fine linen,

goats’ hair, rams’ skins dyed red, and sea cow hides, brought them. <sup>24</sup> Everyone who offered an offering of silver and brass brought Yahweh’s offering; and everyone, with whom was found acacia wood for any work of the service, brought it. <sup>25</sup> All the women who were wise-hearted spun with their hands, and brought that which they had spun, the blue, the purple, the scarlet, and the fine linen. <sup>26</sup> All the women whose heart stirred them up in wisdom spun the goats’ hair. <sup>27</sup> The rulers brought the onyx stones, and the stones to be set, for the ephod and for the breastplate; <sup>28</sup> and the spice, and the oil for the light, for the anointing oil, and for the sweet incense. <sup>29</sup> The children of Israel brought a freewill offering to Yahweh; every man and woman, whose heart made them willing to bring for all the work, which Yahweh had commanded to be made by Moses.

<sup>30</sup> Moses said to the children of Israel, “Behold, Yahweh has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. <sup>31</sup> He has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all kinds of workmanship; <sup>32</sup> and to make skillful works, to work in gold, in silver, in brass, <sup>33</sup> in cutting of stones for setting, and in carving of wood, to work in all kinds of skillful workmanship. <sup>34</sup> He has put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. <sup>35</sup> He has filled them with wisdom of heart, to work all kinds of workmanship, of the engraver, of the skillful workman, and of the embroiderer, in blue, in purple, in scarlet, and in fine linen, and of the weaver, even of those who do any

workmanship, and of those who make skillful works.

### 36

<sup>1</sup> “Bezalel and Oholiab shall work with every wise-hearted man, in whom Yahweh has put wisdom and understanding to know how to do all the work for the service of the sanctuary, according to all that Yahweh has commanded.”

<sup>2</sup> Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Yahweh had put wisdom, even everyone whose heart stirred him up to come to the work to do it: <sup>3</sup> and they received from Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, with which to make it. They brought yet to him freewill offerings every morning. <sup>4</sup> All the wise men, who performed all the work of the sanctuary, each came from his work which they did. <sup>5</sup> They spoke to Moses, saying, “The people bring much more than enough for the service of the work which Yahweh commanded to make.”

<sup>6</sup> Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman make anything else for the offering for the sanctuary.” So the people were restrained from bringing. <sup>7</sup> For the stuff they had was sufficient for all the work to make it, and too much.

<sup>8</sup> All the wise-hearted men among those who did the work made the tabernacle with ten curtains; of fine twined linen, blue, purple, and scarlet, with cherubim, the work of the skillful workman, they made them. <sup>9</sup> The length of each curtain was

twenty-eight cubits,<sup>i</sup> and the width of each curtain four cubits. All the curtains had one measure. <sup>10</sup> He coupled five curtains to one another, and the other five curtains he coupled to one another. <sup>11</sup> He made loops of blue on the edge of the one curtain from the edge in the coupling. Likewise he made in the edge of the curtain that was outermost in the second coupling. <sup>12</sup> He made fifty loops in the one curtain, and he made fifty loops in the edge of the curtain that was in the second coupling. The loops were opposite to one another. <sup>13</sup> He made fifty clasps of gold, and coupled the curtains to one another with the clasps: so the tabernacle was a unit.

<sup>14</sup> He made curtains of goats' hair for a covering over the tabernacle. He made them eleven curtains. <sup>15</sup> The length of each curtain was thirty cubits, and four cubits the width of each curtain. The eleven curtains had one measure. <sup>16</sup> He coupled five curtains by themselves, and six curtains by themselves. <sup>17</sup> He made fifty loops on the edge of the curtain that was outermost in the coupling, and he made fifty loops on the edge of the curtain which was outermost in the second coupling. <sup>18</sup> He made fifty clasps of brass to couple the tent together, that it might be a unit. <sup>19</sup> He made a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above.

<sup>20</sup> He made the boards for the tabernacle of acacia wood, standing up. <sup>21</sup> Ten cubits was the length of a board, and a cubit and a half the width of each board. <sup>22</sup> Each board had two tenons, joined to one another. He made all the boards of the tabernacle this

<sup>i</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

way. <sup>23</sup> He made the boards for the tabernacle: twenty boards for the south side southward. <sup>24</sup> He made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. <sup>25</sup> For the second side of the tabernacle, on the north side, he made twenty boards, <sup>26</sup> and their forty sockets of silver; two sockets under one board, and two sockets under another board. <sup>27</sup> For the far part of the tabernacle westward he made six boards. <sup>28</sup> He made two boards for the corners of the tabernacle in the far part. <sup>29</sup> They were double beneath, and in the same way they were all the way to its top to one ring. He did this to both of them in the two corners. <sup>30</sup> There were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets.

<sup>31</sup> He made bars of acacia wood; five for the boards of the one side of the tabernacle, <sup>32</sup> and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. <sup>33</sup> He made the middle bar to pass through in the middle of the boards from the one end to the other. <sup>34</sup> He overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

<sup>35</sup> He made the veil of blue, purple, scarlet, and fine twined linen: with cherubim. He made it the work of a skillful workman. <sup>36</sup> He made four pillars of acacia for it, and overlaid them with gold. Their hooks were of gold. He cast four sockets of silver for them. <sup>37</sup> He made a screen for the door of the tent, of blue, purple, scarlet, and

fine twined linen, the work of an embroiderer; <sup>38</sup> and the five pillars of it with their hooks. He overlaid their capitals and their fillets with gold, and their five sockets were of brass.

## 37

<sup>1</sup> Bezalel made the ark of acacia wood. Its length was two and a half cubits,<sup>j</sup> and its width a cubit and a half, and a cubit and a half its height. <sup>2</sup> He overlaid it with pure gold inside and outside, and made a molding of gold for it around it. <sup>3</sup> He cast four rings of gold for it, in its four feet; even two rings on its one side, and two rings on its other side. <sup>4</sup> He made poles of acacia wood, and overlaid them with gold. <sup>5</sup> He put the poles into the rings on the sides of the ark, to bear the ark. <sup>6</sup> He made a mercy seat of pure gold. Its length was two and a half cubits, and a cubit and a half its width. <sup>7</sup> He made two cherubim of gold. He made them of beaten work, at the two ends of the mercy seat; <sup>8</sup> one cherub at the one end, and one cherub at the other end. He made the cherubim of one piece with the mercy seat at its two ends. <sup>9</sup> The cherubim spread out their wings on high, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim were toward the mercy seat.

<sup>10</sup> He made the table of acacia wood. Its length was two cubits, and its width was a cubit, and its height was a cubit and a half. <sup>11</sup> He overlaid it with pure gold, and made a gold molding around it. <sup>12</sup> He made a border of a hand width around it, and made a golden molding on its border around it. <sup>13</sup> He cast four rings of gold for it, and put the

<sup>j</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

rings in the four corners that were on its four feet. <sup>14</sup> The rings were close by the border, the places for the poles to carry the table. <sup>15</sup> He made the poles of acacia wood, and overlaid them with gold, to carry the table. <sup>16</sup> He made the vessels which were on the table, its dishes, its spoons, its bowls, and its pitchers with which to pour out, of pure gold.

<sup>17</sup> He made the lamp stand of pure gold. He made the lamp stand of beaten work. Its base, its shaft, its cups, its buds, and its flowers were of one piece with it. <sup>18</sup> There were six branches going out of its sides: three branches of the lamp stand out of its one side, and three branches of the lamp stand out of its other side: <sup>19</sup> three cups made like almond blossoms in one branch, a bud and a flower, and three cups made like almond blossoms in the other branch, a bud and a flower: so for the six branches going out of the lamp stand. <sup>20</sup> In the lamp stand were four cups made like almond blossoms, its buds and its flowers; <sup>21</sup> and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of it. <sup>22</sup> Their buds and their branches were of one piece with it. The whole thing was one beaten work of pure gold. <sup>23</sup> He made its seven lamps, and its snuffers, and its snuff dishes, of pure gold. <sup>24</sup> He made it of a talent<sup>k</sup> of pure gold, with all its vessels.

<sup>25</sup> He made the altar of incense of acacia wood. It was square: its length was a cubit, and its width a cubit. Its height was two cubits. Its horns were of one piece with it. <sup>26</sup>

He overlaid it with pure gold, its top, its sides around it, and its horns. He made a gold molding around it. <sup>27</sup> He made two golden rings for it under its molding crown, on its two ribs, on its two sides, for places for poles with which to carry it. <sup>28</sup> He made the poles of acacia wood, and overlaid them with gold. <sup>29</sup> He made the holy anointing oil and the pure incense of sweet spices, after the art of the perfumer.

## 38

<sup>1</sup> He made the altar of burnt offering of acacia wood. It was square. Its length was five cubits,<sup>l</sup> its width was five cubits, and its height was three cubits. <sup>2</sup> He made its horns on its four corners. Its horns were of one piece with it, and he overlaid it with brass. <sup>3</sup> He made all the vessels of the altar, the pots, the shovels, the basins, the forks, and the fire pans. He made all its vessels of brass. <sup>4</sup> He made for the altar a grating of a network of brass, under the ledge around it beneath, reaching halfway up. <sup>5</sup> He cast four rings for the four ends of brass grating, to be places for the poles. <sup>6</sup> He made the poles of acacia wood, and overlaid them with brass. <sup>7</sup> He put the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.

<sup>8</sup> He made the basin of brass, and its base of brass, out of the mirrors of the ministering women who ministered at the door of the Tent of Meeting.

<sup>9</sup> He made the court: for the south side southward the hangings of the court were of fine twined linen, one hundred cubits; <sup>10</sup> their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars

<sup>k</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces <sup>l</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

and their fillets were of silver. <sup>11</sup> For the north side one hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver. <sup>12</sup> For the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. <sup>13</sup> For the east side eastward fifty cubits. <sup>14</sup> The hangings for the one side were fifteen cubits; their pillars three, and their sockets three; <sup>15</sup> and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. <sup>16</sup> All the hangings around the court were of fine twined linen. <sup>17</sup> The sockets for the pillars were of brass. The hooks of the pillars and their fillets were of silver; and the overlaying of their capitals, of silver; and all the pillars of the court were filleted with silver. <sup>18</sup> The screen for the gate of the court was the work of the embroiderer, of blue, purple, scarlet, and fine twined linen. Twenty cubits was the length, and the height in the width was five cubits, like to the hangings of the court. <sup>19</sup> Their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their capitals, and their fillets, of silver. <sup>20</sup> All the pins of the tabernacle, and around the court, were of brass.

<sup>21</sup> This is the amount of material used for the tabernacle, even the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand

of Ithamar, the son of Aaron the priest. <sup>22</sup> Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Yahweh commanded Moses. <sup>23</sup> With him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue, in purple, in scarlet, and in fine linen.

<sup>24</sup> All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty-nine talents,<sup>m</sup> and seven hundred thirty shekels, after the shekel<sup>n</sup> of the sanctuary. <sup>25</sup> The silver of those who were numbered of the congregation was one hundred talents,<sup>o</sup> and one thousand seven hundred seventy-five shekels,<sup>p</sup> after the shekel of the sanctuary: <sup>26</sup> a beka<sup>q</sup> a head, that is, half a shekel, after the shekel<sup>r</sup> of the sanctuary, for everyone who passed over to those who were numbered, from twenty years old and upward, for six hundred three thousand five hundred fifty men. <sup>27</sup> The one hundred talents<sup>s</sup> of silver were for casting the sockets of the sanctuary, and the sockets of the veil; one hundred sockets for the one hundred talents, a talent for a socket. <sup>28</sup> Of the one thousand seven hundred seventy-five shekels<sup>t</sup> he made hooks for the pillars, overlaid their capitals, and made fillets for them. <sup>29</sup> The brass of the offering was seventy talents,<sup>u</sup> and two thousand four hundred shekels.<sup>v</sup> <sup>30</sup> With this he made the sockets to the door of the Tent of Meeting, the bronze altar, the bronze grating for it, all the vessels of the altar, <sup>31</sup> the sockets

<sup>m</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces    <sup>n</sup> a shekel is about 10 grams or about 0.32 Troy ounces

<sup>o</sup> A talent is about 30 kilograms or 66 pounds    <sup>p</sup> a shekel is about 10 grams or about 0.35 ounces    <sup>q</sup> a beka is about 5 grams or about 0.175 ounces    <sup>r</sup> a shekel is about 10 grams or about 0.35 ounces    <sup>s</sup> A talent is about 30 kilograms or 66 pounds    <sup>t</sup> a shekel is about 10 grams or about 0.35 ounces, so 1775 shekels is about 17.75 kilograms or about    <sup>u</sup> A talent is about 30 kilograms or 66 pounds

<sup>v</sup> 70 talents + 2400 shekels is about 2124 kilograms, or 2.124 metric tons.

around the court, the sockets of the gate of the court, all the pins of the tabernacle, and all the pins around the court.

### 39

<sup>1</sup> Of the blue, purple, and scarlet, they made finely worked garments, for ministering in the holy place, and made the holy garments for Aaron; as Yahweh commanded Moses.

<sup>2</sup> He made the ephod of gold, blue, purple, scarlet, and fine twined linen. <sup>3</sup> They beat the gold into thin plates, and cut it into wires, to work it in the blue, in the purple, in the scarlet, and in the fine linen, the work of the skillful workman. <sup>4</sup> They made shoulder straps for it, joined together. At the two ends it was joined together. <sup>5</sup> The skillfully woven band that was on it, with which to fasten it on, was of the same piece, like its work; of gold, of blue, purple, scarlet, and fine twined linen; as Yahweh commanded Moses.

<sup>6</sup> They worked the onyx stones, enclosed in settings of gold, engraved with the engravings of a signet, according to the names of the children of Israel. <sup>7</sup> He put them on the shoulder straps of the ephod, to be stones of memorial for the children of Israel, as Yahweh commanded Moses.

<sup>8</sup> He made the breastplate, the work of a skillful workman, like the work of the ephod; of gold, of blue, purple, scarlet, and fine twined linen. <sup>9</sup> It was square. They made the breastplate double. Its length was a span, and its width a span, being double. <sup>10</sup> They set in it four rows of stones. A row of ruby, topaz, and beryl was the first row; <sup>11</sup> and the second row, a turquoise, a sapphire,<sup>w</sup> and an emerald; <sup>12</sup> and the third

<sup>w</sup> or, lapis lazuli

row, a jacinth, an agate, and an amethyst; <sup>13</sup> and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold settings. <sup>14</sup> The stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes. <sup>15</sup> They made on the breastplate chains like cords, of braided work of pure gold. <sup>16</sup> They made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. <sup>17</sup> They put the two braided chains of gold in the two rings at the ends of the breastplate. <sup>18</sup> The other two ends of the two braided chains they put on the two settings, and put them on the shoulder straps of the ephod, in its front. <sup>19</sup> They made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was toward the side of the ephod inward. <sup>20</sup> They made two rings of gold, and put them on the two shoulder straps of the ephod underneath, in its front, close by its coupling, above the skillfully woven band of the ephod. <sup>21</sup> They bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skillfully woven band of the ephod, and that the breastplate might not come loose from the ephod, as Yahweh commanded Moses.

<sup>22</sup> He made the robe of the ephod of woven work, all of blue. <sup>23</sup> The opening of the robe in the middle of it was like the opening of a coat of mail, with a binding around its opening, that it should not be torn. <sup>24</sup> They made on the skirts of the robe pomegranates of blue, purple, scarlet, and twined linen. <sup>25</sup> They made bells of pure

gold, and put the bells between the pomegranates around the skirts of the robe, between the pomegranates;<sup>26</sup> a bell and a pomegranate, a bell and a pomegranate, around the skirts of the robe, to minister in, as Yahweh commanded Moses.

<sup>27</sup> They made the coats of fine linen of woven work for Aaron, and for his sons,<sup>28</sup> and the turban of fine linen, and the linen headbands of fine linen, and the linen breeches of fine twined linen,<sup>29</sup> and the sash of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer, as Yahweh commanded Moses.

<sup>30</sup> They made the plate of the holy crown of pure gold, and wrote on it a writing, like the engravings of a signet: "HOLY TO YAHWEH".<sup>31</sup> They tied to it a lace of blue, to fasten it on the turban above, as Yahweh commanded Moses.

<sup>32</sup> Thus all the work of the tabernacle of the Tent of Meeting was finished. The children of Israel did according to all that Yahweh commanded Moses; so they did.<sup>33</sup> They brought the tabernacle to Moses, the tent, with all its furniture, its clasps, its boards, its bars, its pillars, its sockets,<sup>34</sup> the covering of rams' skins dyed red, the covering of sea cow hides, the veil of the screen,<sup>35</sup> the ark of the testimony with its poles, the mercy seat,<sup>36</sup> the table, all its vessels, the show bread,<sup>37</sup> the pure lamp stand, its lamps, even the lamps to be set in order, all its vessels, the oil for the light,<sup>38</sup> the golden altar, the anointing oil, the sweet incense, the screen for the door of the Tent,<sup>39</sup> the bronze altar, its grating of brass, its poles, all of its vessels, the basin and its base,<sup>40</sup> the hangings of the court, its

pillars, its sockets, the screen for the gate of the court, its cords, its pins, all the instruments of the service of the tabernacle, for the Tent of Meeting,<sup>41</sup> the finely worked garments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.<sup>42</sup> According to all that Yahweh commanded Moses, so the children of Israel did all the work.<sup>43</sup> Moses saw all the work, and behold, they had done it as Yahweh had commanded, even so had they done it: and Moses blessed them.

## 40

<sup>1</sup> Yahweh spoke to Moses, saying,<sup>2</sup> "On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.<sup>3</sup> You shall put the ark of the testimony in it, and you shall screen the ark with the veil.<sup>4</sup> You shall bring in the table, and set in order the things that are on it. You shall bring in the lamp stand, and light its lamps.<sup>5</sup> You shall set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle.

<sup>6</sup> "You shall set the altar of burnt offering before the door of the tabernacle of the Tent of Meeting.<sup>7</sup> You shall set the basin between the Tent of Meeting and the altar, and shall put water therein.<sup>8</sup> You shall set up the court around it, and hang up the screen of the gate of the court.

<sup>9</sup> "You shall take the anointing oil, and anoint the tabernacle, and all that is in it, and shall make it holy, and all its furniture: and it will be holy.<sup>10</sup> You shall anoint the altar of burnt offering, with all its vessels,

and sanctify the altar: and the altar will be most holy. <sup>11</sup> You shall anoint the basin and its base, and sanctify it.

<sup>12</sup> “You shall bring Aaron and his sons to the door of the Tent of Meeting, and shall wash them with water. <sup>13</sup> You shall put on Aaron the holy garments; and you shall anoint him, and sanctify him, that he may minister to me in the priest’s office. <sup>14</sup> You shall bring his sons, and put coats on them. <sup>15</sup> You shall anoint them, as you anointed their father, that they may minister to me in the priest’s office. Their anointing shall be to them for an everlasting priesthood throughout their generations.” <sup>16</sup> Moses did so. According to all that Yahweh commanded him, so he did.

<sup>17</sup> In the first month in the second year, on the first day of the month, the tabernacle was raised up. <sup>18</sup> Moses raised up the tabernacle, and laid its sockets, and set up its boards, and put in its bars, and raised up its pillars. <sup>19</sup> He spread the covering over the tent, and put the roof of the tabernacle above on it, as Yahweh commanded Moses. <sup>20</sup> He took and put the testimony into the ark, and set the poles on the ark, and put the mercy seat above on the ark. <sup>21</sup> He brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony, as Yahweh commanded Moses. <sup>22</sup> He put the table in the Tent of Meeting, on the side of the tabernacle northward, outside of the veil. <sup>23</sup> He set the bread in order on it before Yahweh, as Yahweh commanded Moses. <sup>24</sup> He put the lamp stand in the Tent of Meeting, opposite the table, on the side of

the tabernacle southward. <sup>25</sup> He lit the lamps before Yahweh, as Yahweh commanded Moses. <sup>26</sup> He put the golden altar in the Tent of Meeting before the veil; <sup>27</sup> and he burned incense of sweet spices on it, as Yahweh commanded Moses. <sup>28</sup> He put up the screen of the door to the tabernacle. <sup>29</sup> He set the altar of burnt offering at the door of the tabernacle of the Tent of Meeting, and offered on it the burnt offering and the meal offering, as Yahweh commanded Moses. <sup>30</sup> He set the basin between the Tent of Meeting and the altar, and put water therein, with which to wash. <sup>31</sup> Moses, Aaron, and his sons washed their hands and their feet there. <sup>32</sup> When they went into the Tent of Meeting, and when they came near to the altar, they washed, as Yahweh commanded Moses. <sup>33</sup> He raised up the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

<sup>34</sup> Then the cloud covered the Tent of Meeting, and Yahweh’s glory filled the tabernacle. <sup>35</sup> Moses wasn’t able to enter into the Tent of Meeting, because the cloud stayed on it, and Yahweh’s glory filled the tabernacle. <sup>36</sup> When the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys; <sup>37</sup> but if the cloud wasn’t taken up, then they didn’t travel until the day that it was taken up. <sup>38</sup> For the cloud of Yahweh was on the tabernacle by day, and there was fire in the cloud by night, in the sight of all the house of Israel, throughout all their journeys.



## *The Third Book of Moses,*

### **Commonly Called**

## **Leviticus**

### **1**

<sup>1</sup> Yahweh<sup>a</sup> called to Moses, and spoke to him from the Tent of Meeting, saying, <sup>2</sup> “Speak to the children of Israel, and tell them, ‘When anyone of you offers an offering to Yahweh, you shall offer your offering of the livestock, from the herd and from the flock.

<sup>3</sup> “‘If his offering is a burnt offering from the herd, he shall offer a male without defect. He shall offer it at the door of the Tent of Meeting, that he may be accepted before Yahweh. <sup>4</sup> He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. <sup>5</sup> He shall kill the bull before Yahweh. Aaron’s sons, the priests, shall present the blood and sprinkle the blood around on the altar that is at the door of the Tent of Meeting. <sup>6</sup> He shall flay the burnt offering, and cut it into pieces. <sup>7</sup> The sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; <sup>8</sup> and Aaron’s sons, the priests, shall lay the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; <sup>9</sup> but its innards and its legs he shall wash with water. The priest shall burn all of it on the altar, for a burnt offering, an offering made by fire, of a pleasant aroma to Yahweh.

<sup>10</sup> “‘If his offering is from the flock, from the sheep, or from the goats, for a burnt offering, he shall offer a male without

defect. <sup>11</sup> He shall kill it on the north side of the altar before Yahweh. Aaron’s sons, the priests, shall sprinkle its blood around on the altar. <sup>12</sup> He shall cut it into its pieces, with its head and its fat. The priest shall lay them in order on the wood that is on the fire which is on the altar, <sup>13</sup> but the innards and the legs he shall wash with water. The priest shall offer the whole, and burn it on the altar. It is a burnt offering, an offering made by fire, of a pleasant aroma to Yahweh.

<sup>14</sup> “‘If his offering to Yahweh is a burnt offering of birds, then he shall offer his offering of turtledoves or of young pigeons. <sup>15</sup> The priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar; <sup>16</sup> and he shall take away its crop with its filth, and cast it beside the altar on the east part, in the place of the ashes. <sup>17</sup> He shall tear it by its wings, but shall not divide it apart. The priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, of a pleasant aroma to Yahweh.

### **2**

<sup>1</sup> “‘When anyone offers an offering of a meal offering to Yahweh, his offering shall be of fine flour. He shall pour oil on it, and put frankincense on it. <sup>2</sup> He shall bring it to Aaron’s sons, the priests; and he shall take

<sup>a</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations.

his handful of its fine flour, and of its oil, with all its frankincense; and the priest shall burn its memorial on the altar, an offering made by fire, of a pleasant aroma to Yahweh. <sup>3</sup> That which is left of the meal offering shall be Aaron's and his sons'. It is a most holy thing of the offerings of Yahweh made by fire.

<sup>4</sup> "When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. <sup>5</sup> If your offering is a meal offering of the griddle, it shall be of unleavened fine flour, mixed with oil. <sup>6</sup> You shall cut it in pieces, and pour oil on it. It is a meal offering. <sup>7</sup> If your offering is a meal offering of the pan, it shall be made of fine flour with oil. <sup>8</sup> You shall bring the meal offering that is made of these things to Yahweh: and it shall be presented to the priest, and he shall bring it to the altar. <sup>9</sup> The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to Yahweh. <sup>10</sup> That which is left of the meal offering shall be Aaron's and his sons'. It is a thing most holy of the offerings of Yahweh made by fire.

<sup>11</sup> "No meal offering, which you shall offer to Yahweh, shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to Yahweh. <sup>12</sup> As an offering of first fruits you shall offer them to Yahweh: but they shall not rise up for a pleasant aroma on the altar. <sup>13</sup> Every offering of your meal offering you shall season with salt. You shall not allow the salt of the covenant of your God<sup>b</sup> to be

lacking from your meal offering. With all your offerings you shall offer salt.

<sup>14</sup> "If you offer a meal offering of first fruits to Yahweh, you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the fresh ear. <sup>15</sup> You shall put oil on it, and lay frankincense on it: it is a meal offering. <sup>16</sup> The priest shall burn as its memorial, part of its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to Yahweh.

### 3

<sup>1</sup> "If his offering is a sacrifice of peace offerings; if he offers it from the herd, whether male or female, he shall offer it without defect before Yahweh. <sup>2</sup> He shall lay his hand on the head of his offering, and kill it at the door of the Tent of Meeting: and Aaron's sons, the priests, shall sprinkle the blood around on the altar. <sup>3</sup> He shall offer of the sacrifice of peace offerings an offering made by fire to Yahweh; the fat that covers the innards, and all the fat that is on the innards, <sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. <sup>5</sup> Aaron's sons shall burn it on the altar on the burnt offering, which is on the wood that is on the fire: it is an offering made by fire, of a pleasant aroma to Yahweh.

<sup>6</sup> "If his offering for a sacrifice of peace offerings to Yahweh is from the flock; male or female, he shall offer it without defect. <sup>7</sup> If he offers a lamb for his offering, then he shall offer it before Yahweh; <sup>8</sup> and he shall lay his hand on the head of his offering, and kill it before the Tent of

<sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

Meeting: and Aaron's sons shall sprinkle its blood around on the altar. <sup>9</sup> He shall offer from the sacrifice of peace offerings an offering made by fire to Yahweh; its fat, the entire tail fat, he shall take away close to the backbone; and the fat that covers the inwards, and all the fat that is on the inwards, <sup>10</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. <sup>11</sup> The priest shall burn it on the altar: it is the food of the offering made by fire to Yahweh.

<sup>12</sup> "If his offering is a goat, then he shall offer it before Yahweh: <sup>13</sup> and he shall lay his hand on its head, and kill it before the Tent of Meeting; and the sons of Aaron shall sprinkle its blood around on the altar. <sup>14</sup> He shall offer from it as his offering, an offering made by fire to Yahweh; the fat that covers the innards, and all the fat that is on the innards, <sup>15</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. <sup>16</sup> The priest shall burn them on the altar: it is the food of the offering made by fire, for a pleasant aroma; all the fat is Yahweh's.

<sup>17</sup> "It shall be a perpetual statute throughout your generations in all your dwellings, that you shall eat neither fat nor blood."

#### 4

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, saying, 'If anyone sins unintentionally, in any of the things which Yahweh has commanded not to be done, and does any one of them: <sup>3</sup> if the anointed priest sins so as to bring guilt on the people, then let him offer for his sin,

which he has sinned, a young bull without defect to Yahweh for a sin offering. <sup>4</sup> He shall bring the bull to the door of the Tent of Meeting before Yahweh; and he shall lay his hand on the head of the bull, and kill the bull before Yahweh. <sup>5</sup> The anointed priest shall take some of the blood of the bull, and bring it to the Tent of Meeting. <sup>6</sup> The priest shall dip his finger in the blood, and sprinkle some of the blood seven times before Yahweh, before the veil of the sanctuary. <sup>7</sup> The priest shall put some of the blood on the horns of the altar of sweet incense before Yahweh, which is in the Tent of Meeting; and he shall pour out all of rest of the blood of the bull at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. <sup>8</sup> He shall take all the fat of the bull of the sin offering off of it; the fat that covers the innards, and all the fat that is on the innards, <sup>9</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away, <sup>10</sup> as it is taken off of the bull of the sacrifice of peace offerings. The priest shall burn them on the altar of burnt offering. <sup>11</sup> The bull's skin, all its flesh, with its head, and with its legs, its innards, and its dung, <sup>12</sup> he shall carry the whole bull outside of the camp to a clean place, where the ashes are poured out, and burn it on wood with fire. Where the ashes are poured out, it shall be burned.

<sup>13</sup> "If the whole congregation of Israel sins, and the thing is hidden from the eyes of the assembly, and they have done any of the things which Yahweh has commanded not to be done, and are guilty; <sup>14</sup> when the sin in which they have sinned is known, then the assembly shall offer a young bull

for a sin offering, and bring it before the Tent of Meeting. <sup>15</sup> The elders of the congregation shall lay their hands on the head of the bull before Yahweh; and the bull shall be killed before Yahweh. <sup>16</sup> The anointed priest shall bring of the blood of the bull to the Tent of Meeting: <sup>17</sup> and the priest shall dip his finger in the blood, and sprinkle it seven times before Yahweh, before the veil. <sup>18</sup> He shall put some of the blood on the horns of the altar which is before Yahweh, that is in the Tent of Meeting; and the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. <sup>19</sup> All its fat he shall take from it, and burn it on the altar. <sup>20</sup> Thus shall he do with the bull; as he did with the bull of the sin offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven. <sup>21</sup> He shall carry the bull outside the camp, and burn it as he burned the first bull. It is the sin offering for the assembly.

<sup>22</sup> ““When a ruler sins, and unwittingly does any one of all the things which Yahweh his God has commanded not to be done, and is guilty; <sup>23</sup> if his sin, in which he has sinned, is made known to him, he shall bring as his offering a goat, a male without defect. <sup>24</sup> He shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before Yahweh. It is a sin offering. <sup>25</sup> The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering. He shall pour out the rest of its blood at the base of the altar of burnt offering. <sup>26</sup> All its fat he shall burn on the altar, like the fat of the sacrifice of

peace offerings; and the priest shall make atonement for him concerning his sin, and he will be forgiven.

<sup>27</sup> ““If anyone of the common people sins unwittingly, in doing any of the things which Yahweh has commanded not to be done, and is guilty; <sup>28</sup> if his sin, which he has sinned, is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has sinned. <sup>29</sup> He shall lay his hand on the head of the sin offering, and kill the sin offering in the place of burnt offering. <sup>30</sup> The priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar. <sup>31</sup> All its fat he shall take away, like the fat is taken away from off of the sacrifice of peace offerings; and the priest shall burn it on the altar for a pleasant aroma to Yahweh; and the priest shall make atonement for him, and he will be forgiven.

<sup>32</sup> ““If he brings a lamb as his offering for a sin offering, he shall bring a female without defect. <sup>33</sup> He shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. <sup>34</sup> The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. <sup>35</sup> All its fat he shall take away, like the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, on the offerings of Yahweh made by fire; and the priest shall make atonement for him concerning his sin that he has sinned, and he will be forgiven.

## 5

<sup>1</sup> ““If anyone sins, in that he hears the voice of adjuration, he being a witness, whether he has seen or known, if he doesn’t report it, then he shall bear his iniquity.

<sup>2</sup> ““Or if anyone touches any unclean thing, whether it is the carcass of an unclean animal, or the carcass of unclean livestock, or the carcass of unclean creeping things, and it is hidden from him, and he is unclean, then he shall be guilty.

<sup>3</sup> ““Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hidden from him; when he knows of it, then he shall be guilty.

<sup>4</sup> ““Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man might utter rashly with an oath, and it is hidden from him; when he knows of it, then he shall be guilty of one of these.

<sup>5</sup> It shall be, when he is guilty of one of these, he shall confess that in which he has sinned: <sup>6</sup> and he shall bring his trespass offering to Yahweh for his sin which he has sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him concerning his sin.

<sup>7</sup> ““If he can’t afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to Yahweh; one for a sin offering, and the other for a burnt offering. <sup>8</sup> He shall bring them to the priest, who shall first offer the one which is for the sin offering, and wring off its head from its neck, but shall not sever it completely. <sup>9</sup> He

shall sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. <sup>10</sup> He shall offer the second for a burnt offering, according to the ordinance; and the priest shall make atonement for him concerning his sin which he has sinned, and he shall be forgiven.

<sup>11</sup> ““But if he can’t afford two turtledoves, or two young pigeons, then he shall bring his offering for that in which he has sinned, one tenth of an ephah<sup>c</sup> of fine flour for a sin offering. He shall put no oil on it, and he shall not put any frankincense on it, for it is a sin offering. <sup>12</sup> He shall bring it to the priest, and the priest shall take his handful of it as the memorial portion, and burn it on the altar, on the offerings of Yahweh made by fire. It is a sin offering. <sup>13</sup> The priest shall make atonement for him concerning his sin that he has sinned in any of these things, and he will be forgiven; and the rest shall be the priest’s, as the meal offering.”

<sup>14</sup> Yahweh spoke to Moses, saying, <sup>15</sup> ““If anyone commits a trespass, and sins unwittingly, in the holy things of Yahweh; then he shall bring his trespass offering to Yahweh, a ram without defect from the flock, according to your estimation in silver by shekels, after the shekel<sup>d</sup> of the sanctuary, for a trespass offering. <sup>16</sup> He shall make restitution for that which he has done wrong in the holy thing, and shall add a fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and he will be forgiven.

<sup>c</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>d</sup> a shekel is about 10 grams or about 0.35 ounces

<sup>17</sup> “If anyone sins, and does any of the things which Yahweh has commanded not to be done; though he didn’t know it, yet he is guilty, and shall bear his iniquity. <sup>18</sup> He shall bring a ram without defect from of the flock, according to your estimation, for a trespass offering, to the priest; and the priest shall make atonement for him concerning the thing in which he sinned and didn’t know it, and he will be forgiven. <sup>19</sup> It is a trespass offering. He is certainly guilty before Yahweh.”

## 6

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “If anyone sins, and commits a trespass against Yahweh, and deals falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or has oppressed his neighbor, <sup>3</sup> or has found that which was lost, and dealt falsely therein, and swearing to a lie; in any of these things that a man does, sinning therein; <sup>4</sup> then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, <sup>5</sup> or any thing about which he has sworn falsely; he shall restore it even in full, and shall add a fifth part more to it. To him to whom it belongs he shall give it, in the day of his being found guilty. <sup>6</sup> He shall bring his trespass offering to Yahweh, a ram without defect from the flock, according to your estimation, for a trespass offering, to the priest. <sup>7</sup> The priest shall make atonement for him before Yahweh, and he will be forgiven concerning whatever he does to become guilty.”

<sup>8</sup> Yahweh spoke to Moses, saying, <sup>9</sup> “Command Aaron and his sons, saying, ‘This is the law of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it. <sup>10</sup> The priest shall put on his linen garment, and he shall put on his linen breeches upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. <sup>11</sup> He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place. <sup>12</sup> The fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning; and he shall lay the burnt offering in order upon it, and shall burn on it the fat of the peace offerings. <sup>13</sup> Fire shall be kept burning on the altar continually; it shall not go out.

<sup>14</sup> “This is the law of the meal offering: the sons of Aaron shall offer it before Yahweh, before the altar. <sup>15</sup> He shall take from there his handful of the fine flour of the meal offering, and of its oil, and all the frankincense which is on the meal offering, and shall burn it on the altar for a pleasant aroma, as its memorial, to Yahweh. <sup>16</sup> That which is left of it Aaron and his sons shall eat. It shall be eaten without yeast in a holy place. They shall eat it in the court of the Tent of Meeting. <sup>17</sup> It shall not be baked with yeast. I have given it as their portion of my offerings made by fire. It is most holy, as the sin offering, and as the trespass offering. <sup>18</sup> Every male among the children of Aaron shall eat of it, as their portion forever throughout your generations, from

the offerings of Yahweh made by fire. Whoever touches them shall be holy.”

<sup>19</sup> Yahweh spoke to Moses, saying, <sup>20</sup> “This is the offering of Aaron and of his sons, which they shall offer to Yahweh in the day when he is anointed: one tenth of an ephah<sup>e</sup> of fine flour for a meal offering perpetually, half of it in the morning, and half of it in the evening. <sup>21</sup> It shall be made with oil in a griddle. When it is soaked, you shall bring it in. You shall offer the meal offering in baked pieces for a pleasant aroma to Yahweh. <sup>22</sup> The anointed priest that will be in his place from among his sons shall offer it. By a statute forever, it shall be wholly burned to Yahweh. <sup>23</sup> Every meal offering of a priest shall be wholly burned. It shall not be eaten.”

<sup>24</sup> Yahweh spoke to Moses, saying, <sup>25</sup> “Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is killed, the sin offering shall be killed before Yahweh. It is most holy. <sup>26</sup> The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the Tent of Meeting. <sup>27</sup> Whatever shall touch its flesh shall be holy. When there is any of its blood sprinkled on a garment, you shall wash that on which it was sprinkled in a holy place. <sup>28</sup> But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured, and rinsed in water. <sup>29</sup> Every male among the priests shall eat of it: it is most holy. <sup>30</sup> No sin offering, of which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place, shall be eaten: it shall be burned with fire.

<sup>e</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

## 7

<sup>1</sup> “This is the law of the trespass offering. It is most holy. <sup>2</sup> In the place where they kill the burnt offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. <sup>3</sup> He shall offer all of its fat: the fat tail, and the fat that covers the innards, <sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, shall he take away; <sup>5</sup> and the priest shall burn them on the altar for an offering made by fire to Yahweh: it is a trespass offering. <sup>6</sup> Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy.

<sup>7</sup> “As is the sin offering, so is the trespass offering; there is one law for them. The priest who makes atonement with them shall have it. <sup>8</sup> The priest who offers any man’s burnt offering, even the priest shall have for himself the skin of the burnt offering which he has offered. <sup>9</sup> Every meal offering that is baked in the oven, and all that is dressed in the pan, and on the griddle, shall be the priest’s who offers it. <sup>10</sup> Every meal offering, mixed with oil or dry, belongs to all the sons of Aaron, one as well as another.

<sup>11</sup> “This is the law of the sacrifice of peace offerings, which one shall offer to Yahweh. <sup>12</sup> If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil. <sup>13</sup> With cakes of leavened bread he shall offer his offering with the sacrifice of his peace offerings for thanksgiving. <sup>14</sup> Of it he

shall offer one out of each offering for a heave offering to Yahweh. It shall be the priest's who sprinkles the blood of the peace offerings. <sup>15</sup> The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

<sup>16</sup> "But if the sacrifice of his offering is a vow, or a freewill offering, it shall be eaten on the day that he offers his sacrifice; and on the next day what remains of it shall be eaten: <sup>17</sup> but what remains of the flesh of the sacrifice on the third day shall be burned with fire. <sup>18</sup> If any of the flesh of the sacrifice of his peace offerings is eaten on the third day, it will not be accepted, and it shall not be credited to him who offers it. It will be an abomination, and the soul who eats any of it will bear his iniquity.

<sup>19</sup> "The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. As for the flesh, everyone who is clean may eat it; <sup>20</sup> but the soul who eats of the flesh of the sacrifice of peace offerings, that belongs to Yahweh, having his uncleanness on him, that soul shall be cut off from his people. <sup>21</sup> When anyone touches any unclean thing, the uncleanness of man, or an unclean animal, or any unclean abomination, and eats some of the flesh of the sacrifice of peace offerings, which belong to Yahweh, that soul shall be cut off from his people."

<sup>22</sup> Yahweh spoke to Moses, saying, <sup>23</sup> "Speak to the children of Israel, saying, 'You shall eat no fat, of bull, or sheep, or goat. <sup>24</sup> The fat of that which dies of itself, and the fat of that which is torn of animals, may be used for any other service, but you

shall in no way eat of it. <sup>25</sup> For whoever eats the fat of the animal, of which men offer an offering made by fire to Yahweh, even the soul who eats it shall be cut off from his people. <sup>26</sup> You shall not eat any blood, whether it is of bird or of animal, in any of your dwellings. <sup>27</sup> Whoever it is who eats any blood, that soul shall be cut off from his people."

<sup>28</sup> Yahweh spoke to Moses, saying, <sup>29</sup> "Speak to the children of Israel, saying, 'He who offers the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh out of the sacrifice of his peace offerings. <sup>30</sup> With his own hands he shall bring the offerings of Yahweh made by fire. He shall bring the fat with the breast, that the breast may be waved for a wave offering before Yahweh. <sup>31</sup> The priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'. <sup>32</sup> The right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings. <sup>33</sup> He among the sons of Aaron who offers the blood of the peace offerings, and the fat, shall have the right thigh for a portion. <sup>34</sup> For the waved breast and the heaved thigh I have taken from the children of Israel out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their portion forever from the children of Israel."

<sup>35</sup> This is the anointing portion of Aaron, and the anointing portion of his sons, out of the offerings of Yahweh made by fire, in the day when he presented them to minister to Yahweh in the priest's office; <sup>36</sup> which Yahweh commanded to be given them of the children of Israel, in the day that he

anointed them. It is their portion forever throughout their generations. <sup>37</sup> This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the trespass offering, and of the consecration, and of the sacrifice of peace offerings; <sup>38</sup> which Yahweh commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their offerings to Yahweh, in the wilderness of Sinai.

## 8

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Take Aaron and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread; <sup>3</sup> and assemble all the congregation at the door of the Tent of Meeting.”

<sup>4</sup> Moses did as Yahweh commanded him; and the congregation was assembled at the door of the Tent of Meeting. <sup>5</sup> Moses said to the congregation, “This is the thing which Yahweh has commanded to be done.” <sup>6</sup> Moses brought Aaron and his sons, and washed them with water. <sup>7</sup> He put the coat on him, tied the sash on him, clothed him with the robe, put the ephod on him, and he tied the skillfully woven band of the ephod on him, and fastened it to him with it. <sup>8</sup> He placed the breastplate on him; and in the breastplate he put the Urim and the Thummim. <sup>9</sup> He set the turban on his head; and on the turban, in front, he set the golden plate, the holy crown; as Yahweh commanded Moses. <sup>10</sup> Moses took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them. <sup>11</sup> He sprinkled it on the altar seven times, and anointed the altar and all its vessels,

and the basin and its base, to sanctify them.

<sup>12</sup> He poured some of the anointing oil on Aaron’s head, and anointed him, to sanctify him. <sup>13</sup> Moses brought Aaron’s sons, and clothed them with coats, and tied sashes on them, and put headbands on them; as Yahweh commanded Moses.

<sup>14</sup> He brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. <sup>15</sup> He killed it; and Moses took the blood, and put it around on the horns of the altar with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. <sup>16</sup> He took all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat; and Moses burned it on the altar. <sup>17</sup> But the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp; as Yahweh commanded Moses. <sup>18</sup> He presented the ram of the burnt offering; and Aaron and his sons laid their hands on the head of the ram. <sup>19</sup> He killed it; and Moses sprinkled the blood around on the altar. <sup>20</sup> He cut the ram into its pieces; and Moses burned the head, and the pieces, and the fat. <sup>21</sup> He washed the innards and the legs with water; and Moses burned the whole ram on the altar. It was a burnt offering for a pleasant aroma. It was an offering made by fire to Yahweh; as Yahweh commanded Moses. <sup>22</sup> He presented the other ram, the ram of consecration; and Aaron and his sons laid their hands on the head of the ram. <sup>23</sup> He killed it; and Moses took some of its blood, and put it on the tip of Aaron’s right ear, and on the thumb of his right hand, and on the great toe of his right foot.

<sup>24</sup> He brought Aaron's sons; and Moses put some of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood around on the altar. <sup>25</sup> He took the fat, and the fat tail, and all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat, and the right thigh; <sup>26</sup> and out of the basket of unleavened bread, that was before Yahweh, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and on the right thigh. <sup>27</sup> He put all these in Aaron's hands and in his sons' hands, and waved them for a wave offering before Yahweh. <sup>28</sup> Moses took them from their hands, and burned them on the altar on the burnt offering. They were a consecration for a pleasant aroma. It was an offering made by fire to Yahweh. <sup>29</sup> Moses took the breast, and waved it for a wave offering before Yahweh. It was Moses' portion of the ram of consecration, as Yahweh commanded Moses. <sup>30</sup> Moses took some of the anointing oil, and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, and on his sons, and on his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.

<sup>31</sup> Moses said to Aaron and to his sons, "Boil the flesh at the door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.'" <sup>32</sup> What remains of the flesh and of the bread you shall burn with fire. <sup>33</sup> You shall not go out from the door of the Tent of Meeting seven days, until the days of your consecration are fulfilled: for he

shall consecrate you seven days. <sup>34</sup> What has been done today, so Yahweh has commanded to do, to make atonement for you. <sup>35</sup> You shall stay at the door of the Tent of Meeting day and night seven days, and keep Yahweh's command, that you don't die: for so I am commanded." <sup>36</sup> Aaron and his sons did all the things which Yahweh commanded by Moses.

## 9

<sup>1</sup> On the eighth day, Moses called Aaron and his sons, and the elders of Israel; <sup>2</sup> and he said to Aaron, "Take a calf from the herd for a sin offering, and a ram for a burnt offering, without defect, and offer them before Yahweh. <sup>3</sup> You shall speak to the children of Israel, saying, 'Take a male goat for a sin offering; and a calf and a lamb, both a year old, without defect, for a burnt offering; <sup>4</sup> and a bull and a ram for peace offerings, to sacrifice before Yahweh; and a meal offering mixed with oil: for today Yahweh appears to you.'"

<sup>5</sup> They brought what Moses commanded before the Tent of Meeting: and all the congregation came near and stood before Yahweh. <sup>6</sup> Moses said, "This is the thing which Yahweh commanded that you should do: and Yahweh's glory shall appear to you." <sup>7</sup> Moses said to Aaron, "Draw near to the altar, and offer your sin offering, and your burnt offering, and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them; as Yahweh commanded."

<sup>8</sup> So Aaron came near to the altar, and killed the calf of the sin offering, which was for himself. <sup>9</sup> The sons of Aaron

presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar: <sup>10</sup> but the fat, and the kidneys, and the cover from the liver of the sin offering, he burned upon the altar; as Yahweh commanded Moses. <sup>11</sup> The flesh and the skin he burned with fire outside the camp. <sup>12</sup> He killed the burnt offering; and Aaron's sons delivered the blood to him, and he sprinkled it around on the altar. <sup>13</sup> They delivered the burnt offering to him, piece by piece, and the head: and he burned them upon the altar. <sup>14</sup> He washed the innards and the legs, and burned them on the burnt offering on the altar. <sup>15</sup> He presented the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first. <sup>16</sup> He presented the burnt offering, and offered it according to the ordinance. <sup>17</sup> He presented the meal offering, and filled his hand from there, and burned it upon the altar, besides the burnt offering of the morning. <sup>18</sup> He also killed the bull and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered to him the blood, which he sprinkled around on the altar, <sup>19</sup> and the fat of the bull and of the ram, the fat tail, and that which covers the innards, and the kidneys, and the cover of the liver: <sup>20</sup> and they put the fat upon the breasts, and he burned the fat on the altar: <sup>21</sup> and the breasts and the right thigh Aaron waved for a wave offering before Yahweh, as Moses commanded. <sup>22</sup> Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the

sin offering, and the burnt offering, and the peace offerings.

<sup>23</sup> Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people: and Yahweh's glory appeared to all the people. <sup>24</sup> Fire came out from before Yahweh, and consumed the burnt offering and the fat upon the altar. When all the people saw it, they shouted, and fell on their faces.

## 10

<sup>1</sup> Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered strange fire before Yahweh, which he had not commanded them. <sup>2</sup> Fire came out from before Yahweh, and devoured them, and they died before Yahweh.

<sup>3</sup> Then Moses said to Aaron, "This is what Yahweh spoke of, saying,

'I will show myself holy to those who  
come near me,  
and before all the people I will be  
glorified.'"

Aaron held his peace. <sup>4</sup> Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Draw near, carry your brothers from before the sanctuary out of the camp." <sup>5</sup> So they came near, and carried them in their coats out of the camp, as Moses had said.

<sup>6</sup> Moses said to Aaron, and to Eleazar and to Ithamar, his sons, "Don't let the hair of your heads go loose, and don't tear your clothes; so that you don't die, and so that he not be angry with all the congregation; but let your brothers, the whole house of Israel, bewail the burning which Yahweh has kindled. <sup>7</sup> You shall not go out from the door of the Tent of Meeting, lest you die;

for the anointing oil of Yahweh is on you.” They did according to the word of Moses.<sup>8</sup> Then Yahweh said to Aaron,<sup>9</sup> “You and your sons are not to drink wine or strong drink whenever you go into the Tent of Meeting, or you will die. This shall be a statute forever throughout your generations.<sup>10</sup> You are to make a distinction between the holy and the common, and between the unclean and the clean.<sup>11</sup> You are to teach the children of Israel all the statutes which Yahweh has spoken to them by Moses.”

<sup>12</sup> Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons who were left, “Take the meal offering that remains of the offerings of Yahweh made by fire, and eat it without yeast beside the altar; for it is most holy;<sup>13</sup> and you shall eat it in a holy place, because it is your portion, and your sons’ portion, of the offerings of Yahweh made by fire: for so I am commanded.<sup>14</sup> The waved breast and the heaved thigh you shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your portion, and your sons’ portion, out of the sacrifices of the peace offerings of the children of Israel.<sup>15</sup> The heaved thigh and the waved breast they shall bring with the offerings made by fire of the fat, to wave it for a wave offering before Yahweh: and it shall be yours, and your sons’ with you, as a portion forever; as Yahweh has commanded.”

<sup>16</sup> Moses diligently inquired about the goat of the sin offering, and, behold,<sup>f</sup> it was burned: and he was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying,<sup>17</sup> “Why haven’t you eaten the

sin offering in the place of the sanctuary, since it is most holy, and he has given it you to bear the iniquity of the congregation, to make atonement for them before Yahweh?<sup>18</sup> Behold, its blood was not brought into the inner part of the sanctuary: you certainly should have eaten it in the sanctuary, as I commanded.”

<sup>19</sup> Aaron spoke to Moses, “Behold, today they have offered their sin offering and their burnt offering before Yahweh; and such things as these have happened to me. If I had eaten the sin offering today, would it have been pleasing in Yahweh’s sight?”

<sup>20</sup> When Moses heard that, it was pleasing in his sight.

## 11

<sup>1</sup> Yahweh spoke to Moses and to Aaron, saying to them,<sup>2</sup> “Speak to the children of Israel, saying, ‘These are the living things which you may eat among all the animals that are on the earth.<sup>3</sup> Whatever parts the hoof, and is cloven-footed, and chews the cud among the animals, that you may eat.

<sup>4</sup> “Nevertheless these you shall not eat of those that chew the cud, or of those who part the hoof: the camel, because he chews the cud but doesn’t have a parted hoof, he is unclean to you.<sup>5</sup> The cony,<sup>g</sup> because he chews the cud but doesn’t have a parted hoof, he is unclean to you.<sup>6</sup> The hare, because she chews the cud but doesn’t part the hoof, she is unclean to you.<sup>7</sup> The pig, because he has a split hoof, and is cloven-footed, but doesn’t chew the cud, he is unclean to you.<sup>8</sup> Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you.

<sup>f</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>g</sup> or hyrax, or rock badger

<sup>9</sup> ““These you may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat. <sup>10</sup> All that don’t have fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination to you, <sup>11</sup> and you detest them. You shall not eat of their flesh, and you shall detest their carcasses. <sup>12</sup> Whatever has no fins nor scales in the waters, that is an abomination to you.

<sup>13</sup> ““These you shall detest among the birds; they shall not be eaten, they are an abomination: the eagle, and the vulture, and the black vulture, <sup>14</sup> and the red kite, any kind of black kite, <sup>15</sup> any kind of raven, <sup>16</sup> the horned owl, the screech owl, and the gull, any kind of hawk, <sup>17</sup> the little owl, the cormorant, the great owl, <sup>18</sup> the white owl, the desert owl, the osprey, <sup>19</sup> the stork, any kind of heron, the hoopoe, and the bat.

<sup>20</sup> ““All flying insects that walk on all fours are an abomination to you. <sup>21</sup> Yet you may eat these: of all winged creeping things that go on all fours, which have legs above their feet, with which to hop on the earth. <sup>22</sup> Even of these you may eat: any kind of locust, any kind of katydid, any kind of cricket, and any kind of grasshopper. <sup>23</sup> But all winged creeping things which have four feet, are an abomination to you.

<sup>24</sup> ““By these you will become unclean: whoever touches their carcass shall be unclean until the evening. <sup>25</sup> Whoever carries any part of their carcass shall wash his clothes, and be unclean until the evening.

<sup>26</sup> ““Every animal which parts the hoof, and is not cloven-footed, nor chews the cud, is unclean to you. Everyone who touches them shall be unclean. <sup>27</sup> Whatever goes on its paws, among all animals that go on all fours, they are unclean to you. Whoever touches their carcass shall be unclean until the evening. <sup>28</sup> He who carries their carcass shall wash his clothes, and be unclean until the evening. They are unclean to you.

<sup>29</sup> ““These are they which are unclean to you among the creeping things that creep on the earth: the weasel, the rat, any kind of great lizard, <sup>30</sup> the gecko, and the monitor lizard, the wall lizard, the skink, and the chameleon. <sup>31</sup> These are they which are unclean to you among all that creep. Whoever touches them when they are dead, shall be unclean until the evening. <sup>32</sup> On whatever any of them falls when they are dead, it shall be unclean; whether it is any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, with which any work is done, it must be put into water, and it shall be unclean until the evening; then it will be clean. <sup>33</sup> Every earthen vessel, into which any of them falls, all that is in it shall be unclean, and you shall break it. <sup>34</sup> All food which may be eaten, that on which water comes, shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. <sup>35</sup> Everything whereupon part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean to you. <sup>36</sup> Nevertheless a spring or a cistern in which water is gathered shall be clean: but that which touches their carcass shall be unclean. <sup>37</sup> If

part of their carcass falls on any sowing seed which is to be sown, it is clean. <sup>38</sup> But if water is put on the seed, and part of their carcass falls on it, it is unclean to you.

<sup>39</sup> “If any animal, of which you may eat, dies; he who touches its carcass shall be unclean until the evening. <sup>40</sup> He who eats of its carcass shall wash his clothes, and be unclean until the evening. He also who carries its carcass shall wash his clothes, and be unclean until the evening.

<sup>41</sup> “Every creeping thing that creeps on the earth is an abomination. It shall not be eaten. <sup>42</sup> Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the earth, them you shall not eat; for they are an abomination. <sup>43</sup> You shall not make yourselves abominable with any creeping thing that creeps. You shall not make yourselves unclean with them, that you should be defiled thereby. <sup>44</sup> For I am Yahweh your God. Sanctify yourselves therefore, and be holy; for I am holy. You shall not defile yourselves with any kind of creeping thing that moves on the earth. <sup>45</sup> For I am Yahweh who brought you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.

<sup>46</sup> “This is the law of the animal, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the earth, <sup>47</sup> to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.”

## 12

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to the children of Israel, saying, ‘If

a woman conceives, and bears a male child, then she shall be unclean seven days; as in the days of her monthly period she shall be unclean. <sup>3</sup> In the eighth day the flesh of his foreskin shall be circumcised. <sup>4</sup> She shall continue in the blood of purification thirty-three days. She shall not touch any holy thing, nor come into the sanctuary, until the days of her purifying are completed. <sup>5</sup> But if she bears a female child, then she shall be unclean two weeks, as in her period; and she shall continue in the blood of purification sixty-six days.

<sup>6</sup> “When the days of her purification are completed, for a son, or for a daughter, she shall bring to the priest at the door of the Tent of Meeting, a year old lamb for a burnt offering, and a young pigeon, or a turtledove, for a sin offering: <sup>7</sup> and he shall offer it before Yahweh, and make atonement for her; and she shall be cleansed from the fountain of her blood.

“This is the law for her who bears, whether a male or a female. <sup>8</sup> If she cannot afford a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean.”

## 13

<sup>1</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup> “When a man shall have a rising in his body’s skin, or a scab, or a bright spot, and it becomes in the skin of his body the plague of leprosy, then he shall be brought to Aaron the priest, or to one of his sons, the priests: <sup>3</sup> and the priest shall examine the plague in the skin of the body: and if the hair in the plague has turned white, and the appearance of the plague is

deeper than the body's skin, it is the plague of leprosy; and the priest shall examine him, and pronounce him unclean. <sup>4</sup> If the bright spot is white in the skin of his body, and its appearance isn't deeper than the skin, and its hair hasn't turned white, then the priest shall isolate the infected person for seven days. <sup>5</sup> The priest shall examine him on the seventh day, and, behold, if in his eyes the plague is arrested, and the plague hasn't spread in the skin, then the priest shall isolate him for seven more days. <sup>6</sup> The priest shall examine him again on the seventh day; and behold, if the plague has faded, and the plague hasn't spread in the skin, then the priest shall pronounce him clean. It is a scab. He shall wash his clothes, and be clean. <sup>7</sup> But if the scab spreads on the skin, after he has shown himself to the priest for his cleansing, he shall show himself to the priest again. <sup>8</sup> The priest shall examine him; and behold, if the scab has spread on the skin, then the priest shall pronounce him unclean. It is leprosy.

<sup>9</sup> "When the plague of leprosy is in a man, then he shall be brought to the priest; <sup>10</sup> and the priest shall examine him. Behold, if there is a white rising in the skin, and it has turned the hair white, and there is raw flesh in the rising, <sup>11</sup> it is a chronic leprosy in the skin of his body, and the priest shall pronounce him unclean. He shall not isolate him, for he is already unclean.

<sup>12</sup> "If the leprosy breaks out all over the skin, and the leprosy covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest; <sup>13</sup> then the priest shall examine him; and, behold, if the leprosy has covered all his

flesh, he shall pronounce him clean of the plague. It has all turned white: he is clean.

<sup>14</sup> But whenever raw flesh appears in him, he shall be unclean. <sup>15</sup> The priest shall examine the raw flesh, and pronounce him unclean: the raw flesh is unclean. It is leprosy. <sup>16</sup> Or if the raw flesh turns again, and is changed to white, then he shall come to the priest; <sup>17</sup> and the priest shall examine him; and, behold, if the plague has turned white, then the priest shall pronounce him clean of the plague. He is clean.

<sup>18</sup> "When the body has a boil on its skin, and it has healed, <sup>19</sup> and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shown to the priest; <sup>20</sup> and the priest shall examine it; and behold, if its appearance is lower than the skin, and its hair has turned white, then the priest shall pronounce him unclean. It is the plague of leprosy. It has broken out in the boil. <sup>21</sup> But if the priest examines it, and behold, there are no white hairs in it, and it isn't deeper than the skin, but is dim, then the priest shall isolate him seven days. <sup>22</sup> If it spreads in the skin, then the priest shall pronounce him unclean. It is a plague. <sup>23</sup> But if the bright spot stays in its place, and hasn't spread, it is the scar from the boil; and the priest shall pronounce him clean.

<sup>24</sup> "Or when the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white, <sup>25</sup> then the priest shall examine it; and behold, if the hair in the bright spot has turned white, and its appearance is deeper than the skin; it is leprosy. It has broken out in the burning, and the priest shall pronounce him unclean. It is the plague of

leprosy. <sup>26</sup> But if the priest examines it, and behold, there is no white hair in the bright spot, and it isn't lower than the skin, but is faded; then the priest shall isolate him seven days. <sup>27</sup> The priest shall examine him on the seventh day. If it has spread in the skin, then the priest shall pronounce him unclean. It is the plague of leprosy. <sup>28</sup> If the bright spot stays in its place, and hasn't spread in the skin, but is faded, it is the swelling from the burn, and the priest shall pronounce him clean; for it is the scar from the burn.

<sup>29</sup> "When a man or woman has a plague on the head or on the beard, <sup>30</sup> then the priest shall examine the plague; and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean: it is an itch, it is leprosy of the head or of the beard. <sup>31</sup> If the priest examines the plague of itching, and behold, its appearance isn't deeper than the skin, and there is no black hair in it, then the priest shall isolate the person infected with itching seven days. <sup>32</sup> On the seventh day the priest shall examine the plague; and behold, if the itch hasn't spread, and there is no yellow hair in it, and the appearance of the itch isn't deeper than the skin, <sup>33</sup> then he shall be shaved, but he shall not shave the itch; and the priest shall shut him up who has the itch seven more days. <sup>34</sup> On the seventh day, the priest shall examine the itch; and behold, if the itch hasn't spread in the skin, and its appearance isn't deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes, and be clean. <sup>35</sup> But if the itch spreads in the skin after his cleansing, <sup>36</sup>

then the priest shall examine him; and behold, if the itch has spread in the skin, the priest shall not look for the yellow hair; he is unclean. <sup>37</sup> But if in his eyes the itch is arrested, and black hair has grown in it; the itch is healed, he is clean. The priest shall pronounce him clean.

<sup>38</sup> "When a man or a woman has bright spots in the skin of the body, even white bright spots; <sup>39</sup> then the priest shall examine them; and behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash, it has broken out in the skin; he is clean.

<sup>40</sup> "If a man's hair has fallen from his head, he is bald. He is clean. <sup>41</sup> If his hair has fallen off from the front part of his head, he is forehead bald. He is clean. <sup>42</sup> But if there is in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead. <sup>43</sup> Then the priest shall examine him; and, behold, if the rising of the plague is reddish-white in his bald head, or in his bald forehead, like the appearance of leprosy in the skin of the flesh, <sup>44</sup> he is a leprous man. He is unclean. The priest shall surely pronounce him unclean. His plague is on his head.

<sup>45</sup> "The leper in whom the plague is shall wear torn clothes, and the hair of his head shall hang loose. He shall cover his upper lip, and shall cry, 'Unclean! Unclean!' <sup>46</sup> All the days in which the plague is in him he shall be unclean. He is unclean. He shall dwell alone. Outside of the camp shall be his dwelling.

<sup>47</sup> "The garment also that the plague of leprosy is in, whether it is a woolen garment, or a linen garment; <sup>48</sup> whether it

is in warp, or woof; of linen, or of wool; whether in a skin, or in anything made of skin; <sup>49</sup> if the plague is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything made of skin; it is the plague of leprosy, and shall be shown to the priest. <sup>50</sup> The priest shall examine the plague, and isolate the plague seven days. <sup>51</sup> He shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp, or in the woof, or in the skin, whatever use the skin is used for, the plague is a destructive mildew. It is unclean. <sup>52</sup> He shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of skin, in which the plague is: for it is a destructive mildew. It shall be burned in the fire.

<sup>53</sup> “If the priest examines it, and behold, the plague hasn’t spread in the garment, either in the warp, or in the woof, or in anything of skin; <sup>54</sup> then the priest shall command that they wash the thing in which the plague is, and he shall isolate it seven more days. <sup>55</sup> Then the priest shall examine it, after the plague is washed; and behold, if the plague hasn’t changed its color, and the plague hasn’t spread, it is unclean; you shall burn it in the fire. It is a mildewed spot, whether the bareness is inside or outside. <sup>56</sup> If the priest looks, and behold, the plague has faded after it is washed, then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof: <sup>57</sup> and if it appears again in the garment, either in the warp, or in the woof, or in anything of skin, it is spreading. You shall burn with fire that in which the plague is. <sup>58</sup> The garment, either the warp, or the woof, or whatever thing of skin it is, which you shall wash, if the plague has departed

from them, then it shall be washed the second time, and it will be clean.”

<sup>59</sup> This is the law of the plague of mildew in a garment of wool or linen, either in the warp, or the woof, or in anything of skin, to pronounce it clean, or to pronounce it unclean.

## 14

<sup>1</sup> Yahweh spoke to Moses, saying,

<sup>2</sup> “This shall be the law of the leper in the day of his cleansing. He shall be brought to the priest, <sup>3</sup> and the priest shall go out of the camp. The priest shall examine him, and behold, if the plague of leprosy is healed in the leper, <sup>4</sup> then the priest shall command them to take for him who is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop. <sup>5</sup> The priest shall command them to kill one of the birds in an earthen vessel over running water. <sup>6</sup> As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. <sup>7</sup> He shall sprinkle on him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird go into the open field.

<sup>8</sup> “He who is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean. After that he shall come into the camp, but shall dwell outside his tent seven days. <sup>9</sup> It shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off. He shall wash his clothes, and he shall bathe his body in water, then he shall be clean.

<sup>10</sup> “On the eighth day he shall take two male lambs without defect, and one ewe lamb a year old without defect, and three tenths of an ephah<sup>h</sup> of fine flour for a meal offering, mingled with oil, and one log of oil. <sup>11</sup> The priest who cleanses him shall set the man who is to be cleansed, and those things, before Yahweh, at the door of the Tent of Meeting.

<sup>12</sup> “The priest shall take one of the male lambs, and offer him for a trespass offering, with the log of oil, and wave them for a wave offering before Yahweh. <sup>13</sup> He shall kill the male lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary; for as the sin offering is the priest’s, so is the trespass offering. It is most holy. <sup>14</sup> The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. <sup>15</sup> The priest shall take some of the log of oil, and pour it into the palm of his own left hand. <sup>16</sup> The priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before Yahweh. <sup>17</sup> The priest shall put some of the rest of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, upon the blood of the trespass offering. <sup>18</sup> The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed, and the priest shall make atonement for him before Yahweh.

<sup>19</sup> “The priest shall offer the sin offering, and make atonement for him who is to be cleansed because of his uncleanness: and afterward he shall kill the burnt offering; <sup>20</sup> and the priest shall offer the burnt offering and the meal offering on the altar. The priest shall make atonement for him, and he shall be clean.

<sup>21</sup> “If he is poor, and can’t afford so much, then he shall take one male lamb for a trespass offering to be waved, to make atonement for him, and one tenth of an ephah<sup>i</sup> of fine flour mingled with oil for a meal offering, and a log of oil; <sup>22</sup> and two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering, and the other a burnt offering.

<sup>23</sup> “On the eighth day he shall bring them for his cleansing to the priest, to the door of the Tent of Meeting, before Yahweh. <sup>24</sup> The priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before Yahweh. <sup>25</sup> He shall kill the lamb of the trespass offering. The priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. <sup>26</sup> The priest shall pour some of the oil into the palm of his own left hand; <sup>27</sup> and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Yahweh. <sup>28</sup> Then the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. <sup>29</sup> The rest of the oil that

<sup>h</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>i</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before Yahweh. <sup>30</sup> He shall offer one of the turtledoves, or of the young pigeons, such as he is able to afford, <sup>31</sup> even such as he is able to afford, the one for a sin offering, and the other for a burnt offering, with the meal offering. The priest shall make atonement for him who is to be cleansed before Yahweh."

<sup>32</sup> This is the law for him in whom is the plague of leprosy, who is not able to afford the sacrifice for his cleansing.

<sup>33</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>34</sup> "When you have come into the land of Canaan, which I give to you for a possession, and I put a spreading mildew in a house in the land of your possession, <sup>35</sup> then he who owns the house shall come and tell the priest, saying, 'There seems to me to be some sort of plague in the house.' <sup>36</sup> The priest shall command that they empty the house, before the priest goes in to examine the plague, that all that is in the house not be made unclean. Afterward the priest shall go in to inspect the house. <sup>37</sup> He shall examine the plague; and behold, if the plague is in the walls of the house with hollow streaks, greenish or reddish, and it appears to be deeper than the wall; <sup>38</sup> then the priest shall go out of the house to the door of the house, and shut up the house seven days. <sup>39</sup> The priest shall come again on the seventh day, and look. If the plague has spread in the walls of the house, <sup>40</sup> then the priest shall command that they take out the stones in which is the plague, and cast them into an unclean place outside of the city: <sup>41</sup> and he shall cause the inside of the

house to be scraped all over, and they shall pour out the mortar, that they scraped off, outside of the city into an unclean place. <sup>42</sup> They shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

<sup>43</sup> "If the plague comes again, and breaks out in the house, after he has taken out the stones, and after he has scraped the house, and after it was plastered; <sup>44</sup> then the priest shall come in and look; and behold, if the plague has spread in the house, it is a destructive mildew in the house. It is unclean. <sup>45</sup> He shall break down the house, its stones, and its timber, and all the house's mortar. He shall carry them out of the city into an unclean place.

<sup>46</sup> "Moreover he who goes into the house while it is shut up shall be unclean until the evening. <sup>47</sup> He who lies down in the house shall wash his clothes; and he who eats in the house shall wash his clothes.

<sup>48</sup> "If the priest shall come in, and examine it, and behold, the plague hasn't spread in the house, after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed. <sup>49</sup> To cleanse the house he shall take two birds, and cedar wood, and scarlet, and hyssop. <sup>50</sup> He shall kill one of the birds in an earthen vessel over running water. <sup>51</sup> He shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. <sup>52</sup> He shall cleanse the house with the blood of the bird, and with the running water, with the living bird, with the cedar wood, with the hyssop, and with

the scarlet; <sup>53</sup> but he shall let the living bird go out of the city into the open field. So shall he make atonement for the house; and it shall be clean.”

<sup>54</sup> This is the law for any plague of leprosy, and for an itch, <sup>55</sup> and for the destructive mildew of a garment, and for a house, <sup>56</sup> and for a rising, and for a scab, and for a bright spot; <sup>57</sup> to teach when it is unclean, and when it is clean.

This is the law of leprosy.

## 15

<sup>1</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup> “Speak to the children of Israel, and tell them, ‘When any man has a discharge from his body, because of his discharge he is unclean. <sup>3</sup> This shall be his uncleanness in his discharge: whether his body runs with his discharge, or his body has stopped from his discharge, it is his uncleanness.

<sup>4</sup> “Every bed whereon he who has the discharge lies shall be unclean; and everything he sits on shall be unclean. <sup>5</sup> Whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. <sup>6</sup> He who sits on anything whereon the man who has the discharge sat shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>7</sup> “He who touches the body of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>8</sup> “If he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>9</sup> “Whatever saddle he who has the discharge rides on shall be unclean. <sup>10</sup> Whoever touches anything that was under him shall be unclean until the evening. He who carries those things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>11</sup> “Whoever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>12</sup> “The earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water.

<sup>13</sup> “When he who has a discharge is cleansed of his discharge, then he shall count to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.

<sup>14</sup> “On the eighth day he shall take two turtledoves, or two young pigeons, and come before Yahweh to the door of the Tent of Meeting, and give them to the priest: <sup>15</sup> and the priest shall offer them, the one for a sin offering, and the other for a burnt offering. The priest shall make atonement for him before Yahweh for his discharge.

<sup>16</sup> “If any man has an emission of semen, then he shall bathe all his flesh in water, and be unclean until the evening. <sup>17</sup> Every garment, and every skin, whereon the semen is, shall be washed with water, and be unclean until the evening. <sup>18</sup> If a man lies with a woman and there is an emission of semen, they shall both bathe themselves in water, and be unclean until the evening.

<sup>19</sup> “If a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days: and whoever touches her shall be unclean until the evening.

<sup>20</sup> “Everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean. <sup>21</sup> Whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. <sup>22</sup> Whoever touches anything that she sits on shall wash his clothes, and bathe himself in water, and be unclean until the evening. <sup>23</sup> If it is on the bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening.

<sup>24</sup> “If any man lies with her, and her monthly flow is on him, he shall be unclean seven days; and every bed whereon he lies shall be unclean.

<sup>25</sup> “If a woman has a discharge of her blood many days not in the time of her period, or if she has a discharge beyond the time of her period; all the days of the discharge of her uncleanness shall be as in the days of her period: she is unclean. <sup>26</sup> Every bed whereon she lies all the days of her discharge shall be to her as the bed of her period: and everything whereon she sits shall be unclean, as the uncleanness of her period. <sup>27</sup> Whoever touches these things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>28</sup> “But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean. <sup>29</sup> On the eighth day she shall take two turtledoves, or two young pigeons, and

bring them to the priest, to the door of the Tent of Meeting. <sup>30</sup> The priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before Yahweh for the uncleanness of her discharge.

<sup>31</sup> “Thus you shall separate the children of Israel from their uncleanness, so they will not die in their uncleanness, when they defile my tabernacle that is among them.”

<sup>32</sup> This is the law of him who has a discharge, and of him who has an emission of semen, so that he is unclean thereby; <sup>33</sup> and of her who has her period, and of a man or woman who has a discharge, and of him who lies with her who is unclean.

## 16

<sup>1</sup> Yahweh spoke to Moses, after the death of the two sons of Aaron, when they came near before Yahweh, and died; <sup>2</sup> and Yahweh said to Moses, “Tell Aaron your brother, not to come at all times into the Most Holy Place within the veil, before the mercy seat which is on the ark; lest he die: for I will appear in the cloud on the mercy seat.

<sup>3</sup> “Aaron shall come into the sanctuary with a young bull for a sin offering, and a ram for a burnt offering. <sup>4</sup> He shall put on the holy linen coat. He shall have the linen breeches on his body, and shall put on the linen sash, and he shall be clothed with the linen turban. They are the holy garments. He shall bathe his body in water, and put them on. <sup>5</sup> He shall take from the congregation of the children of Israel two male goats for a sin offering, and one ram for a burnt offering.

<sup>6</sup> “Aaron shall offer the bull of the sin offering, which is for himself, and make

atonement for himself and for his house. <sup>7</sup> He shall take the two goats, and set them before Yahweh at the door of the Tent of Meeting. <sup>8</sup> Aaron shall cast lots for the two goats; one lot for Yahweh, and the other lot for the scapegoat. <sup>9</sup> Aaron shall present the goat on which the lot fell for Yahweh, and offer him for a sin offering. <sup>10</sup> But the goat, on which the lot fell for the scapegoat, shall be presented alive before Yahweh, to make atonement for him, to send him away for the scapegoat into the wilderness.

<sup>11</sup> "Aaron shall present the bull of the sin offering, which is for himself, and shall make atonement for himself and for his house, and shall kill the bull of the sin offering which is for himself. <sup>12</sup> He shall take a censer full of coals of fire from off the altar before Yahweh, and two handfuls of sweet incense beaten small, and bring it within the veil: <sup>13</sup> and he shall put the incense on the fire before Yahweh, that the cloud of the incense may cover the mercy seat that is on the testimony, so that he will not die. <sup>14</sup> He shall take some of the blood of the bull, and sprinkle it with his finger on the mercy seat on the east; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

<sup>15</sup> "Then he shall kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bull, and sprinkle it on the mercy seat, and before the mercy seat. <sup>16</sup> He shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins; and so he shall do for the Tent of Meeting, that dwells with them in the

middle of their uncleanness. <sup>17</sup> No one shall be in the Tent of Meeting when he enters to make atonement in the Holy Place, until he comes out, and has made atonement for himself and for his household, and for all the assembly of Israel.

<sup>18</sup> "He shall go out to the altar that is before Yahweh and make atonement for it, and shall take some of the bull's blood, and some of the goat's blood, and put it around on the horns of the altar. <sup>19</sup> He shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and make it holy from the uncleanness of the children of Israel.

<sup>20</sup> "When he has finished atoning for the Holy Place, the Tent of Meeting, and the altar, he shall present the live goat. <sup>21</sup> Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send him away into the wilderness by the hand of a man who is in readiness. <sup>22</sup> The goat shall carry all their iniquities on himself to a solitary land, and he shall let the goat go in the wilderness.

<sup>23</sup> "Aaron shall come into the Tent of Meeting, and shall take off the linen garments, which he put on when he went into the Holy Place, and shall leave them there. <sup>24</sup> Then he shall bathe himself in water in a holy place, and put on his garments, and come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. <sup>25</sup> The fat of the sin offering he shall burn on the altar.

<sup>26</sup> “He who lets the goat go for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. <sup>27</sup> The bull for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp; and they shall burn their skins, their flesh, and their dung with fire. <sup>28</sup> He who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

<sup>29</sup> “It shall be a statute to you forever: in the seventh month, on the tenth day of the month, you shall afflict your souls, and shall do no kind of work, the native-born, or the stranger who lives as a foreigner among you: <sup>30</sup> for on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before Yahweh. <sup>31</sup> It is a Sabbath of solemn rest to you, and you shall afflict your souls. It is a statute forever. <sup>32</sup> The priest, who is anointed and who is consecrated to be priest in his father’s place, shall make the atonement, and shall put on the linen garments, even the holy garments. <sup>33</sup> Then he shall make atonement for the Holy Sanctuary; and he shall make atonement for the Tent of Meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

<sup>34</sup> “This shall be an everlasting statute for you, to make atonement for the children of Israel once in the year because of all their sins.”

It was done as Yahweh commanded Moses.

## 17

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to Aaron, and to his sons, and to all the children of Israel, and say to them: ‘This is the thing which Yahweh has commanded, <sup>3</sup> Whatever man there is of the house of Israel, who kills a bull, or lamb, or goat, in the camp, or who kills it outside the camp, <sup>4</sup> and hasn’t brought it to the door of the Tent of Meeting, to offer it as an offering to Yahweh before Yahweh’s tabernacle: blood shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people. <sup>5</sup> This is to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, that they may bring them to Yahweh, to the door of the Tent of Meeting, to the priest, and sacrifice them for sacrifices of peace offerings to Yahweh. <sup>6</sup> The priest shall sprinkle the blood on Yahweh’s altar at the door of the Tent of Meeting, and burn the fat for a pleasant aroma to Yahweh. <sup>7</sup> They shall no more sacrifice their sacrifices to the goat idols, after which they play the prostitute. This shall be a statute forever to them throughout their generations.’

<sup>8</sup> “You shall say to them, ‘Any man there is of the house of Israel, or of the strangers who live as foreigners among them, who offers a burnt offering or sacrifice, <sup>9</sup> and doesn’t bring it to the door of the Tent of Meeting, to sacrifice it to Yahweh; that man shall be cut off from his people.

<sup>10</sup> “‘Any man of the house of Israel, or of the strangers who live as foreigners among them, who eats any kind of blood, I will set my face against that soul who eats blood, and will cut him off from among his

people. <sup>11</sup> For the life of the flesh is in the blood; and I have given it to you on the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life. <sup>12</sup> Therefore I have said to the children of Israel, "No person among you may eat blood, nor may any stranger who lives as a foreigner among you eat blood."

<sup>13</sup> "Whatever man there is of the children of Israel, or of the strangers who live as foreigners among them, who takes in hunting any animal or bird that may be eaten; he shall pour out its blood, and cover it with dust. <sup>14</sup> For as to the life of all flesh, its blood is with its life: therefore I said to the children of Israel, "You shall not eat the blood of any kind of flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off."

<sup>15</sup> "Every person that eats what dies of itself, or that which is torn by animals, whether he is native-born or a foreigner, he shall wash his clothes, and bathe himself in water, and be unclean until the evening: then he shall be clean. <sup>16</sup> But if he doesn't wash them, or bathe his flesh, then he shall bear his iniquity."

## 18

<sup>1</sup> Yahweh said to Moses, <sup>2</sup> "Speak to the children of Israel, and say to them, 'I am Yahweh your God. <sup>3</sup> You shall not do as they do in the land of Egypt, where you lived: and you shall not do as they do in the land of Canaan, where I am bringing you. You shall not follow their statutes. <sup>4</sup> You shall do my ordinances, and you shall keep my statutes, and walk in them: I am Yahweh your God. <sup>5</sup> You shall therefore keep my statutes and my ordinances; which

if a man does, he shall live in them. I am Yahweh.

<sup>6</sup> "None of you shall approach anyone who are his close relatives, to uncover their nakedness: I am Yahweh.

<sup>7</sup> "You shall not uncover the nakedness of your father, nor the nakedness of your mother: she is your mother. You shall not uncover her nakedness.

<sup>8</sup> "You shall not uncover the nakedness of your father's wife. It is your father's nakedness.

<sup>9</sup> "You shall not uncover the nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home, or born abroad.

<sup>10</sup> "You shall not uncover the nakedness of your son's daughter, or of your daughter's daughter, even their nakedness: for theirs is your own nakedness.

<sup>11</sup> "You shall not uncover the nakedness of your father's wife's daughter, conceived by your father, since she is your sister.

<sup>12</sup> "You shall not uncover the nakedness of your father's sister: she is your father's near kinswoman.

<sup>13</sup> "You shall not uncover the nakedness of your mother's sister: for she is your mother's near kinswoman.

<sup>14</sup> "You shall not uncover the nakedness of your father's brother, you shall not approach his wife. She is your aunt.

<sup>15</sup> "You shall not uncover the nakedness of your daughter-in-law: she is your son's wife. You shall not uncover her nakedness.

<sup>16</sup> "You shall not uncover the nakedness of your brother's wife. It is your brother's nakedness.

<sup>17</sup> "You shall not uncover the nakedness of a woman and her daughter. You shall

not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.

<sup>18</sup> “You shall not take a wife to her sister, to be a rival, to uncover her nakedness, while her sister is yet alive.

<sup>19</sup> “You shall not approach a woman to uncover her nakedness, as long as she is impure by her uncleanness.

<sup>20</sup> “You shall not lie carnally with your neighbor's wife, and defile yourself with her.

<sup>21</sup> “You shall not give any of your children to sacrifice to Molech. You shall not profane the name of your God. I am Yahweh.

<sup>22</sup> “You shall not lie with a man, as with a woman. That is detestable.

<sup>23</sup> “You shall not lie with any animal to defile yourself with it. No woman may give herself to an animal, to lie down with it: it is a perversion.

<sup>24</sup> “Don't defile yourselves in any of these things: for in all these the nations which I am casting out before you were defiled. <sup>25</sup> The land was defiled: therefore I punished its iniquity, and the land vomited out her inhabitants. <sup>26</sup> You therefore shall keep my statutes and my ordinances, and shall not do any of these abominations; neither the native-born, nor the stranger who lives as a foreigner among you; <sup>27</sup> (for the men of the land that were before you had done all these abominations, and the land became defiled); <sup>28</sup> that the land not vomit you out also, when you defile it, as it vomited out the nation that was before you.

<sup>29</sup> “For whoever shall do any of these abominations, even the souls that do them

shall be cut off from among their people. <sup>30</sup> Therefore you shall keep my requirements, that you do not practice any of these abominable customs, which were practiced before you, and that you do not defile yourselves with them. I am Yahweh your God.”

## 19

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to all the congregation of the children of Israel, and tell them, ‘You shall be holy; for I, Yahweh your God, am holy.

<sup>3</sup> “Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am Yahweh your God.

<sup>4</sup> “Don't turn to idols, nor make molten gods for yourselves. I am Yahweh your God.

<sup>5</sup> “When you offer a sacrifice of peace offerings to Yahweh, you shall offer it so that you may be accepted. <sup>6</sup> It shall be eaten the same day you offer it, and on the next day: and if anything remains until the third day, it shall be burned with fire. <sup>7</sup> If it is eaten at all on the third day, it is an abomination. It will not be accepted; <sup>8</sup> but everyone who eats it shall bear his iniquity, because he has profaned the holy thing of Yahweh, and that soul shall be cut off from his people.

<sup>9</sup> “When you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest. <sup>10</sup> You shall not glean your vineyard, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the foreigner. I am Yahweh your God.

<sup>11</sup> “You shall not steal.

“You shall not lie.

“You shall not deceive one another.

<sup>12</sup> “You shall not swear by my name falsely, and profane the name of your God. I am Yahweh.

<sup>13</sup> “You shall not oppress your neighbor, nor rob him.

“The wages of a hired servant shall not remain with you all night until the morning.

<sup>14</sup> “You shall not curse the deaf, nor put a stumbling block before the blind; but you shall fear your God. I am Yahweh.

<sup>15</sup> “You shall do no injustice in judgment. You shall not be partial to the poor, nor show favoritism to the great; but you shall judge your neighbor in righteousness.

<sup>16</sup> “You shall not go up and down as a slanderer among your people.

“You shall not endanger the life<sup>j</sup> of your neighbor. I am Yahweh.

<sup>17</sup> “You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

<sup>18</sup> “You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh.

<sup>19</sup> “You shall keep my statutes.

“You shall not cross-breed different kinds of animals.

“You shall not sow your field with two kinds of seed;

“Don’t wear a garment made of two kinds of material.

<sup>20</sup> “If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed, or given her freedom; they shall be punished. They shall not be put to death, because she was not free. <sup>21</sup> He shall bring his trespass

offering to Yahweh, to the door of the Tent of Meeting, even a ram for a trespass offering. <sup>22</sup> The priest shall make atonement for him with the ram of the trespass offering before Yahweh for his sin which he has committed: and the sin which he has committed shall be forgiven him.

<sup>23</sup> “When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden.<sup>k</sup> Three years they shall be forbidden to you. It shall not be eaten. <sup>24</sup> But in the fourth year all its fruit shall be holy, for giving praise to Yahweh. <sup>25</sup> In the fifth year you shall eat its fruit, that it may yield its increase to you. I am Yahweh your God.

<sup>26</sup> “You shall not eat any meat with the blood still in it. You shall not use enchantments, nor practice sorcery.

<sup>27</sup> “You shall not cut the hair on the sides of your head or clip off the edge of your beard.

<sup>28</sup> “You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am Yahweh.

<sup>29</sup> “Don’t profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the land become full of wickedness.

<sup>30</sup> “You shall keep my Sabbaths, and reverence my sanctuary; I am Yahweh.

<sup>31</sup> “Don’t turn to those who are mediums, nor to the wizards. Don’t seek them out, to be defiled by them. I am Yahweh your God.

<sup>32</sup> “You shall rise up before the gray head, and honor the face of an old man, and you shall fear your God. I am Yahweh.

<sup>j</sup> literally, “blood” <sup>k</sup> literally, “uncircumcised”

<sup>33</sup> “If a stranger lives as a foreigner with you in your land, you shall not do him wrong. <sup>34</sup> The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall love him as yourself; for you lived as foreigners in the land of Egypt. I am Yahweh your God.

<sup>35</sup> “You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. <sup>36</sup> You shall have just balances, just weights, a just ephah,<sup>1</sup> and a just hin. I am Yahweh your God, who brought you out of the land of Egypt.

<sup>37</sup> “You shall observe all my statutes, and all my ordinances, and do them. I am Yahweh.”

## 20

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Moreover, you shall tell the children of Israel, ‘Anyone of the children of Israel, or of the strangers who live as foreigners in Israel, who gives any of his offspring<sup>m</sup> to Molech; he shall surely be put to death. The people of the land shall stone him with stones. <sup>3</sup> I also will set my face against that person, and will cut him off from among his people because he has given of his offspring<sup>n</sup> to Molech, to defile my sanctuary, and to profane my holy name. <sup>4</sup> If the people of the land all hide their eyes from that person, when he gives of his offspring<sup>o</sup> to Molech, and don’t put him to death; <sup>5</sup> then I will set my face against that man, and against his family, and will cut him off, and all who play the prostitute after him, to play the prostitute with Molech, from among their people.

<sup>6</sup> “The person that turns to those who are mediums, and to the wizards, to play the prostitute after them, I will even set my face against that person, and will cut him off from among his people.

<sup>7</sup> “Sanctify yourselves therefore, and be holy; for I am Yahweh your God. <sup>8</sup> You shall keep my statutes, and do them. I am Yahweh who sanctifies you.

<sup>9</sup> “For everyone who curses his father or his mother shall surely be put to death: he has cursed his father or his mother; his blood shall be upon him.

<sup>10</sup> “The man who commits adultery with another man’s wife, even he who commits adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put to death.

<sup>11</sup> “The man who lies with his father’s wife has uncovered his father’s nakedness: both of them shall surely be put to death; their blood shall be upon them.

<sup>12</sup> “If a man lies with his daughter-in-law, both of them shall surely be put to death: they have committed a perversion; their blood shall be upon them.

<sup>13</sup> “If a man lies with a male, as with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

<sup>14</sup> “If a man takes a wife and her mother, it is wickedness: they shall be burned with fire, both he and they; that there may be no wickedness among you.

<sup>15</sup> “If a man lies with an animal, he shall surely be put to death; and you shall kill the animal.

<sup>16</sup> “If a woman approaches any animal, and lies down with it, you shall kill the woman and the animal. They shall surely

<sup>1</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>m</sup> or, seed <sup>n</sup> or, seed <sup>o</sup> or, seed

be put to death. Their blood shall be upon them.

<sup>17</sup> “If a man takes his sister, his father’s daughter, or his mother’s daughter, and sees her nakedness, and she sees his nakedness; it is a shameful thing. They shall be cut off in the sight of the children of their people. He has uncovered his sister’s nakedness. He shall bear his iniquity.

<sup>18</sup> “If a man lies with a woman having her monthly period, and uncovers her nakedness; he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people.

<sup>19</sup> “You shall not uncover the nakedness of your mother’s sister, nor of your father’s sister; for he has made his close relative naked. They shall bear their iniquity. <sup>20</sup> If a man lies with his uncle’s wife, he has uncovered his uncle’s nakedness. They shall bear their sin. They shall die childless.

<sup>21</sup> “If a man takes his brother’s wife, it is an impurity. He has uncovered his brother’s nakedness. They shall be childless.

<sup>22</sup> “You shall therefore keep all my statutes, and all my ordinances, and do them; that the land, where I am bringing you to dwell, may not vomit you out. <sup>23</sup> You shall not walk in the customs of the nation, which I am casting out before you: for they did all these things, and therefore I abhorred them. <sup>24</sup> But I have said to you, “You shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey.” I am Yahweh your God, who has separated you from the peoples.

<sup>25</sup> “You shall therefore make a distinction between the clean animal and

the unclean, and between the unclean fowl and the clean: and you shall not make yourselves abominable by animal, or by bird, or by anything with which the ground teems, which I have separated from you as unclean for you. <sup>26</sup> You shall be holy to me; for I, Yahweh, am holy, and have set you apart from the peoples, that you should be mine.

<sup>27</sup> “A man or a woman that is a medium, or is a wizard, shall surely be put to death: they shall stone them with stones. Their blood shall be upon them.”

## 21

<sup>1</sup> Yahweh said to Moses, “Speak to the priests, the sons of Aaron, and say to them, ‘A priest shall not defile himself for the dead among his people; <sup>2</sup> except for his relatives that are near to him: for his mother, for his father, for his son, for his daughter, for his brother, <sup>3</sup> and for his virgin sister who is near to him, who has had no husband; for her he may defile himself. <sup>4</sup> He shall not defile himself, being a chief man among his people, to profane himself.

<sup>5</sup> “They shall not shave their heads or shave off the corners of their beards or make any cuttings in their flesh. <sup>6</sup> They shall be holy to their God, and not profane the name of their God; for they offer the offerings of Yahweh made by fire, the bread of their God; therefore they shall be holy.

<sup>7</sup> “They shall not marry a woman who is a prostitute, or profane. They shall not marry a woman divorced from her husband; for he is holy to his God. <sup>8</sup> You shall sanctify him therefore; for he offers the bread of your God. He shall be holy to

you; for I Yahweh, who sanctify you, am holy.

<sup>9</sup> “The daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father. She shall be burned with fire.

<sup>10</sup> “He who is the high priest among his brothers, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head hang loose, or tear his clothes. <sup>11</sup> He must not go in to any dead body, or defile himself for his father, or for his mother. <sup>12</sup> He shall not go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him. I am Yahweh.

<sup>13</sup> “He shall take a wife in her virginity. <sup>14</sup> A widow, or one divorced, or a woman who has been defiled, or a prostitute, these he shall not marry: but a virgin of his own people shall he take as a wife. <sup>15</sup> He shall not profane his offspring<sup>p</sup> among his people, for I am Yahweh who sanctifies him.”

<sup>16</sup> Yahweh spoke to Moses, saying, <sup>17</sup> “Say to Aaron, ‘None of your offspring<sup>q</sup> throughout their generations who has a defect may approach to offer the bread of his God. <sup>18</sup> For whatever man he is that has a defect, he shall not draw near: a blind man, or a lame, or he who has a flat nose, or any deformity, <sup>19</sup> or a man who has an injured foot, or an injured hand, <sup>20</sup> or hunchbacked, or a dwarf, or one who has a defect in his eye, or an itching disease, or scabs, or who has damaged testicles. <sup>21</sup> No man of the offspring<sup>r</sup> of Aaron the priest who has a defect shall come near to offer

the offerings of Yahweh made by fire. Since he has a defect, he shall not come near to offer the bread of his God. <sup>22</sup> He shall eat the bread of his God, both of the most holy, and of the holy. <sup>23</sup> He shall not come near to the veil, nor come near to the altar, because he has a defect; that he may not profane my sanctuaries, for I am Yahweh who sanctifies them.”

<sup>24</sup> So Moses spoke to Aaron, and to his sons, and to all the children of Israel.

## 22

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Tell Aaron and his sons to separate themselves from the holy things of the children of Israel, which they make holy to me, and that they not profane my holy name. I am Yahweh.

<sup>3</sup> “Tell them, ‘If anyone of all your offspring<sup>s</sup> throughout your generations approaches the holy things, which the children of Israel make holy to Yahweh, having his uncleanness on him, that soul shall be cut off from before me. I am Yahweh.

<sup>4</sup> “Whoever of the offspring<sup>t</sup> of Aaron is a leper or has an issue; he shall not eat of the holy things, until he is clean. Whoever touches anything that is unclean by the dead, or a man whose offspring<sup>u</sup> goes from him; <sup>5</sup> or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has; <sup>6</sup> the person that touches any such shall be unclean until the evening, and shall not eat of the holy things, unless he bathe his body in water. <sup>7</sup> When the sun is down, he shall be clean; and afterward he shall eat of the holy

things, because it is his bread. <sup>8</sup> That which dies of itself, or is torn by animals, he shall not eat, defiling himself by it. I am Yahweh.

<sup>9</sup> ““They shall therefore follow my requirements, lest they bear sin for it, and die therein, if they profane it. I am Yahweh who sanctifies them.

<sup>10</sup> ““No stranger shall eat of the holy thing: a foreigner living with the priests, or a hired servant, shall not eat of the holy thing. <sup>11</sup> But if a priest buys a slave, purchased by his money, he shall eat of it; and such as are born in his house, they shall eat of his bread. <sup>12</sup> If a priest’s daughter is married to an outsider, she shall not eat of the heave offering of the holy things. <sup>13</sup> But if a priest’s daughter is a widow, or divorced, and has no child, and has returned to her father’s house, as in her youth, she may eat of her father’s bread: but no stranger shall eat any of it.

<sup>14</sup> ““If a man eats something holy unwittingly, then he shall add the fifth part of its value to it, and shall give the holy thing to the priest. <sup>15</sup> The priests shall not profane the holy things of the children of Israel, which they offer to Yahweh, <sup>16</sup> and so cause them to bear the iniquity that brings guilt, when they eat their holy things; for I am Yahweh who sanctifies them.”

<sup>17</sup> Yahweh spoke to Moses, saying, <sup>18</sup> “Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, ‘Whoever is of the house of Israel, or of the foreigners in Israel, who offers his offering, whether it is any of their vows, or any of their freewill offerings, which they offer to Yahweh for a burnt offering; <sup>19</sup> that you

may be accepted, you shall offer a male without defect, of the bulls, of the sheep, or of the goats. <sup>20</sup> But whatever has a defect, that you shall not offer; for it shall not be acceptable for you. <sup>21</sup> Whoever offers a sacrifice of peace offerings to Yahweh to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted. It shall have no defect. <sup>22</sup> Blind, injured, maimed, having a wart, festering, or having a running sore: you shall not offer these to Yahweh, nor make an offering by fire of them on the altar to Yahweh. <sup>23</sup> Either a bull or a lamb that has any deformity or lacking in his parts, that you may offer for a freewill offering; but for a vow it shall not be accepted. <sup>24</sup> You must not offer to Yahweh that which has its testicles bruised, crushed, broken, or cut. You must not do this in your land. <sup>25</sup> You must not offer the bread of your God from the hand of a foreigner as any of these; because their corruption is in them. There is a defect in them. They shall not be accepted for you.”

<sup>26</sup> Yahweh spoke to Moses, saying, <sup>27</sup> “When a bull, or a sheep, or a goat, is born, then it shall remain seven days with its mother; and from the eighth day and thenceforth it shall be accepted for the offering of an offering made by fire to Yahweh. <sup>28</sup> Whether it is a cow or ewe, you shall not kill it and its young both in one day.

<sup>29</sup> “When you sacrifice a sacrifice of thanksgiving to Yahweh, you shall sacrifice it so that you may be accepted. <sup>30</sup> It shall be eaten on the same day; you shall leave none of it until the morning. I am Yahweh.

<sup>31</sup> “Therefore you shall keep my commandments, and do them. I am Yahweh. <sup>32</sup> You shall not profane my holy name, but I will be made holy among the children of Israel. I am Yahweh who makes you holy, <sup>33</sup> who brought you out of the land of Egypt, to be your God. I am Yahweh.”

## 23

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to the children of Israel, and tell them, ‘The set feasts of Yahweh, which you shall proclaim to be holy convocations, even these are my set feasts.

<sup>3</sup> “Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation; you shall do no kind of work. It is a Sabbath to Yahweh in all your dwellings.

<sup>4</sup> “These are the set feasts of Yahweh, even holy convocations, which you shall proclaim in their appointed season. <sup>5</sup> In the first month, on the fourteenth day of the month in the evening, is Yahweh’s Passover. <sup>6</sup> On the fifteenth day of the same month is the feast of unleavened bread to Yahweh. Seven days you shall eat unleavened bread. <sup>7</sup> In the first day you shall have a holy convocation. You shall do no regular work. <sup>8</sup> But you shall offer an offering made by fire to Yahweh seven days. In the seventh day is a holy convocation: you shall do no regular work.”

<sup>9</sup> Yahweh spoke to Moses, saying, <sup>10</sup> “Speak to the children of Israel, and tell them, ‘When you have come into the land which I give to you, and shall reap its harvest, then you shall bring the sheaf of

the first fruits of your harvest to the priest: <sup>11</sup> and he shall wave the sheaf before Yahweh, to be accepted for you. On the next day after the Sabbath the priest shall wave it. <sup>12</sup> On the day when you wave the sheaf, you shall offer a male lamb without defect a year old for a burnt offering to Yahweh. <sup>13</sup> The meal offering with it shall be two tenths of an ephah<sup>v</sup> of fine flour mingled with oil, an offering made by fire to Yahweh for a pleasant aroma; and the drink offering with it shall be of wine, the fourth part of a hin. <sup>14</sup> You must not eat bread, or roasted grain, or fresh grain, until this same day, until you have brought the offering of your God. This is a statute forever throughout your generations in all your dwellings.

<sup>15</sup> “You shall count from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed: <sup>16</sup> even to the next day after the seventh Sabbath you shall number fifty days; and you shall offer a new meal offering to Yahweh. <sup>17</sup> You shall bring out of your habitations two loaves of bread for a wave offering made of two tenths of an ephah<sup>w</sup> of fine flour. They shall be baked with yeast, for first fruits to Yahweh. <sup>18</sup> You shall present with the bread seven lambs without defect a year old, one young bull, and two rams. They shall be a burnt offering to Yahweh, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet aroma to Yahweh. <sup>19</sup> You shall offer one male goat for a sin offering, and two male lambs a year old for a sacrifice of peace offerings. <sup>20</sup> The priest shall wave them with the bread of the first fruits for a

<sup>v</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>w</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

wave offering before Yahweh, with the two lambs. They shall be holy to Yahweh for the priest. <sup>21</sup> You shall make proclamation on the same day: there shall be a holy convocation to you; you shall do no regular work. This is a statute forever in all your dwellings throughout your generations.

<sup>22</sup> “When you reap the harvest of your land, you must not wholly reap into the corners of your field, and you must not gather the gleanings of your harvest. You must leave them for the poor, and for the foreigner. I am Yahweh your God.”

<sup>23</sup> Yahweh spoke to Moses, saying, <sup>24</sup> “Speak to the children of Israel, saying, ‘In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of blowing of trumpets, a holy convocation. <sup>25</sup> You shall do no regular work; and you shall offer an offering made by fire to Yahweh.’”

<sup>26</sup> Yahweh spoke to Moses, saying, <sup>27</sup> “However on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation to you, and you shall afflict yourselves; and you shall offer an offering made by fire to Yahweh. <sup>28</sup> You shall do no kind of work in that same day; for it is a day of atonement, to make atonement for you before Yahweh your God. <sup>29</sup> For whoever it is who shall not deny himself in that same day; shall be cut off from his people. <sup>30</sup> Whoever it is who does any kind of work in that same day, that person I will destroy from among his people. <sup>31</sup> You shall do no kind of work: it is a statute forever throughout your generations in all your dwellings. <sup>32</sup> It shall be a Sabbath of solemn rest for you, and

you shall deny yourselves. In the ninth day of the month at evening, from evening to evening, you shall keep your Sabbath.”

<sup>33</sup> Yahweh spoke to Moses, saying, <sup>34</sup> “Speak to the children of Israel, and say, ‘On the fifteenth day of this seventh month is the feast of tents for seven days to Yahweh. <sup>35</sup> On the first day shall be a holy convocation: you shall do no regular work. <sup>36</sup> Seven days you shall offer an offering made by fire to Yahweh. On the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to Yahweh. It is a solemn assembly; you shall do no regular work.

<sup>37</sup> “These are the appointed feasts of Yahweh, which you shall proclaim to be holy convocations, to offer an offering made by fire to Yahweh, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day; <sup>38</sup> besides the Sabbaths of Yahweh, and besides your gifts, and besides all your vows, and besides all your freewill offerings, which you give to Yahweh.

<sup>39</sup> “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you shall keep the feast of Yahweh seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. <sup>40</sup> You shall take on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before Yahweh your God seven days. <sup>41</sup> You shall keep it a feast to Yahweh seven days in the year. It is a statute forever throughout your generations. You shall keep it in the seventh month. <sup>42</sup> You shall dwell in

temporary shelters<sup>x</sup> seven days. All who are native-born in Israel shall dwell in temporary shelters,<sup>y</sup> <sup>43</sup> that your generations may know that I made the children of Israel to dwell in temporary shelters,<sup>z</sup> when I brought them out of the land of Egypt. I am Yahweh your God.”

<sup>44</sup> Moses declared to the children of Israel the appointed feasts of Yahweh.

## 24

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. <sup>3</sup> Outside of the veil of the Testimony, in the Tent of Meeting, shall Aaron keep it in order from evening to morning before Yahweh continually: it shall be a statute forever throughout your generations. <sup>4</sup> He shall keep in order the lamps on the pure gold lamp stand before Yahweh continually.

<sup>5</sup> “You shall take fine flour, and bake twelve cakes of it: two tenths of an ephah<sup>a</sup> shall be in one cake. <sup>6</sup> You shall set them in two rows, six on a row, on the pure gold table before Yahweh. <sup>7</sup> You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to Yahweh. <sup>8</sup> Every Sabbath day he shall set it in order before Yahweh continually. It is on the behalf of the children of Israel an everlasting covenant. <sup>9</sup> It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Yahweh made by fire by a perpetual statute.”

<sup>10</sup> The son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelite woman and a man of Israel strove together in the camp. <sup>11</sup> The son of the Israelite woman blasphemed the Name, and cursed; and they brought him to Moses. His mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan. <sup>12</sup> They put him in custody, until Yahweh’s will should be declared to them. <sup>13</sup> Yahweh spoke to Moses, saying, <sup>14</sup> “Bring out of the camp him who cursed; and let all who heard him lay their hands on his head, and let all the congregation stone him. <sup>15</sup> You shall speak to the children of Israel, saying, ‘Whoever curses his God shall bear his sin. <sup>16</sup> He who blasphemes Yahweh’s name, he shall surely be put to death. All the congregation shall certainly stone him. The foreigner as well as the native-born, when he blasphemes the Name, shall be put to death.

<sup>17</sup> “‘He who strikes any man mortally shall surely be put to death. <sup>18</sup> He who strikes an animal mortally shall make it good, life for life. <sup>19</sup> If anyone injures his neighbor; as he has done, so shall it be done to him: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth; as he has injured someone, so shall it be done to him. <sup>21</sup> He who kills an animal shall make it good; and he who kills a man shall be put to death. <sup>22</sup> You shall have one kind of law for the foreigner as well as the native-born; for I am Yahweh your God.”

<sup>23</sup> Moses spoke to the children of Israel; and they brought out him who had cursed out of the camp, and stoned him with

<sup>x</sup> or, booths   <sup>y</sup> or, booths   <sup>z</sup> or, booths   <sup>a</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

stones. The children of Israel did as Yahweh commanded Moses.

## 25

<sup>1</sup> Yahweh said to Moses in Mount Sinai, <sup>2</sup> “Speak to the children of Israel, and tell them, ‘When you come into the land which I give you, then the land shall keep a Sabbath to Yahweh. <sup>3</sup> You shall sow your field six years, and you shall prune your vineyard six years, and gather in its fruits; <sup>4</sup> but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to Yahweh. You shall not sow your field or prune your vineyard. <sup>5</sup> What grows of itself in your harvest you shall not reap, and you shall not gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. <sup>6</sup> The Sabbath of the land shall be for food for you; for yourself, for your servant, for your maid, for your hired servant, and for your stranger, who lives as a foreigner with you. <sup>7</sup> For your livestock also, and for the animals that are in your land, shall all its increase be for food.

<sup>8</sup> “You shall count off seven Sabbaths of years, seven times seven years; and there shall be to you the days of seven Sabbaths of years, even forty-nine years. <sup>9</sup> Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. <sup>10</sup> You shall make the fiftieth year holy, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you; and each of you shall return to his own property, and each of you shall return to his family. <sup>11</sup> That fiftieth year shall be a jubilee to you. In it you shall not sow, neither reap that which

grows of itself, nor gather from the undressed vines. <sup>12</sup> For it is a jubilee; it shall be holy to you. You shall eat of its increase out of the field.

<sup>13</sup> “In this Year of Jubilee each of you shall return to his property.

<sup>14</sup> “If you sell anything to your neighbor, or buy from your neighbor, you shall not wrong one another. <sup>15</sup> According to the number of years after the Jubilee you shall buy from your neighbor. According to the number of years of the crops he shall sell to you. <sup>16</sup> According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. <sup>17</sup> You shall not wrong one another; but you shall fear your God: for I am Yahweh your God.

<sup>18</sup> “Therefore you shall do my statutes, and keep my ordinances and do them; and you shall dwell in the land in safety. <sup>19</sup> The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety. <sup>20</sup> If you said, “What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase”; <sup>21</sup> then I will command my blessing on you in the sixth year, and it shall bear fruit for the three years. <sup>22</sup> You shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you shall eat the old store.

<sup>23</sup> “The land shall not be sold in perpetuity, for the land is mine; for you are strangers and live as foreigners with me. <sup>24</sup> In all the land of your possession you shall grant a redemption for the land.

<sup>25</sup> “If your brother becomes poor, and sells some of his possessions, then his

kinsman who is next to him shall come, and redeem that which his brother has sold.

<sup>26</sup> If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it; <sup>27</sup> then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall return to his property. <sup>28</sup> But if he isn't able to get it back for himself, then what he has sold shall remain in the hand of him who has bought it until the Year of Jubilee: and in the Jubilee it shall be released, and he shall return to his property.

<sup>29</sup> "If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption.

<sup>30</sup> If it isn't redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It shall not be released in the Jubilee. <sup>31</sup> But the houses of the villages which have no wall around them shall be accounted for with the fields of the country: they may be redeemed, and they shall be released in the Jubilee.

<sup>32</sup> "Nevertheless the cities of the Levites, the houses in the cities of their possession, the Levites may redeem at any time. <sup>33</sup> The Levites may redeem the house that was sold, and the city of his possession, and it shall be released in the Jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. <sup>34</sup> But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

<sup>35</sup> "If your brother has become poor, and his hand can't support himself among you; then you shall uphold him. He shall live

with you like an alien and a temporary resident. <sup>36</sup> Take no interest from him or profit, but fear your God; that your brother may live among you. <sup>37</sup> You shall not lend him your money at interest, nor give him your food for profit. <sup>38</sup> I am Yahweh your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

<sup>39</sup> "If your brother has grown poor among you, and sells himself to you; you shall not make him to serve as a slave. <sup>40</sup> As a hired servant, and as a temporary resident, he shall be with you; he shall serve with you until the Year of Jubilee: <sup>41</sup> then he shall go out from you, he and his children with him, and shall return to his own family, and to the possession of his fathers. <sup>42</sup> For they are my servants, whom I brought out of the land of Egypt. They shall not be sold as slaves. <sup>43</sup> You shall not rule over him with harshness, but shall fear your God.

<sup>44</sup> "As for your male and your female slaves, whom you may have; of the nations that are around you, from them you may buy male and female slaves. <sup>45</sup> Moreover of the children of the aliens who live among you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. <sup>46</sup> You may make them an inheritance for your children after you, to hold for a possession; of them may you take your slaves forever; but over your brothers the children of Israel you shall not rule, one over another, with harshness.

<sup>47</sup> "If an alien or temporary resident with you becomes rich, and your brother beside him has grown poor, and sells himself to

the stranger or foreigner living among you, or to a member of the stranger's family; <sup>48</sup> after he is sold he may be redeemed. One of his brothers may redeem him; <sup>49</sup> or his uncle, or his uncle's son, may redeem him, or any who is a close relative to him of his family may redeem him; or if he has grown rich, he may redeem himself. <sup>50</sup> He shall reckon with him who bought him from the year that he sold himself to him to the Year of Jubilee. The price of his sale shall be according to the number of years; he shall be with him according to the time of a hired servant. <sup>51</sup> If there are yet many years, according to them he shall give back the price of his redemption out of the money that he was bought for. <sup>52</sup> If there remain but a few years to the year of jubilee, then he shall reckon with him; according to his years of service he shall give back the price of his redemption. <sup>53</sup> As a servant hired year by year shall he be with him. He shall not rule with harshness over him in your sight. <sup>54</sup> If he isn't redeemed by these means, then he shall be released in the Year of Jubilee, he, and his children with him. <sup>55</sup> For to me the children of Israel are servants; they are my servants whom I brought out of the land of Egypt. I am Yahweh your God.

## 26

<sup>1</sup> "You shall make for yourselves no idols, and you shall not raise up an engraved image or a pillar, and you shall not place any figured stone in your land, to bow down to it; for I am Yahweh your God.

<sup>2</sup> "You shall keep my Sabbaths, and have reverence for my sanctuary. I am Yahweh.

<sup>3</sup> "If you walk in my statutes, and keep my commandments, and do them; <sup>4</sup> then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. <sup>5</sup> Your threshing shall reach to the vintage, and the vintage shall reach to the sowing time. You shall eat your bread to the full, and dwell in your land safely.

<sup>6</sup> "I will give peace in the land, and you shall lie down, and no one will make you afraid. I will remove evil animals out of the land, neither shall the sword go through your land. <sup>7</sup> You shall chase your enemies, and they shall fall before you by the sword. <sup>8</sup> Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

<sup>9</sup> "I will have respect for you, and make you fruitful, and multiply you, and will establish my covenant with you. <sup>10</sup> You shall eat old store long kept, and you shall move out the old because of the new. <sup>11</sup> I will set my tent among you, and my soul won't abhor you. <sup>12</sup> I will walk among you, and will be your God, and you will be my people. <sup>13</sup> I am Yahweh your God, who brought you out of the land of Egypt, that you should not be their slaves. I have broken the bars of your yoke, and made you go upright.

<sup>14</sup> "But if you will not listen to me, and will not do all these commandments; <sup>15</sup> and if you shall reject my statutes, and if your soul abhors my ordinances, so that you will not do all my commandments, but break my covenant; <sup>16</sup> I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume

the eyes, and make the soul to pine away. You will sow your seed in vain, for your enemies will eat it. <sup>17</sup> I will set my face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you.

<sup>18</sup> ““If you in spite of these things will not listen to me, then I will chastise you seven times more for your sins. <sup>19</sup> I will break the pride of your power, and I will make your sky like iron, and your soil like brass. <sup>20</sup> Your strength will be spent in vain; for your land won’t yield its increase, neither will the trees of the land yield their fruit.

<sup>21</sup> ““If you walk contrary to me, and won’t listen to me, then I will bring seven times more plagues on you according to your sins. <sup>22</sup> I will send the wild animals among you, which will rob you of your children, destroy your livestock, and make you few in number. Your roads will become desolate.

<sup>23</sup> ““If by these things you won’t be reformed to me, but will walk contrary to me; <sup>24</sup> then I will also walk contrary to you; and I will strike you, even I, seven times for your sins. <sup>25</sup> I will bring a sword upon you that will execute the vengeance of the covenant. You will be gathered together within your cities, and I will send the pestilence among you. You will be delivered into the hand of the enemy. <sup>26</sup> When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight. You shall eat, and not be satisfied.

<sup>27</sup> ““If you in spite of this won’t listen to me, but walk contrary to me; <sup>28</sup> then I will

walk contrary to you in wrath. I will also chastise you seven times for your sins. <sup>29</sup> You will eat the flesh of your sons, and you will eat the flesh of your daughters. <sup>30</sup> I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you. <sup>31</sup> I will lay your cities waste, and will bring your sanctuaries to desolation. I will not take delight in the sweet fragrance of your offerings. <sup>32</sup> I will bring the land into desolation; and your enemies that dwell therein will be astonished at it. <sup>33</sup> I will scatter you among the nations, and I will draw out the sword after you. Your land will be a desolation, and your cities shall be a waste. <sup>34</sup> Then the land will enjoy its Sabbaths as long as it lies desolate and you are in your enemies’ land. Even then the land will rest and enjoy its Sabbaths. <sup>35</sup> As long as it lies desolate it shall have rest, even the rest which it didn’t have in your Sabbaths, when you lived on it.

<sup>36</sup> ““As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues. <sup>37</sup> They will stumble over one another, as it were before the sword, when no one pursues. You will have no power to stand before your enemies. <sup>38</sup> You will perish among the nations. The land of your enemies will eat you up. <sup>39</sup> Those of you who are left will pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers they shall pine away with them.

<sup>40</sup> “If they confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary to me, <sup>41</sup> I also walked contrary to them, and brought them into the land of their enemies; if then their uncircumcised heart is humbled, and they then accept the punishment of their iniquity; <sup>42</sup> then I will remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham; and I will remember the land. <sup>43</sup> The land also will be left by them, and will enjoy its Sabbaths while it lies desolate without them: and they will accept the punishment of their iniquity; because, even because they rejected my ordinances, and their soul abhorred my statutes. <sup>44</sup> Yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Yahweh their God; <sup>45</sup> but I will for their sake remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am Yahweh.”

<sup>46</sup> These are the statutes, ordinances and laws, which Yahweh made between him and the children of Israel in Mount Sinai by Moses.

## 27

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to the children of Israel, and say to them, ‘When a man consecrates a person to Yahweh in a vow, according to your valuation, <sup>3</sup> your valuation of a male from twenty years old even to sixty years old shall be fifty shekels of silver, after the

shekel<sup>b</sup> of the sanctuary. <sup>4</sup> If she is a female, then your valuation shall be thirty shekels. <sup>5</sup> If the person is from five years old even to twenty years old, then your valuation shall be for a male twenty shekels, and for a female ten shekels. <sup>6</sup> If the person is from a month old even to five years old, then your valuation shall be for a male five shekels of silver, and for a female your valuation shall be three shekels of silver. <sup>7</sup> If the person is from sixty years old and upward; if he is a male, then your valuation shall be fifteen shekels, and for a female ten shekels. <sup>8</sup> But if he is poorer than your valuation, then he shall be set before the priest, and the priest shall assign a value to him. The priest shall assign a value according to his ability to pay.

<sup>9</sup> “If it is an animal, of which men offer an offering to Yahweh, all that any man gives of such to Yahweh becomes holy. <sup>10</sup> He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change animal for animal, then both it and that for which it is changed shall be holy. <sup>11</sup> If it is any unclean animal, of which they do not offer as an offering to Yahweh, then he shall set the animal before the priest; <sup>12</sup> and the priest shall value it, whether it is good or bad. As you the priest values it, so shall it be. <sup>13</sup> But if he will indeed redeem it, then he shall add the fifth part of it to its valuation.

<sup>14</sup> “When a man dedicates his house to be holy to Yahweh, then the priest shall evaluate it, whether it is good or bad: as the priest shall evaluate it, so shall it stand. <sup>15</sup> If he who dedicates it will redeem his house, then he shall add the fifth part of the

<sup>b</sup> a shekel is about 10 grams or about 0.35 ounces

money of your valuation to it, and it shall be his.

<sup>16</sup> “If a man dedicates to Yahweh part of the field of his possession, then your valuation shall be according to the seed for it. The sowing of a homer <sup>c</sup> of barley shall be valued at fifty shekels<sup>d</sup> of silver. <sup>17</sup> If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand. <sup>18</sup> But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain to the Year of Jubilee; and an abatement shall be made from your valuation. <sup>19</sup> If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your valuation to it, and it shall remain his. <sup>20</sup> If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; <sup>21</sup> but the field, when it goes out in the Jubilee, shall be holy to Yahweh, as a devoted field. It shall be owned by the priests.

<sup>22</sup> “If he dedicates a field to Yahweh which he has bought, which is not of the field of his possession, <sup>23</sup> then the priest shall reckon to him the worth of your valuation up to the Year of Jubilee; and he shall give your valuation on that day, as a holy thing to Yahweh. <sup>24</sup> In the Year of Jubilee the field shall return to him from whom it was bought, even to him to whom the possession of the land belongs. <sup>25</sup> All your valuations shall be according to the

shekel of the sanctuary: twenty gerahs<sup>e</sup> to the shekel.<sup>f</sup>

<sup>26</sup> “Only the firstborn among animals, which is made a firstborn to Yahweh, no man may dedicate it; whether an ox or sheep. It is Yahweh’s. <sup>27</sup> If it is an unclean animal, then he shall buy it back according to your valuation, and shall add to it the fifth part of it; or if it isn’t redeemed, then it shall be sold according to your valuation.

<sup>28</sup> “Notwithstanding, no devoted thing, that a man shall devote to Yahweh of all that he has, whether of man or animal, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy to Yahweh.

<sup>29</sup> “No one devoted, who shall be devoted from among men, shall be ransomed; he shall surely be put to death.

<sup>30</sup> “All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is Yahweh’s. It is holy to Yahweh. <sup>31</sup> If a man redeems anything of his tithe, he shall add a fifth part to it. <sup>32</sup> All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be holy to Yahweh. <sup>33</sup> He shall not search whether it is good or bad, neither shall he change it. If he changes it at all, then both it and that for which it is changed shall be holy. It shall not be redeemed.”

<sup>34</sup> These are the commandments which Yahweh commanded Moses for the children of Israel on Mount Sinai.

<sup>c</sup> 1 homer is about 220 liters or 6 bushels <sup>d</sup> a shekel is about 10 grams or about 0.35 ounces <sup>e</sup> a gerah is about 0.5 grams or about 7.7 grains <sup>f</sup> a shekel is about 10 grams or about 0.35 ounces



## *The Fourth Book of Moses,*

### **Commonly Called**

### **Numbers**

#### **1**

<sup>1</sup> Yahweh<sup>a</sup> spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, <sup>2</sup> “Take a census of all the congregation of the children of Israel, by their families, by their fathers’ houses, according to the number of the names, every male, one by one; <sup>3</sup> from twenty years old and upward, all who are able to go out to war in Israel. You and Aaron shall number them by their divisions. <sup>4</sup> With you there shall be a man of every tribe; everyone head of his fathers’ house. <sup>5</sup> These are the names of the men who shall stand with you:

Of Reuben: Elizur the son of Shedeur.

<sup>6</sup> Of Simeon: Shelumiel the son of Zurishaddai.

<sup>7</sup> Of Judah: Nahshon the son of Amminadab.

<sup>8</sup> Of Issachar: Nethanel the son of Zuar.

<sup>9</sup> Of Zebulun: Eliab the son of Helon.

<sup>10</sup> Of the children of Joseph:

Of Ephraim: Elishama the son of Ammihud.

Of Manasseh: Gamaliel the son of Pedahzur.

<sup>11</sup> Of Benjamin: Abidan the son of Gideoni.

<sup>12</sup> Of Dan: Ahiezer the son of Ammishaddai.

<sup>13</sup> Of Asher: Pagiel the son of Ocran.

<sup>14</sup> Of Gad: Eliasaph the son of Deuel.

<sup>15</sup> Of Naphtali: Ahira the son of Enan.”

<sup>16</sup> These are those who were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. <sup>17</sup> Moses and Aaron took these men who are mentioned by name. <sup>18</sup> They assembled all the congregation together on the first day of the second month; and they declared their ancestry by their families, by their fathers’ houses, according to the number of the names, from twenty years old and upward, one by one. <sup>19</sup> As Yahweh commanded Moses, so he numbered them in the wilderness of Sinai.

<sup>20</sup> The children of Reuben, Israel’s firstborn, their generations, by their families, by their fathers’ houses, according to the number of the names, one by one, every male from twenty years old and upward, all who were able to go out to war; <sup>21</sup> those who were numbered of them, of the tribe of Reuben, were forty-six thousand five hundred.

<sup>22</sup> Of the children of Simeon, their generations, by their families, by their fathers’ houses, those who were numbered of it, according to the number of the names, one by one, every male from twenty years

<sup>a</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations.

old and upward, all who were able to go out to war; <sup>23</sup> those who were numbered of them, of the tribe of Simeon, were fifty-nine thousand three hundred.

<sup>24</sup> Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>25</sup> those who were numbered of them, of the tribe of Gad, were forty-five thousand six hundred fifty.

<sup>26</sup> Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>27</sup> those who were numbered of them, of the tribe of Judah, were seventy-four thousand six hundred.

<sup>28</sup> Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>29</sup> those who were numbered of them, of the tribe of Issachar, were fifty-four thousand four hundred.

<sup>30</sup> Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>31</sup> those who were numbered of them, of the tribe of Zebulun, were fifty-seven thousand four hundred. <sup>32</sup> Of the children of Joseph, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war;

<sup>33</sup> those who were numbered of them, of the tribe of Ephraim, were forty thousand five hundred.

<sup>34</sup> Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>35</sup> those who were numbered of them, of the tribe of Manasseh, were thirty-two thousand two hundred.

<sup>36</sup> Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>37</sup> those who were numbered of them, of the tribe of Benjamin, were thirty-five thousand four hundred.

<sup>38</sup> Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>39</sup> those who were numbered of them, of the tribe of Dan, were sixty-two thousand seven hundred.

<sup>40</sup> Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; <sup>41</sup> those who were numbered of them, of the tribe of Asher, were forty-one thousand five hundred.

<sup>42</sup> Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war;

<sup>43</sup> those who were numbered of them, of the tribe of Naphtali, were fifty-three thousand four hundred.

<sup>44</sup> These are those who were numbered, whom Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for his fathers' house. <sup>45</sup> So all those who were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all who were able to go out to war in Israel; <sup>46</sup> even all those who were numbered were six hundred three thousand five hundred fifty. <sup>47</sup> But the Levites after the tribe of their fathers were not numbered among them. <sup>48</sup> For Yahweh spoke to Moses, saying, <sup>49</sup> "Only the tribe of Levi you shall not number, neither shall you take a census of them among the children of Israel; <sup>50</sup> but appoint the Levites over the Tabernacle of the Testimony, and over all its furnishings, and over all that belongs to it. They shall carry the tabernacle, and all its furnishings; and they shall take care of it, and shall encamp around it. <sup>51</sup> When the tabernacle is to move, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The stranger who comes near shall be put to death. <sup>52</sup> The children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their divisions. <sup>53</sup> But the Levites shall encamp around the Tabernacle of the Testimony, that there may be no wrath on the congregation of the children of Israel: and the Levites shall be responsible for the Tabernacle of the Testimony."

<sup>54</sup> Thus the children of Israel did. According to all that Yahweh commanded Moses, so they did.

## 2

<sup>1</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup> "The children of Israel shall encamp every man by his own standard, with the banners of their fathers' houses: at a distance from the Tent of Meeting shall they encamp around it."

<sup>3</sup> Those who encamp on the east side toward the sunrise shall be of the standard of the camp of Judah, according to their divisions: and the prince of the children of Judah shall be Nahshon the son of Amminadab. <sup>4</sup> His division, and those who were numbered of them, were seventy-four thousand six hundred.

<sup>5</sup> Those who encamp next to him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar. <sup>6</sup> His division, and those who were numbered of it, were fifty-four thousand four hundred.

<sup>7</sup> The tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Helon. <sup>8</sup> His division, and those who were numbered of it, were fifty-seven thousand four hundred.

<sup>9</sup> All who were numbered of the camp of Judah were one hundred eighty-six thousand four hundred, according to their divisions. They shall set out first.

<sup>10</sup> "On the south side shall be the standard of the camp of Reuben according to their divisions. The prince of the children of Reuben shall be Elizur the son of Shedeur. <sup>11</sup> His division, and those who

were numbered of it, were forty-six thousand five hundred.

<sup>12</sup> “Those who encamp next to him shall be the tribe of Simeon. The prince of the children of Simeon shall be Shelumiel the son of Zurishaddai. <sup>13</sup> His division, and those who were numbered of them, were fifty-nine thousand three hundred.

<sup>14</sup> “The tribe of Gad: and the prince of the children of Gad shall be Eliasaph the son of Reuel. <sup>15</sup> His division, and those who were numbered of them, were forty-five thousand six hundred fifty.

<sup>16</sup> “All who were numbered of the camp of Reuben were one hundred fifty-one thousand four hundred fifty, according to their armies. They shall set out second.

<sup>17</sup> “Then the Tent of Meeting shall set out, with the camp of the Levites in the middle of the camps. As they encamp, so shall they set out, every man in his place, by their standards.

<sup>18</sup> “On the west side shall be the standard of the camp of Ephraim according to their divisions: and the prince of the children of Ephraim shall be Elishama the son of Ammihud. <sup>19</sup> His division, and those who were numbered of them, were forty thousand five hundred.

<sup>20</sup> “Next to him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur. <sup>21</sup> His division, and those who were numbered of them, were thirty-two thousand two hundred.

<sup>22</sup> “The tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideoni. <sup>23</sup> His army, and those who were numbered of them, were thirty-five thousand four hundred.

<sup>24</sup> “All who were numbered of the camp of Ephraim were one hundred eight thousand one hundred, according to their divisions. They shall set out third.

<sup>25</sup> “On the north side shall be the standard of the camp of Dan according to their divisions: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai. <sup>26</sup> His division, and those who were numbered of them, were sixty-two thousand seven hundred.

<sup>27</sup> “Those who encamp next to him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of Ochran. <sup>28</sup> His division, and those who were numbered of them, were forty-one thousand and five hundred.

<sup>29</sup> “The tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan. <sup>30</sup> His division, and those who were numbered of them, were fifty-three thousand four hundred.

<sup>31</sup> “All who were numbered of the camp of Dan were one hundred fifty-seven thousand six hundred. They shall set out last by their standards.”

<sup>32</sup> These are those who were numbered of the children of Israel by their fathers' houses. All who were numbered of the camps according to their armies were six hundred three thousand five hundred fifty. <sup>33</sup> But the Levites were not numbered among the children of Israel; as Yahweh commanded Moses.

<sup>34</sup> Thus the children of Israel did. According to all that Yahweh commanded Moses, so they encamped by their standards, and so they set out, everyone by their families, according to their fathers' houses.

### 3

<sup>1</sup> Now this is the history of the generations of Aaron and Moses in the day that Yahweh spoke with Moses in Mount Sinai. <sup>2</sup> These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

<sup>3</sup> These are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to minister in the priest's office. <sup>4</sup> Nadab and Abihu died before Yahweh, when they offered strange fire before Yahweh, in the wilderness of Sinai, and they had no children. Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

<sup>5</sup> Yahweh spoke to Moses, saying, <sup>6</sup> "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. <sup>7</sup> They shall keep his requirements, and the requirements of the whole congregation before the Tent of Meeting, to do the service of the tabernacle. <sup>8</sup> They shall keep all the furnishings of the Tent of Meeting, and the obligations of the children of Israel, to do the service of the tabernacle. <sup>9</sup> You shall give the Levites to Aaron and to his sons. They are wholly given to him on the behalf of the children of Israel. <sup>10</sup> You shall appoint Aaron and his sons, and they shall keep their priesthood. The stranger who comes near shall be put to death."

<sup>11</sup> Yahweh spoke to Moses, saying, <sup>12</sup> "Behold,<sup>b</sup> I have taken the Levites from among the children of Israel instead of all the firstborn who open the womb among the children of Israel; and the Levites shall be mine: <sup>13</sup> for all the firstborn are mine.

On the day that I struck down all the firstborn in the land of Egypt I made holy to me all the firstborn in Israel, both man and animal. They shall be mine. I am Yahweh."

<sup>14</sup> Yahweh spoke to Moses in the wilderness of Sinai, saying, <sup>15</sup> "Count the children of Levi by their fathers' houses, by their families. You shall count every male from a month old and upward."

<sup>16</sup> Moses numbered them according to Yahweh's word, as he was commanded.

<sup>17</sup> These were the sons of Levi by their names: Gershon, and Kohath, and Merari.

<sup>18</sup> These are the names of the sons of Gershon by their families: Libni and Shimei.

<sup>19</sup> The sons of Kohath by their families: Amram, and Izhar, Hebron, and Uzziel.

<sup>20</sup> The sons of Merari by their families: Mahli and Mushi.

These are the families of the Levites according to their fathers' houses.

<sup>21</sup> Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites.

<sup>22</sup> Those who were numbered of them, according to the number of all the males, from a month old and upward, even those who were numbered of them were seven thousand five hundred.

<sup>23</sup> The families of the Gershonites shall encamp behind the tabernacle westward.

<sup>24</sup> The prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael. <sup>25</sup> The duty of the sons of Gershon in the Tent of Meeting shall be the tabernacle, and the tent, its covering, and the screen for the door of the Tent of Meeting, <sup>26</sup> and the hangings of the court, and the screen for

<sup>b</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

the door of the court, which is by the tabernacle, and around the altar, and its cords for all of its service.

<sup>27</sup> Of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. <sup>28</sup> According to the number of all the males, from a month old and upward, there were eight thousand six hundred, keeping the requirements of the sanctuary.

<sup>29</sup> The families of the sons of Kohath shall encamp on the south side of the tabernacle. <sup>30</sup> The prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. <sup>31</sup> Their duty shall be the ark, the table, the lamp stand, the altars, the vessels of the sanctuary with which they minister, and the screen, and all its service. <sup>32</sup> Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, with the oversight of those who keep the requirements of the sanctuary.

<sup>33</sup> Of Merari was the family of the Mahlites, and the family of the Mushites. These are the families of Merari. <sup>34</sup> Those who were numbered of them, according to the number of all the males, from a month old and upward, were six thousand two hundred.

<sup>35</sup> The prince of the fathers' house of the families of Merari was Zuriel the son of Abihail. They shall encamp on the north side of the tabernacle. <sup>36</sup> The appointed duty of the sons of Merari shall be the tabernacle's boards, its bars, its pillars, its sockets, all its instruments, all its service, <sup>37</sup> the pillars of the court around it, their

sockets, their pins, and their cords. <sup>38</sup> Those who encamp before the tabernacle eastward, in front of the Tent of Meeting toward the sunrise, shall be Moses, and Aaron and his sons, keeping the requirements of the sanctuary for the duty of the children of Israel. The stranger who comes near shall be put to death. <sup>39</sup> All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of Yahweh, by their families, all the males from a month old and upward, were twenty-two thousand.

<sup>40</sup> Yahweh said to Moses, "Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. <sup>41</sup> You shall take the Levites for me (I am Yahweh) instead of all the firstborn among the children of Israel; and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel."

<sup>42</sup> Moses numbered, as Yahweh commanded him, all the firstborn among the children of Israel. <sup>43</sup> All the firstborn males according to the number of names, from a month old and upward, of those who were numbered of them, were twenty-two thousand two hundred seventy-three.

<sup>44</sup> Yahweh spoke to Moses, saying, <sup>45</sup> "Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock; and the Levites shall be mine. I am Yahweh. <sup>46</sup> For the redemption of the two hundred seventy-three of the firstborn of the children of Israel, who exceed the number of the Levites, <sup>47</sup> you shall take five shekels apiece for each one; after the shekel<sup>c</sup> of the sanctuary you shall take

<sup>c</sup> a shekel is about 10 grams or about 0.35 ounces

them (the shekel is twenty gerahs<sup>d</sup>): <sup>48</sup> and you shall give the money, with which their remainder is redeemed, to Aaron and to his sons.”

<sup>49</sup> Moses took the redemption money from those who exceeded the number of those who were redeemed by the Levites; <sup>50</sup> from the firstborn of the children of Israel he took the money, one thousand three hundred sixty-five shekels,<sup>e</sup> after the shekel of the sanctuary: <sup>51</sup> and Moses gave the redemption money to Aaron and to his sons, according to Yahweh’s word, as Yahweh commanded Moses.

## 4

<sup>1</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup> “Take a census of the sons of Kohath from among the sons of Levi, by their families, by their fathers’ houses, <sup>3</sup> from thirty years old and upward even until fifty years old, all who enter into the service, to do the work in the Tent of Meeting.

<sup>4</sup> “This is the service of the sons of Kohath in the Tent of Meeting, the most holy things. <sup>5</sup> When the camp moves forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the Testimony with it, <sup>6</sup> and shall put a covering of sealskin on it, and shall spread over it a cloth all of blue, and shall put in its poles.

<sup>7</sup> “On the table of show bread they shall spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the cups with which to pour out; and the continual bread shall be on it. <sup>8</sup> They shall spread on them a scarlet cloth, and cover the same with a

covering of sealskin, and shall put in its poles.

<sup>9</sup> “They shall take a blue cloth, and cover the lamp stand of the light, and its lamps, and its snuffers, and its snuff dishes, and all its oil vessels, with which they minister to it. <sup>10</sup> They shall put it and all its vessels within a covering of sealskin, and shall put it on the frame.

<sup>11</sup> “On the golden altar they shall spread a blue cloth, and cover it with a covering of sealskin, and shall put in its poles.

<sup>12</sup> “They shall take all the vessels of ministry, with which they minister in the sanctuary, and put them in a blue cloth, and cover them with a covering of sealskin, and shall put them on the frame.

<sup>13</sup> “They shall take away the ashes from the altar, and spread a purple cloth on it. <sup>14</sup> They shall put on it all its vessels, with which they minister about it, the fire pans, the flesh hooks, the shovels, and the basins; all the vessels of the altar; and they shall spread on it a covering of sealskin, and put in its poles.

<sup>15</sup> “When Aaron and his sons have finished covering the sanctuary, and all the furniture of the sanctuary, as the camp moves forward; after that, the sons of Kohath shall come to carry it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the Tent of Meeting.

<sup>16</sup> “The duty of Eleazar the son of Aaron the priest shall be the oil for the light, the sweet incense, the continual meal offering, and the anointing oil, the requirements of all the tabernacle, and of all that is in it, the sanctuary, and its furnishings.”

<sup>d</sup> a gerah is about 0.5 grams or about 7.7 grains    <sup>e</sup> a shekel is about 10 grams or about 0.35 ounces, so 1365 shekels is about 13.65 kilograms or about 30 pounds

<sup>17</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>18</sup> “Don’t cut off the tribe of the families of the Kohathites from among the Levites; <sup>19</sup> but thus do to them, that they may live, and not die, when they approach to the most holy things: Aaron and his sons shall go in, and appoint them everyone to his service and to his burden; <sup>20</sup> but they shall not go in to see the sanctuary even for a moment, lest they die.”

<sup>21</sup> Yahweh spoke to Moses, saying, <sup>22</sup> “Take a census of the sons of Gershon also, by their fathers’ houses, by their families; <sup>23</sup> you shall count them from thirty years old and upward until fifty years old; all who enter in to wait on the service, to do the work in the Tent of Meeting.

<sup>24</sup> “This is the service of the families of the Gershonites, in serving and in bearing burdens: <sup>25</sup> they shall carry the curtains of the tabernacle, and the Tent of Meeting, its covering, and the covering of sealskin that is above on it, and the screen for the door of the Tent of Meeting, <sup>26</sup> and the hangings of the court, and the screen for the door of the gate of the court, which is by the tabernacle and around the altar, and their cords, and all the instruments of their service, and whatever shall be done with them. They shall serve in there. <sup>27</sup> At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service; and you shall appoint their duty to them in all their responsibilities. <sup>28</sup> This is the service of the families of the sons of the Gershonites in the Tent of Meeting: and their duty shall be under the hand of Ithamar the son of Aaron the priest.

<sup>29</sup> “As for the sons of Merari, you shall number them by their families, by their fathers’ houses; <sup>30</sup> you shall count them from thirty years old and upward even to fifty years old, everyone who enters on the service, to do the work of the Tent of Meeting. <sup>31</sup> This is the duty of their burden, according to all their service in the Tent of Meeting: the tabernacle’s boards, its bars, its pillars, its sockets, <sup>32</sup> and the pillars of the court around it, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall appoint the instruments of the duty of their burden. <sup>33</sup> This is the service of the families of the sons of Merari, according to all their service, in the Tent of Meeting, under the hand of Ithamar the son of Aaron the priest.”

<sup>34</sup> Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers’ houses, <sup>35</sup> from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tent of Meeting. <sup>36</sup> Those who were numbered of them by their families were two thousand seven hundred fifty. <sup>37</sup> These are those who were numbered of the families of the Kohathites, all who served in the Tent of Meeting, whom Moses and Aaron numbered according to the commandment of Yahweh by Moses.

<sup>38</sup> Those who were numbered of the sons of Gershon, their families, and by their fathers’ houses, <sup>39</sup> from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tent of Meeting, <sup>40</sup> even those who were numbered of them, by their families,

by their fathers' houses, were two thousand six hundred thirty. <sup>41</sup> These are those who were numbered of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron numbered according to the commandment of Yahweh. <sup>42</sup> Those who were numbered of the families of the sons of Merari, by their families, by their fathers' houses, <sup>43</sup> from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tent of Meeting, <sup>44</sup> even those who were numbered of them by their families, were three thousand two hundred. <sup>45</sup> These are those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of Yahweh by Moses. <sup>46</sup> All those who were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, and by their fathers' houses, <sup>47</sup> from thirty years old and upward even to fifty years old, everyone who entered in to do the work of service, and the work of bearing burdens in the Tent of Meeting, <sup>48</sup> even those who were numbered of them, were eight thousand five hundred eighty. <sup>49</sup> According to the commandment of Yahweh they were numbered by Moses, everyone according to his service, and according to his burden. Thus were they numbered by him, as Yahweh commanded Moses.

## 5

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Command the children of Israel that they put out of the camp every leper, and everyone who has an issue, and whoever is unclean by the dead. <sup>3</sup> Both you shall put

male and female outside of the camp; that they not defile their camp, in the middle of which I dwell."

<sup>4</sup> The children of Israel did so, and put them outside of the camp; as Yahweh spoke to Moses, so did the children of Israel.

<sup>5</sup> Yahweh spoke to Moses, saying, <sup>6</sup> "Speak to the children of Israel: 'When a man or woman commits any sin that men commit, so as to trespass against Yahweh, and that soul is guilty; <sup>7</sup> then he shall confess his sin which he has done, and he shall make restitution for his guilt in full, and add to it the fifth part of it, and give it to him in respect of whom he has been guilty. <sup>8</sup> But if the man has no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made to Yahweh shall be the priest's; besides the ram of the atonement, by which atonement shall be made for him. <sup>9</sup> Every heave offering of all the holy things of the children of Israel, which they present to the priest, shall be his. <sup>10</sup> Every man's holy things shall be his: whatever any man gives the priest, it shall be his.'"

<sup>11</sup> Yahweh spoke to Moses, saying, <sup>12</sup> "Speak to the children of Israel, and tell them: 'If any man's wife goes astray, and is unfaithful to him, <sup>13</sup> and a man lies with her carnally, and it is hidden from the eyes of her husband, and is kept close, and she is defiled, and there is no witness against her, and she isn't taken in the act; <sup>14</sup> and the spirit of jealousy comes on him, and he is jealous of his wife, and she is defiled: or if the spirit of jealousy comes on him, and he is jealous of his wife, and she isn't defiled: <sup>15</sup> then the man shall bring his wife to the priest, and shall bring her offering for her:

one tenth of an ephah<sup>f</sup> of barley meal. He shall pour no oil on it, nor put frankincense on it, for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to memory. <sup>16</sup> The priest shall bring her near, and set her before Yahweh; <sup>17</sup> and the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water. <sup>18</sup> The priest shall set the woman before Yahweh, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy. The priest shall have in his hand the water of bitterness that brings a curse. <sup>19</sup> The priest shall cause her to swear, and shall tell the woman, "If no man has lain with you, and if you haven't gone aside to uncleanness, being under your husband, be free from this water of bitterness that brings a curse. <sup>20</sup> But if you have gone astray, being under your husband, and if you are defiled, and some man has lain with you besides your husband:" <sup>21</sup> then the priest shall cause the woman to swear with the oath of cursing, and the priest shall tell the woman, "Yahweh make you a curse and an oath among your people, when Yahweh allows your thigh to fall away, and your body to swell; <sup>22</sup> and this water that brings a curse will go into your bowels, and make your body swell, and your thigh fall away." The woman shall say, "Amen, Amen."

<sup>23</sup> "The priest shall write these curses in a book, and he shall blot them out into the water of bitterness. <sup>24</sup> He shall make the woman drink the water of bitterness that causes the curse; and the water that causes the curse shall enter into her and become

bitter. <sup>25</sup> The priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before Yahweh, and bring it to the altar. <sup>26</sup> The priest shall take a handful of the meal offering, as its memorial, and burn it on the altar, and afterward shall make the woman drink the water. <sup>27</sup> When he has made her drink the water, then it shall happen, if she is defiled, and has committed a trespass against her husband, that the water that causes the curse will enter into her and become bitter, and her body will swell, and her thigh will fall away: and the woman will be a curse among her people. <sup>28</sup> If the woman isn't defiled, but is clean; then she shall be free, and shall conceive offspring.<sup>g</sup>

<sup>29</sup> "This is the law of jealousy, when a wife, being under her husband, goes astray, and is defiled; <sup>30</sup> or when the spirit of jealousy comes on a man, and he is jealous of his wife; then he shall set the woman before Yahweh, and the priest shall execute on her all this law. <sup>31</sup> The man shall be free from iniquity, and that woman shall bear her iniquity."

## 6

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and tell them: 'When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself to Yahweh, <sup>3</sup> he shall separate himself from wine and strong drink. He shall drink no vinegar of wine, or vinegar of fermented drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. <sup>4</sup> All the days of his separation he shall eat nothing that is made

<sup>f</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>g</sup> or, seed

of the grapevine, from the seeds even to the skins.

<sup>5</sup> “All the days of his vow of separation no razor shall come on his head, until the days are fulfilled, in which he separates himself to Yahweh. He shall be holy. He shall let the locks of the hair of his head grow long.

<sup>6</sup> “All the days that he separates himself to Yahweh he shall not go near a dead body. <sup>7</sup> He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because his separation to God <sup>h</sup> is on his head. <sup>8</sup> All the days of his separation he is holy to Yahweh.

<sup>9</sup> “If any man dies very suddenly beside him, and he defiles the head of his separation; then he shall shave his head in the day of his cleansing. On the seventh day he shall shave it. <sup>10</sup> On the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the Tent of Meeting. <sup>11</sup> The priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead, and shall make his head holy that same day. <sup>12</sup> He shall separate to Yahweh the days of his separation, and shall bring a male lamb a year old for a trespass offering; but the former days shall be void, because his separation was defiled.

<sup>13</sup> “This is the law of the Nazirite: when the days of his separation are fulfilled, he shall be brought to the door of the Tent of Meeting, <sup>14</sup> and he shall offer his offering to Yahweh, one male lamb a year old without defect for a burnt offering, and one

ewe lamb a year old without defect for a sin offering, and one ram without defect for peace offerings, <sup>15</sup> and a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings. <sup>16</sup> The priest shall present them before Yahweh, and shall offer his sin offering, and his burnt offering. <sup>17</sup> He shall offer the ram for a sacrifice of peace offerings to Yahweh, with the basket of unleavened bread. The priest shall offer also its meal offering, and its drink offering. <sup>18</sup> The Nazirite shall shave the head of his separation at the door of the Tent of Meeting, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings. <sup>19</sup> The priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved the head of his separation; <sup>20</sup> and the priest shall wave them for a wave offering before Yahweh. This is holy for the priest, together with the breast that is waved and the thigh that is offered. After that the Nazirite may drink wine.

<sup>21</sup> “This is the law of the Nazirite who vows, and of his offering to Yahweh for his separation, besides that which he is able to get. According to his vow which he vows, so he must do after the law of his separation.”

<sup>22</sup> Yahweh spoke to Moses, saying, <sup>23</sup> “Speak to Aaron and to his sons, saying, ‘This is how you shall bless the children of Israel.’ You shall tell them,

<sup>24</sup> ‘Yahweh bless you, and keep you.

<sup>h</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

<sup>25</sup> Yahweh make his face to shine  
on you,  
and be gracious to you.

<sup>26</sup> Yahweh lift up his face toward you,  
and give you peace.’

<sup>27</sup> “So they shall put my name on the  
children of Israel; and I will bless them.”

## 7

<sup>1</sup> On the day that Moses had finished setting up the tabernacle, and had anointed it and sanctified it, with all its furniture, and the altar with all its vessels, and had anointed and sanctified them; <sup>2</sup> the princes of Israel, the heads of their fathers’ houses, offered. These were the princes of the tribes. These are they who were over those who were numbered: <sup>3</sup> and they brought their offering before Yahweh, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle. <sup>4</sup> Yahweh spoke to Moses, saying, <sup>5</sup> “Accept these from them, that they may be used in doing the service of the Tent of Meeting; and you shall give them to the Levites, to every man according to his service.”

<sup>6</sup> Moses took the wagons and the oxen, and gave them to the Levites. <sup>7</sup> He gave two wagons and four oxen to the sons of Gershon, according to their service: <sup>8</sup> and he gave four wagons and eight oxen to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. <sup>9</sup> But to the sons of Kohath he gave none, because the service of the sanctuary belonged to them; they carried it on their shoulders.

<sup>10</sup> The princes gave offerings for the dedication of the altar in the day that it was anointed, even the princes gave their offerings before the altar.

<sup>11</sup> Yahweh said to Moses, “They shall offer their offering, each prince on his day, for the dedication of the altar.”

<sup>12</sup> He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah, <sup>13</sup> and his offering was:

one silver platter, the weight of which was one hundred thirty shekels,<sup>i</sup>

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>14</sup> one golden ladle of ten shekels, full of incense;

<sup>15</sup> one young bull,  
one ram,

one male lamb a year old, for a burnt offering;

<sup>16</sup> one male goat for a sin offering;

<sup>17</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

<sup>18</sup> On the second day Nethanel the son of Zuar, prince of Issachar, gave his offering.

<sup>19</sup> He offered for his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>20</sup> one golden ladle of ten shekels, full of incense;

<sup>i</sup> a shekel is about 10 grams or about 0.35 ounces

<sup>21</sup> one young bull,  
one ram,  
one male lamb a year old, for a burnt offering;

<sup>22</sup> one male goat for a sin offering;

<sup>23</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethanel the son of Zuar.

<sup>24</sup> On the third day Eliab the son of Helon, prince of the children of Zebulun <sup>25</sup> gave his offering:

one silver platter, the weight of which was a hundred and thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>26</sup> one golden ladle of ten shekels, full of incense;

<sup>27</sup> one young bull,

one ram,

one male lamb a year old, for a burnt offering;

<sup>28</sup> one male goat for a sin offering;

<sup>29</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.

<sup>30</sup> On the fourth day Elizur the son of Shedeur, prince of the children of Reuben <sup>31</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>32</sup> one golden ladle of ten shekels, full of incense;

<sup>33</sup> one young bull,

one ram,

one male lamb a year old, for a burnt offering;

<sup>34</sup> one male goat for a sin offering;

<sup>35</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

<sup>36</sup> On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon <sup>37</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>38</sup> one golden ladle of ten shekels, full of incense;

<sup>39</sup> one young bull,

one ram,

one male lamb a year old, for a burnt offering;

<sup>40</sup> one male goat for a sin offering;

<sup>41</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai.

<sup>42</sup> On the sixth day, Eliasaph the son of Deuel, prince of the children of Gad <sup>43</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>44</sup> one golden ladle of ten shekels, full of incense;

<sup>45</sup> one young bull,  
one ram,  
one male lamb a year old, for a burnt offering;

<sup>46</sup> one male goat for a sin offering;

<sup>47</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

<sup>48</sup> On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim <sup>49</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>50</sup> one golden ladle of ten shekels, full of incense;

<sup>51</sup> one young bull,  
one ram,  
one male lamb a year old, for a burnt offering;

<sup>52</sup> one male goat for a sin offering;

<sup>53</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

<sup>54</sup> On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh <sup>55</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them

full of fine flour mixed with oil for a meal offering;

<sup>56</sup> one golden ladle of ten shekels, full of incense;

<sup>57</sup> one young bull,  
one ram,

one male lamb a year old, for a burnt offering;

<sup>58</sup> one male goat for a sin offering;

<sup>59</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

<sup>60</sup> On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin <sup>61</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>62</sup> one golden ladle of ten shekels, full of incense;

<sup>63</sup> one young bull,  
one ram,

one male lamb a year old, for a burnt offering;

<sup>64</sup> one male goat for a sin offering;

<sup>65</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

<sup>66</sup> On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan <sup>67</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>68</sup> one golden ladle of ten shekels, full of incense;

<sup>69</sup> one young bull,

one ram,

one male lamb a year old, for a burnt offering;

<sup>70</sup> one male goat for a sin offering;

<sup>71</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

<sup>72</sup> On the eleventh day Pagiel the son of Ochran, prince of the children of Asher <sup>73</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>74</sup> one golden ladle of ten shekels, full of incense;

<sup>75</sup> one young bull,

one ram,

one male lamb a year old, for a burnt offering;

<sup>76</sup> one male goat for a sin offering;

<sup>77</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochran.

<sup>78</sup> On the twelfth day Ahira the son of Enan, prince of the children of Naphtali <sup>79</sup> gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

<sup>80</sup> one golden spoon of ten shekels, full of incense;

<sup>81</sup> one young bull,

one ram,

one male lamb a year old, for a burnt offering;

<sup>82</sup> one male goat for a sin offering;

<sup>83</sup> and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

<sup>84</sup> This was the dedication of the altar, on the day when it was anointed, by the princes of Israel: twelve silver platters, twelve silver bowls, twelve golden ladles; <sup>85</sup> each silver platter weighing one hundred thirty shekels, and each bowl seventy; all the silver of the vessels two thousand four hundred shekels, after the shekel of the sanctuary; <sup>86</sup> the twelve golden ladles, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary; all the gold of the ladles weighed one hundred twenty shekels; <sup>87</sup> all the cattle for the burnt offering twelve bulls, the rams twelve, the male lambs a year old twelve, and their meal offering; and the male goats for a sin offering twelve; <sup>88</sup> and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty.

This was the dedication of the altar, after it was anointed.

<sup>89</sup> When Moses went into the Tent of Meeting to speak with Yahweh, he heard his voice speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim: and he spoke to him.

## 8

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to Aaron, and tell him, ‘When you light the lamps, the seven lamps shall give light in front of the lamp stand.’”

<sup>3</sup> Aaron did so. He lit its lamps to light the area in front of the lamp stand, as Yahweh commanded Moses. <sup>4</sup> This was the workmanship of the lamp stand, beaten work of gold. From its base to its flowers, it was beaten work: according to the pattern which Yahweh had shown Moses, so he made the lamp stand.

<sup>5</sup> Yahweh spoke to Moses, saying, <sup>6</sup> “Take the Levites from among the children of Israel, and cleanse them. <sup>7</sup> You shall do this to them, to cleanse them: sprinkle the water of cleansing on them, let them shave their whole bodies with a razor, and let them wash their clothes, and cleanse themselves. <sup>8</sup> Then let them take a young bull, and its meal offering, fine flour mixed with oil; and another young bull you shall take for a sin offering. <sup>9</sup> You shall present the Levites before the Tent of Meeting. You shall assemble the whole congregation of the children of Israel. <sup>10</sup> You shall present the Levites before Yahweh. The children of Israel shall lay their hands on the Levites, <sup>11</sup> and Aaron shall offer the Levites before Yahweh for a wave offering, on the behalf of the children of Israel, that

it may be theirs to do the service of Yahweh.

<sup>12</sup> “The Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering, and the other for a burnt offering to Yahweh, to make atonement for the Levites. <sup>13</sup> You shall set the Levites before Aaron, and before his sons, and offer them as a wave offering to Yahweh. <sup>14</sup> Thus you shall separate the Levites from among the children of Israel, and the Levites shall be mine.

<sup>15</sup> “After that, the Levites shall go in to do the service of the Tent of Meeting: and you shall cleanse them, and offer them as a wave offering. <sup>16</sup> For they are wholly given to me from among the children of Israel; instead of all who open the womb, even the firstborn of all the children of Israel, I have taken them to me. <sup>17</sup> For all the firstborn among the children of Israel are mine, both man and animal. On the day that I struck all the firstborn in the land of Egypt, I sanctified them for myself. <sup>18</sup> I have taken the Levites instead of all the firstborn among the children of Israel. <sup>19</sup> I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the Tent of Meeting, and to make atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come near to the sanctuary.”

<sup>20</sup> Moses, and Aaron, and all the congregation of the children of Israel did so to the Levites. According to all that Yahweh commanded Moses concerning the Levites, so the children of Israel did to them. <sup>21</sup> The Levites purified themselves from sin, and they washed their clothes;

and Aaron offered them for a wave offering before Yahweh; and Aaron made atonement for them to cleanse them. <sup>22</sup> After that, the Levites went in to do their service in the Tent of Meeting before Aaron, and before his sons: as Yahweh had commanded Moses concerning the Levites, so they did to them.

<sup>23</sup> Yahweh spoke to Moses, saying, <sup>24</sup> “This is that which belongs to the Levites: from twenty-five years old and upward they shall go in to wait on the service in the work of the Tent of Meeting; <sup>25</sup> and from the age of fifty years they shall cease waiting on the work, and shall serve no more, <sup>26</sup> but shall minister with their brothers in the Tent of Meeting, to perform the duty, and shall do no service. You shall do thus to the Levites concerning their duties.”

## 9

<sup>1</sup> Yahweh spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, <sup>2</sup> “Moreover let the children of Israel keep the Passover in its appointed season. <sup>3</sup> On the fourteenth day of this month, at evening, you shall keep it in its appointed season—according to all its statutes, and according to all its ordinances, you shall keep it.”

<sup>4</sup> Moses spoke to the children of Israel, that they should keep the Passover. <sup>5</sup> They kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. According to all that Yahweh commanded Moses, so the children of Israel did. <sup>6</sup> There were certain men, who were unclean because of the dead body of a man, so that they could not

keep the Passover on that day, and they came before Moses and before Aaron on that day. <sup>7</sup> Those men said to him, “We are unclean because of the dead body of a man. Why are we kept back, that we may not offer the offering of Yahweh in its appointed season among the children of Israel?”

<sup>8</sup> Moses answered them, “Wait, that I may hear what Yahweh will command concerning you.”

<sup>9</sup> Yahweh spoke to Moses, saying, <sup>10</sup> “Say to the children of Israel, ‘If any man of you or of your generations is unclean by reason of a dead body, or is on a journey far away, he shall still keep the Passover to Yahweh. <sup>11</sup> In the second month, on the fourteenth day at evening they shall keep it; they shall eat it with unleavened bread and bitter herbs. <sup>12</sup> They shall leave none of it until the morning, nor break a bone of it. According to all the statute of the Passover they shall keep it. <sup>13</sup> But the man who is clean, and is not on a journey, and fails to keep the Passover, that soul shall be cut off from his people. Because he didn’t offer the offering of Yahweh in its appointed season, that man shall bear his sin.

<sup>14</sup> “‘If a foreigner lives among you, and desires to keep the Passover to Yahweh; according to the statute of the Passover, and according to its ordinance, so shall he do. You shall have one statute, both for the foreigner, and for him who is born in the land.’”

<sup>15</sup> On the day that the tabernacle was raised up, the cloud covered the tabernacle, even the Tent of the Testimony: and at evening it was over the tabernacle as it were the appearance of fire, until morning.

<sup>16</sup> So it was continually. The cloud covered

it, and the appearance of fire by night. <sup>17</sup> Whenever the cloud was taken up from over the Tent, then after that the children of Israel traveled; and in the place where the cloud remained, there the children of Israel encamped. <sup>18</sup> At the commandment of Yahweh, the children of Israel traveled, and at the commandment of Yahweh they encamped. As long as the cloud remained on the tabernacle they remained encamped. <sup>19</sup> When the cloud stayed on the tabernacle many days, then the children of Israel kept Yahweh's command, and didn't travel. <sup>20</sup> Sometimes the cloud was a few days on the tabernacle; then according to the commandment of Yahweh they remained encamped, and according to the commandment of Yahweh they traveled. <sup>21</sup> Sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they traveled: or by day and by night, when the cloud was taken up, they traveled. <sup>22</sup> Whether it was two days, or a month, or a year that the cloud stayed on the tabernacle, remaining on it, the children of Israel remained encamped, and didn't travel; but when it was taken up, they traveled. <sup>23</sup> At the commandment of Yahweh they encamped, and at the commandment of Yahweh they traveled. They kept Yahweh's command, at the commandment of Yahweh by Moses.

## 10

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Make two trumpets of silver. You shall make them of beaten work. You shall use them for the calling of the congregation, and for the journeying of the camps. <sup>3</sup> When they blow them, all the congregation shall gather themselves to you at the door

of the Tent of Meeting. <sup>4</sup> If they blow just one, then the princes, the heads of the thousands of Israel, shall gather themselves to you. <sup>5</sup> When you blow an alarm, the camps that lie on the east side shall go forward. <sup>6</sup> When you blow an alarm the second time, the camps that lie on the south side shall go forward. They shall blow an alarm for their journeys. <sup>7</sup> But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm.

<sup>8</sup> "The sons of Aaron, the priests, shall blow the trumpets. This shall be to you for a statute forever throughout your generations. <sup>9</sup> When you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets. Then you will be remembered before Yahweh your God, and you will be saved from your enemies.

<sup>10</sup> "Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God. I am Yahweh your God."

<sup>11</sup> In the second year, in the second month, on the twentieth day of the month, the cloud was taken up from over the tabernacle of the testimony. <sup>12</sup> The children of Israel went forward according to their journeys out of the wilderness of Sinai; and the cloud stayed in the wilderness of Paran. <sup>13</sup> They first went forward according to the commandment of Yahweh by Moses.

<sup>14</sup> First, the standard of the camp of the children of Judah went forward according to their armies. Nahshon the son of

Amminadab was over his army. <sup>15</sup> Nethanel the son of Zuar was over the army of the tribe of the children of Issachar. <sup>16</sup> Eliab the son of Helon was over the army of the tribe of the children of Zebulun. <sup>17</sup> The tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, went forward. <sup>18</sup> The standard of the camp of Reuben went forward according to their armies. Elizur the son of Shedeur was over his army. <sup>19</sup> Shelumiel the son of Zurishaddai was over the army of the tribe of the children of Simeon. <sup>20</sup> Eliasaph the son of Deuel was over the army of the tribe of the children of Gad.

<sup>21</sup> The Kohathites set forward, bearing the sanctuary. The others set up the tabernacle before they arrived.

<sup>22</sup> The standard of the camp of the children of Ephraim set forward according to their armies. Elishama the son of Ammihud was over his army. <sup>23</sup> Gamaliel the son of Pedahzur was over the army of the tribe of the children of Manasseh. <sup>24</sup> Abidan the son of Gideon was over the army of the tribe of the children of Benjamin.

<sup>25</sup> The standard of the camp of the children of Dan, which was the rear guard of all the camps, set forward according to their armies. Ahiezer the son of Ammishaddai was over his army. <sup>26</sup> Pagiel the son of Ochran was over the army of the tribe of the children of Asher. <sup>27</sup> Ahira the son of Enan was over the army of the tribe of the children of Naphtali. <sup>28</sup> Thus were the travels of the children of Israel

according to their armies; and they went forward.

<sup>29</sup> Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, "We are journeying to the place of which Yahweh said, 'I will give it to you.' Come with us, and we will treat you well; for Yahweh has spoken good concerning Israel."

<sup>30</sup> He said to him, "I will not go; but I will depart to my own land, and to my relatives."

<sup>31</sup> He said, "Don't leave us, please; because you know how we are to encamp in the wilderness, and you can be our eyes. <sup>32</sup> It shall be, if you go with us, yes, it shall be, that whatever good Yahweh does to us, we will do the same to you."

<sup>33</sup> They set forward from the Mount of Yahweh three days' journey. The ark of Yahweh's covenant went before them three days' journey, to seek out a resting place for them. <sup>34</sup> The cloud of Yahweh was over them by day, when they set forward from the camp. <sup>35</sup> When the ark went forward, Moses said, "Rise up, Yahweh, and let your enemies be scattered! Let those who hate you flee before you!" <sup>36</sup> When it rested, he said, "Return, Yahweh, to the ten thousands of the thousands of Israel."

## 11

<sup>1</sup> The people were complaining in the ears of Yahweh. When Yahweh heard it, his anger burned; and Yahweh's fire burned among them, and consumed some of the outskirts of the camp. <sup>2</sup> The people cried to Moses; and Moses prayed to Yahweh, and the fire abated. <sup>3</sup> The name of

that place was called Taberah,<sup>j</sup> because Yahweh's fire burned among them.

<sup>4</sup> The mixed multitude that was among them lusted exceedingly: and the children of Israel also wept again, and said, "Who will give us flesh to eat?" <sup>5</sup> We remember the fish, which we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; <sup>6</sup> but now we have lost our appetite. There is nothing at all except this manna to look at."

<sup>7</sup> The manna was like coriander seed, and its appearance like the appearance of bdellium. <sup>8</sup> The people went around, gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it. Its taste was like the taste of fresh oil. <sup>9</sup> When the dew fell on the camp in the night, the manna fell on it.

<sup>10</sup> Moses heard the people weeping throughout their families, every man at the door of his tent; and Yahweh's anger burned greatly; and Moses was displeased.

<sup>11</sup> Moses said to Yahweh, "Why have you treated with your servant so badly? Why haven't I found favor in your sight, that you lay the burden of all this people on me?" <sup>12</sup> Have I conceived all this people? Have I brought them out, that you should tell me, 'Carry them in your bosom, as a nurse carries a nursing infant, to the land which you swore to their fathers?' <sup>13</sup> Where could I get meat to give to all this people? For they weep to me, saying, 'Give us meat, that we may eat.' <sup>14</sup> I am not able to bear all this people alone, because it is too heavy for me. <sup>15</sup> If you treat me this way, please kill me right now, if I have found favor in your sight; and don't let me see my wretchedness."

<sup>j</sup> Taberah means "burning"

<sup>16</sup> Yahweh said to Moses, "Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the Tent of Meeting, that they may stand there with you. <sup>17</sup> I will come down and talk with you there. I will take of the Spirit which is on you, and will put it on them; and they shall bear the burden of the people with you, that you not bear it yourself alone.

<sup>18</sup> "Say to the people, 'Sanctify yourselves against tomorrow, and you will eat flesh; for you have wept in the ears of Yahweh, saying, "Who will give us flesh to eat? For it was well with us in Egypt." Therefore Yahweh will give you flesh, and you will eat. <sup>19</sup> You will not eat one day, nor two days, nor five days, neither ten days, nor twenty days, <sup>20</sup> but a whole month, until it come out at your nostrils, and it is loathsome to you; because that you have rejected Yahweh who is among you, and have wept before him, saying, "Why did we come out of Egypt?"'"

<sup>21</sup> Moses said, "The people, among whom I am, are six hundred thousand men on foot; and you have said, 'I will give them flesh, that they may eat a whole month.' <sup>22</sup> Shall flocks and herds be slaughtered for them, to be sufficient for them? Shall all the fish of the sea be gathered together for them, to be sufficient for them?"

<sup>23</sup> Yahweh said to Moses, "Has Yahweh's hand grown short? Now you will see whether my word will happen to you or not."

<sup>24</sup> Moses went out, and told the people Yahweh's words; and he gathered seventy

men of the elders of the people, and set them around the Tent. <sup>25</sup> Yahweh came down in the cloud, and spoke to him, and took of the Spirit that was on him, and put it on the seventy elders. When the Spirit rested on them, they prophesied, but they did so no more. <sup>26</sup> But two men remained in the camp. The name of one was Eldad, and the name of the other Medad: and the Spirit rested on them; and they were of those who were written, but had not gone out to the Tent; and they prophesied in the camp. <sup>27</sup> A young man ran, and told Moses, and said, "Eldad and Medad are prophesying in the camp!"

<sup>28</sup> Joshua the son of Nun, the servant of Moses, one of his chosen men, answered, "My lord Moses, forbid them!"

<sup>29</sup> Moses said to him, "Are you jealous for my sake? I wish that all Yahweh's people were prophets, that Yahweh would put his Spirit on them!"

<sup>30</sup> Moses went into the camp, he and the elders of Israel. <sup>31</sup> A wind from Yahweh went out and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, around the camp, and about two cubits<sup>k</sup> above the surface of the earth.

<sup>32</sup> The people rose up all that day, and all of that night, and all the next day, and gathered the quails. He who gathered least gathered ten homers; <sup>1</sup> and they spread them all out for themselves around the camp. <sup>33</sup> While the flesh was yet between their teeth, before it was chewed, Yahweh's anger burned against the people, and Yahweh struck the people with a very great plague. <sup>34</sup> The name of that place was

called Kibroth Hattaavah,<sup>m</sup> because there they buried the people who lusted.

<sup>35</sup> From Kibroth Hattaavah the people traveled to Hazeroth; and they stayed at Hazeroth.

## 12

<sup>1</sup> Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman. <sup>2</sup> They said, "Has Yahweh indeed spoken only with Moses? Hasn't he spoken also with us?" And Yahweh heard it.

<sup>3</sup> Now the man Moses was very humble, more than all the men who were on the surface of the earth. <sup>4</sup> Yahweh spoke suddenly to Moses, to Aaron, and to Miriam, "You three come out to the Tent of Meeting!"

The three of them came out. <sup>5</sup> Yahweh came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam; and they both came forward. <sup>6</sup> He said, "Now hear my words. If there is a prophet among you, I, Yahweh, will make myself known to him in a vision. I will speak with him in a dream. <sup>7</sup> My servant Moses is not so. He is faithful in all my house. <sup>8</sup> With him, I will speak mouth to mouth, even plainly, and not in riddles; and he shall see Yahweh's form. Why then were you not afraid to speak against my servant, against Moses?" <sup>9</sup> Yahweh's anger burned against them; and he departed.

<sup>10</sup> The cloud departed from over the Tent; and behold, Miriam was leprous, as white as snow. Aaron looked at Miriam, and behold, she was leprous.

<sup>k</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>1</sup> 1 homer is about 220 liters or 6 bushels <sup>m</sup> Kibroth Hattaavah means "graves of lust"

<sup>11</sup> Aaron said to Moses, “Oh, my lord, please don’t count this sin against us, in which we have done foolishly, and in which we have sinned. <sup>12</sup> Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother’s womb.”

<sup>13</sup> Moses cried to Yahweh, saying, “Heal her, God, I beg you!”

<sup>14</sup> Yahweh said to Moses, “If her father had but spit in her face, shouldn’t she be ashamed seven days? Let her be shut up outside of the camp seven days, and after that she shall be brought in again.”

<sup>15</sup> Miriam was shut up outside of the camp seven days, and the people didn’t travel until Miriam was brought in again. <sup>16</sup> Afterward the people traveled from Hazereth, and encamped in the wilderness of Paran.

## 13

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Send men, that they may spy out the land of Canaan, which I give to the children of Israel. Of every tribe of their fathers, you shall send a man, every one a prince among them.”

<sup>3</sup> Moses sent them from the wilderness of Paran according to the commandment of Yahweh. All them were men who were heads of the children of Israel. <sup>4</sup> These were their names:

Of the tribe of Reuben, Shammua the son of Zaccur.

<sup>5</sup> Of the tribe of Simeon, Shaphat the son of Hori.

<sup>6</sup> Of the tribe of Judah, Caleb the son of Jephunneh.

<sup>7</sup> Of the tribe of Issachar, Igal the son of Joseph.

<sup>8</sup> Of the tribe of Ephraim, Hoshea the son of Nun.

<sup>9</sup> Of the tribe of Benjamin, Palti the son of Raphu.

<sup>10</sup> Of the tribe of Zebulun, Gaddiel the son of Sodi.

<sup>11</sup> Of the tribe of Joseph, of the tribe of Manasseh, Gaddi the son of Susi.

<sup>12</sup> Of the tribe of Dan, Ammiel the son of Gemalli.

<sup>13</sup> Of the tribe of Asher, Sethur the son of Michael.

<sup>14</sup> Of the tribe of Naphtali, Nahbi the son of Vophsi.

<sup>15</sup> Of the tribe of Gad, Geuel the son of Machi.

<sup>16</sup> These are the names of the men who Moses sent to spy out the land. Moses called Hoshea the son of Nun Joshua. <sup>17</sup>

Moses sent them to spy out the land of Canaan, and said to them, “Go up this way by the South, and go up into the hill country. <sup>18</sup> See the land, what it is; and the people who dwell therein, whether they are strong or weak, whether they are few or many; <sup>19</sup> and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; <sup>20</sup> and what the land is, whether it is fat or lean, whether there is wood therein, or not. Be courageous, and bring some of the fruit of the land.” Now the time was the time of the first-ripe grapes.

<sup>21</sup> So they went up, and spied out the land from the wilderness of Zin to Rehob, to the entrance of Hamath. <sup>22</sup> They went up by the South, and came to Hebron; and

Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)<sup>23</sup> They came to the valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they bore it on a staff between two. They also brought some of the pomegranates and figs.<sup>24</sup> That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from there.<sup>25</sup> They returned from spying out the land at the end of forty days.<sup>26</sup> They went and came to Moses, to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them and to all the congregation. They showed them the fruit of the land.<sup>27</sup> They told him, and said, "We came to the land where you sent us. Surely it flows with milk and honey, and this is its fruit.<sup>28</sup> However the people who dwell in the land are strong, and the cities are fortified and very large. Moreover, we saw the children of Anak there.<sup>29</sup> Amalek dwells in the land of the South. The Hittite, the Jebusite, and the Amorite dwell in the hill country. The Canaanite dwells by the sea, and along the side of the Jordan."

<sup>30</sup> Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it!"

<sup>31</sup> But the men who went up with him said, "We aren't able to go up against the people; for they are stronger than we."<sup>32</sup> They brought up an evil report of the land which they had spied out to the children of Israel, saying, "The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people who

we saw in it are men of great stature.<sup>33</sup> There we saw the Nephilim,<sup>n</sup> the sons of Anak, who come from the Nephilim.<sup>o</sup> We were in our own sight as grasshoppers, and so we were in their sight."

## 14

<sup>1</sup> All the congregation lifted up their voice, and cried; and the people wept that night.<sup>2</sup> All the children of Israel murmured against Moses and against Aaron. The whole congregation said to them, "We wish that we had died in the land of Egypt, or that we had died in this wilderness!<sup>3</sup> Why does Yahweh bring us to this land, to fall by the sword? Our wives and our little ones will be captured or killed! Wouldn't it be better for us to return into Egypt?"<sup>4</sup> They said to one another, "Let us make a captain, and let us return into Egypt."

<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

<sup>6</sup> Joshua the son of Nun and Caleb the son of Jephunneh, who were of those who spied out the land, tore their clothes.<sup>7</sup> They spoke to all the congregation of the children of Israel, saying, "The land, which we passed through to spy it out, is an exceeding good land.<sup>8</sup> If Yahweh delights in us, then he will bring us into this land, and give it to us; a land which flows with milk and honey.<sup>9</sup> Only don't rebel against Yahweh, neither fear the people of the land; for they are bread for us. Their defense is removed from over them, and Yahweh is with us. Don't fear them."

<sup>10</sup> But all the congregation threatened to stone them with stones.

<sup>n</sup> or, giants    <sup>o</sup> or, giants

Yahweh's glory appeared in the Tent of Meeting to all the children of Israel. <sup>11</sup> Yahweh said to Moses, "How long will this people despise me? and how long will they not believe in me, for all the signs which I have worked among them? <sup>12</sup> I will strike them with the pestilence, and disinherit them, and will make of you a nation greater and mightier than they."

<sup>13</sup> Moses said to Yahweh, "Then the Egyptians will hear it; for you brought up this people in your might from among them. <sup>14</sup> They will tell it to the inhabitants of this land. They have heard that you Yahweh are in the middle of this people; for you Yahweh are seen face to face, and your cloud stands over them, and you go before them, in a pillar of cloud by day, and in a pillar of fire by night. <sup>15</sup> Now if you killed this people as one man, then the nations which have heard the fame of you will speak, saying, <sup>16</sup> 'Because Yahweh was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness.' <sup>17</sup> Now please let the power of the Lord<sup>p</sup> be great, according as you have spoken, saying, <sup>18</sup> 'Yahweh is slow to anger, and abundant in loving kindness, forgiving iniquity and disobedience; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, on the third and on the fourth generation.' <sup>19</sup> Please pardon the iniquity of this people according to the greatness of your loving kindness, and according as you have forgiven this people, from Egypt even until now."

<sup>20</sup> Yahweh said, "I have pardoned according to your word: <sup>21</sup> but in very deed, as I live, and as all the earth shall be

filled with Yahweh's glory; <sup>22</sup> because all those men who have seen my glory, and my signs, which I worked in Egypt and in the wilderness, yet have tempted me these ten times, and have not listened to my voice; <sup>23</sup> surely they shall not see the land which I swore to their fathers, neither shall any of those who despised me see it. <sup>24</sup> But my servant Caleb, because he had another spirit with him, and has followed me fully, him I will bring into the land into which he went. His offspring<sup>q</sup> shall possess it. <sup>25</sup> Since the Amalekite and the Canaanite dwell in the valley, tomorrow turn, and go into the wilderness by the way to the Red Sea." <sup>26</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>27</sup> "How long shall I bear with this evil congregation, that murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. <sup>28</sup> Tell them, 'As I live, says Yahweh, surely as you have spoken in my ears, so will I do to you. <sup>29</sup> Your dead bodies shall fall in this wilderness; and all who were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against me, <sup>30</sup> surely you shall not come into the land, concerning which I swore that I would make you dwell therein, except Caleb the son of Jephunneh, and Joshua the son of Nun. <sup>31</sup> But your little ones, that you said should be captured or killed, them I will bring in, and they shall know the land which you have rejected. <sup>32</sup> But as for you, your dead bodies shall fall in this wilderness. <sup>33</sup> Your children shall be wanderers in the wilderness forty years, and shall bear your prostitution, until your

<sup>p</sup> The word translated "Lord" is "Adonai." <sup>q</sup> or, seed

dead bodies are consumed in the wilderness.<sup>34</sup> After the number of the days in which you spied out the land, even forty days, for every day a year, you will bear your iniquities, even forty years, and you will know my alienation.’<sup>35</sup> I, Yahweh, have spoken. I will surely do this to all this evil congregation, who are gathered together against me. In this wilderness they shall be consumed, and there they shall die.”

<sup>36</sup> The men, whom Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land,<sup>37</sup> even those men who brought up an evil report of the land, died by the plague before Yahweh.<sup>38</sup> But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men who went to spy out the land.

<sup>39</sup> Moses told these words to all the children of Israel, and the people mourned greatly.<sup>40</sup> They rose up early in the morning, and went up to the top of the mountain, saying, “Behold, we are here, and will go up to the place which Yahweh has promised: for we have sinned.”

<sup>41</sup> Moses said, “Why now do you disobey the commandment of Yahweh, since it shall not prosper?<sup>42</sup> Don’t go up, for Yahweh isn’t among you; that you not be struck down before your enemies.<sup>43</sup> For there the Amalekite and the Canaanite are before you, and you shall fall by the sword, because you turned back from following Yahweh, therefore Yahweh will not be with you.”

<sup>44</sup> But they presumed to go up to the top of the mountain. Nevertheless, the ark of Yahweh’s covenant and Moses didn’t depart out of the camp.<sup>45</sup> Then the Amalekites came down, and the Canaanites who lived in that mountain, and struck them and beat them down, even to Hormah.

## 15

<sup>1</sup> Yahweh spoke to Moses, saying,<sup>2</sup> “Speak to the children of Israel, and tell them, ‘When you have come into the land of your habitations, which I give to you,<sup>3</sup> and will make an offering by fire to Yahweh, a burnt offering, or a sacrifice, to accomplish a vow, or as a freewill offering, or in your set feasts, to make a pleasant aroma to Yahweh, of the herd, or of the flock;<sup>4</sup> then he who offers his offering shall offer to Yahweh a meal offering of one tenth of an ephah<sup>r</sup> of fine flour mixed with the fourth part of a hin of oil.<sup>5</sup> You shall prepare wine for the drink offering, the fourth part of a hin, with the burnt offering, or for the sacrifice, for each lamb.

<sup>6</sup> “Or for a ram, you shall prepare for a meal offering two tenths of an ephah<sup>s</sup> of fine flour mixed with the third part of a hin of oil;<sup>7</sup> and for the drink offering you shall offer the third part of a hin of wine, of a pleasant aroma to Yahweh.<sup>8</sup> When you prepare a bull for a burnt offering, or for a sacrifice, to accomplish a vow, or for peace offerings to Yahweh;<sup>9</sup> then shall he offer with the bull a meal offering of three tenths of an ephah<sup>t</sup> of fine flour mixed with half a hin of oil:<sup>10</sup> and you shall offer for the drink offering half a hin of wine, for an offering made by fire, of a pleasant aroma

<sup>r</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>s</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>t</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

to Yahweh. <sup>11</sup> Thus shall it be done for each bull, or for each ram, or for each of the male lambs, or of the young goats. <sup>12</sup> According to the number that you shall prepare, so you shall do to everyone according to their number.

<sup>13</sup> “All who are native-born shall do these things in this way, in offering an offering made by fire, of a pleasant aroma to Yahweh. <sup>14</sup> If a stranger lives as a foreigner with you, or whoever may be among you throughout your generations, and will offer an offering made by fire, of a pleasant aroma to Yahweh; as you do, so he shall do. <sup>15</sup> For the assembly, there shall be one statute for you and for the stranger who lives as a foreigner, a statute forever throughout your generations. As you are, so shall the foreigner be before Yahweh. <sup>16</sup> One law and one ordinance shall be for you, and for the stranger who lives as a foreigner with you.”

<sup>17</sup> Yahweh spoke to Moses, saying, <sup>18</sup> “Speak to the children of Israel, and tell them, ‘When you come into the land where I bring you, <sup>19</sup> then it shall be that when you eat of the bread of the land, you shall offer up a wave offering to Yahweh. <sup>20</sup> Of the first of your dough you shall offer up a cake for a wave offering. As the wave offering of the threshing floor, so you shall heave it. <sup>21</sup> Of the first of your dough, you shall give to Yahweh a wave offering throughout your generations.

<sup>22</sup> “When you err, and don’t observe all these commandments, which Yahweh has spoken to Moses, <sup>23</sup> even all that Yahweh has commanded you by Moses, from the day that Yahweh gave commandment, and onward throughout your generations; <sup>24</sup>

then it shall be, if it was done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a pleasant aroma to Yahweh, with its meal offering, and its drink offering, according to the ordinance, and one male goat for a sin offering. <sup>25</sup> The priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire to Yahweh, and their sin offering before Yahweh, for their error. <sup>26</sup> All the congregation of the children of Israel shall be forgiven, as well as the stranger who lives as a foreigner among them; for with regard to all the people, it was done unwittingly.

<sup>27</sup> “If one person sins unwittingly, then he shall offer a female goat a year old for a sin offering. <sup>28</sup> The priest shall make atonement for the soul who errs, when he sins unwittingly before Yahweh, to make atonement for him; and he shall be forgiven. <sup>29</sup> You shall have one law for him who does anything unwittingly, for him who is native-born among the children of Israel, and for the stranger who lives as a foreigner among them.

<sup>30</sup> “But the soul who does anything with a high hand, whether he is native-born or a foreigner, the same blasphemes Yahweh. That soul shall be cut off from among his people. <sup>31</sup> Because he has despised Yahweh’s word, and has broken his commandment, that soul shall utterly be cut off. His iniquity shall be on him.”

<sup>32</sup> While the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. <sup>33</sup> Those who

found him gathering sticks brought him to Moses and Aaron, and to all the congregation. <sup>34</sup> They put him in custody, because it had not been declared what should be done to him.

<sup>35</sup> Yahweh said to Moses, “The man shall surely be put to death. All the congregation shall stone him with stones outside of the camp.” <sup>36</sup> All the congregation brought him outside of the camp, and stoned him to death with stones, as Yahweh commanded Moses.

<sup>37</sup> Yahweh spoke to Moses, saying, <sup>38</sup> “Speak to the children of Israel, and tell them that they should make themselves fringes<sup>u</sup> in the borders of their garments throughout their generations, and that they put on the fringe <sup>v</sup> of each border a cord of blue: <sup>39</sup> and it shall be to you for a fringe,<sup>w</sup> that you may look on it, and remember all Yahweh’s commandments, and do them; and that you not follow after your own heart and your own eyes, after which you use to play the prostitute; <sup>40</sup> that you may remember and do all my commandments, and be holy to your God. <sup>41</sup> I am Yahweh your God, who brought you out of the land of Egypt, to be your God: I am Yahweh your God.”

## 16

<sup>1</sup> Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took some men. <sup>2</sup> They rose up before Moses, with some of the children of Israel, two hundred fifty princes of the congregation, called to the assembly, men of renown. <sup>3</sup> They assembled themselves together against

Moses and against Aaron, and said to them, “You take too much on yourself, since all the congregation are holy, everyone of them, and Yahweh is among them! Why do you lift yourselves up above Yahweh’s assembly?”

<sup>4</sup> When Moses heard it, he fell on his face. <sup>5</sup> He said to Korah and to all his company, “In the morning, Yahweh will show who are his, and who is holy, and will cause him to come near to him. Even him whom he shall choose, he will cause to come near to him. <sup>6</sup> Do this: take censers, Korah, and all his company; <sup>7</sup> and put fire in them, and put incense on them before Yahweh tomorrow. It shall be that the man whom Yahweh chooses, he shall be holy. You have gone too far, you sons of Levi!”

<sup>8</sup> Moses said to Korah, “Hear now, you sons of Levi! <sup>9</sup> Is it a small thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, to do the service of Yahweh’s tabernacle, and to stand before the congregation to minister to them; <sup>10</sup> and that he has brought you near, and all your brothers the sons of Levi with you? Do you seek the priesthood also? <sup>11</sup> Therefore you and all your company have gathered together against Yahweh! What is Aaron that you murmur against him?”

<sup>12</sup> Moses sent to call Dathan and Abiram, the sons of Eliab; and they said, “We won’t come up! <sup>13</sup> Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must also make yourself a prince over us? <sup>14</sup> Moreover you haven’t brought us into a land flowing with milk and honey, nor given us inheritance of

<sup>u</sup> or, tassels (Hebrew tzitzit) <sup>v</sup> or, tassel <sup>w</sup> or, tassel

fields and vineyards. Will you put out the eyes of these men? We won't come up."

<sup>15</sup> Moses was very angry, and said to Yahweh, "Don't respect their offering. I have not taken one donkey from them, neither have I hurt one of them."

<sup>16</sup> Moses said to Korah, "You and all your company go before Yahweh, you, and they, and Aaron, tomorrow. <sup>17</sup> Each man take his censer, and put incense on them, and each man bring before Yahweh his censer, two hundred fifty censers; you also, and Aaron, each his censer."

<sup>18</sup> They each took his censer, and put fire in them, and laid incense on it, and stood at the door of the Tent of Meeting with Moses and Aaron. <sup>19</sup> Korah assembled all the congregation opposite them to the door of the Tent of Meeting.

Yahweh's glory appeared to all the congregation. <sup>20</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>21</sup> "Separate yourselves from among this congregation, that I may consume them in a moment!"

<sup>22</sup> They fell on their faces, and said, "God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?"

<sup>23</sup> Yahweh spoke to Moses, saying, <sup>24</sup> "Speak to the congregation, saying, 'Get away from around the tent of Korah, Dathan, and Abiram!'"

<sup>25</sup> Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. <sup>26</sup> He spoke to the congregation, saying, "Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins!"

<sup>27</sup> So they went away from the tent of Korah, Dathan, and Abiram, on every side. Dathan and Abiram came out, and stood at the door of their tents, with their wives, their sons, and their little ones.

<sup>28</sup> Moses said, "Hereby you shall know that Yahweh has sent me to do all these works; for they are not from my own mind. <sup>29</sup> If these men die the common death of all men, or if they experience what all men experience, then Yahweh hasn't sent me. <sup>30</sup> But if Yahweh makes a new thing, and the ground opens its mouth, and swallows them up, with all that belong to them, and they go down alive into Sheol<sup>x</sup>; then you shall understand that these men have despised Yahweh."

<sup>31</sup> As he finished speaking all these words, the ground that was under them split apart. <sup>32</sup> The earth opened its mouth and swallowed them up, with their households, all of Korah's men, and all their goods. <sup>33</sup> So they, and all that belonged to them went down alive into Sheol. <sup>y</sup> The earth closed on them, and they perished from among the assembly. <sup>34</sup> All Israel that were around them fled at their cry; for they said, "Lest the earth swallow us up!" <sup>35</sup> Fire came out from Yahweh, and devoured the two hundred fifty men who offered the incense.

<sup>36</sup> Yahweh spoke to Moses, saying, <sup>37</sup> "Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter the fire away from the camp; for they are holy, <sup>38</sup> even the censers of these sinners against their own lives. Let them be made beaten plates for a covering of the altar, for they offered them before Yahweh. Therefore they are holy. They shall be a sign to the children of Israel."

<sup>x</sup> Sheol is the place of the dead. <sup>y</sup> Sheol is the place of the dead.

<sup>39</sup> Eleazar the priest took the bronze censers, which those who were burned had offered; and they beat them out for a covering of the altar, <sup>40</sup> to be a memorial to the children of Israel, to the end that no stranger, who isn't of the offspring<sup>z</sup> of Aaron, would come near to burn incense before Yahweh, that he not be as Korah, and as his company; as Yahweh spoke to him by Moses.

<sup>41</sup> But on the next day all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "You have killed Yahweh's people!"

<sup>42</sup> When the congregation was assembled against Moses and against Aaron, They looked toward the Tent of Meeting. Behold, the cloud covered it, and Yahweh's glory appeared. <sup>43</sup> Moses and Aaron came to the front of the Tent of Meeting. <sup>44</sup> Yahweh spoke to Moses, saying, <sup>45</sup> "Get away from among this congregation, that I may consume them in a moment!" They fell on their faces.

<sup>46</sup> Moses said to Aaron, "Take your censer, and put fire from off the altar in it, and lay incense on it, and carry it quickly to the congregation, and make atonement for them; for wrath has gone out from Yahweh! The plague has begun."

<sup>47</sup> Aaron did as Moses said, and ran into the middle of the assembly. Behold, the plague has begun among the people. He put on the incense, and made atonement for the people. <sup>48</sup> He stood between the dead and the living; and the plague was stayed. <sup>49</sup> Now those who died by the plague were fourteen thousand and seven hundred, besides those who died about the matter of

Korah. <sup>50</sup> Aaron returned to Moses to the door of the Tent of Meeting, and the plague was stopped.

## 17

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and take rods from them, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods. Write each man's name on his rod. <sup>3</sup> You shall write Aaron's name on the rod of Levi; for there shall be one rod for each head of their fathers' houses. <sup>4</sup> You shall lay them up in the Tent of Meeting before the testimony, where I meet with you. <sup>5</sup> It shall happen, that the rod of the man whom I shall choose shall bud. I will make the murmurings of the children of Israel, which they murmur against you, cease from me."

<sup>6</sup> Moses spoke to the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods. Aaron's rod was among their rods. <sup>7</sup> Moses laid up the rods before Yahweh in the Tent of the Testimony.

<sup>8</sup> On the next day, Moses went into the Tent of the Testimony; and behold, Aaron's rod for the house of Levi had sprouted, budded, produced blossoms, and bore ripe almonds. <sup>9</sup> Moses brought out all the rods from before Yahweh to all the children of Israel. They looked, and each man took his rod.

<sup>10</sup> Yahweh said to Moses, "Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that you may make an end of their murmurings against me, that they not

<sup>z</sup> or, seed

die.” <sup>11</sup> Moses did so. As Yahweh commanded him, so he did.

<sup>12</sup> The children of Israel spoke to Moses, saying, “Behold, we perish! We are undone! We are all undone! <sup>13</sup> Everyone who keeps approaching Yahweh’s tabernacle, dies! Will we all perish?”

## 18

<sup>1</sup> Yahweh said to Aaron, “You and your sons and your fathers’ house with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood. <sup>2</sup> Bring your brothers also, the tribe of Levi, the tribe of your father, near with you, that they may be joined to you, and minister to you; but you and your sons with you shall be before the Tent of the Testimony. <sup>3</sup> They shall keep your commands, and the duty of the whole Tent; only they shall not come near to the vessels of the sanctuary and to the altar, that they not die, neither they, nor you. <sup>4</sup> They shall be joined to you, and keep the responsibility of the Tent of Meeting, for all the service of the Tent. A stranger shall not come near to you.

<sup>5</sup> “You shall perform the duty of the sanctuary and the duty of the altar, that there be no more wrath on the children of Israel. <sup>6</sup> Behold, I myself have taken your brothers the Levites from among the children of Israel. They are a gift to you, dedicated to Yahweh, to do the service of the Tent of Meeting. <sup>7</sup> You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil. You shall serve. I give you the service of the priesthood as a gift. The

stranger who comes near shall be put to death.”

<sup>8</sup> Yahweh spoke to Aaron, “Behold, I myself have given you the command of my wave offerings, even all the holy things of the children of Israel. I have given them to you by reason of the anointing, and to your sons, as a portion forever. <sup>9</sup> This shall be yours of the most holy things from the fire: every offering of theirs, even every meal offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, shall be most holy for you and for your sons. <sup>10</sup> You shall eat of it like the most holy things. Every male shall eat of it. It shall be holy to you.

<sup>11</sup> “This is yours, too: the wave offering of their gift, even all the wave offerings of the children of Israel. I have given them to you, and to your sons and to your daughters with you, as a portion forever. Everyone who is clean in your house shall eat of it.

<sup>12</sup> “I have given to you all the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give to Yahweh. <sup>13</sup> The first-ripe fruits of all that is in their land, which they bring to Yahweh, shall be yours. Everyone who is clean in your house shall eat of it.

<sup>14</sup> “Everything devoted in Israel shall be yours. <sup>15</sup> Everything that opens the womb, of all flesh which they offer to Yahweh, both of man and animal shall be yours. Nevertheless, you shall surely redeem the firstborn of man, and you shall redeem the firstborn of unclean animals. <sup>16</sup> You shall redeem those who are to be redeemed of them from a month old, according to your estimation, for five shekels of money, after

the shekel<sup>a</sup> of the sanctuary, which weighs twenty gerahs.<sup>b</sup>

<sup>17</sup> “But you shall not redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They are holy. You shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a pleasant aroma to Yahweh. <sup>18</sup> Their flesh shall be yours, as the wave offering breast and as the right thigh, it shall be yours. <sup>19</sup> All the wave offerings of the holy things, which the children of Israel offer to Yahweh, have I given you, and your sons and your daughters with you, as a portion forever. It is a covenant of salt forever before Yahweh to you and to your offspring<sup>c</sup> with you.”

<sup>20</sup> Yahweh said to Aaron, “You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the children of Israel.

<sup>21</sup> “To the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the Tent of Meeting. <sup>22</sup> Henceforth the children of Israel shall not come near the Tent of Meeting, lest they bear sin, and die. <sup>23</sup> But the Levites shall do the service of the Tent of Meeting, and they shall bear their iniquity. It shall be a statute forever throughout your generations. Among the children of Israel, they shall have no inheritance. <sup>24</sup> For the tithe of the children of Israel, which they offer as a wave offering to Yahweh, I have given to the Levites for an inheritance. Therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.’”

<sup>25</sup> Yahweh spoke to Moses, saying, <sup>26</sup> “Moreover you shall speak to the Levites, and tell them, ‘When you take of the children of Israel the tithe which I have given you from them for your inheritance, then you shall offer up a wave offering of it for Yahweh, a tithe of the tithe. <sup>27</sup> Your wave offering shall be credited to you, as though it were the grain of the threshing floor, and as the fullness of the wine press. <sup>28</sup> Thus you also shall offer a wave offering to Yahweh of all your tithes, which you receive of the children of Israel; and of it you shall give Yahweh’s wave offering to Aaron the priest. <sup>29</sup> Out of all your gifts, you shall offer every wave offering of Yahweh, of all its best, even the holy part of it out of it.’

<sup>30</sup> “Therefore you shall tell them, ‘When you heave its best from it, then it shall be credited to the Levites as the increase of the threshing floor, and as the increase of the wine press. <sup>31</sup> You may eat it anywhere, you and your households, for it is your reward in return for your service in the Tent of Meeting. <sup>32</sup> You shall bear no sin by reason of it, when you have heaved from it its best. You shall not profane the holy things of the children of Israel, that you not die.’”

## 19

<sup>1</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup> “This is the statute of the law which Yahweh has commanded. Tell the children of Israel to bring you a red heifer without spot, in which is no defect, and which was never yoked. <sup>3</sup> You shall give her to Eleazar the priest, and he shall bring her outside of the camp, and one shall kill

<sup>a</sup> a shekel is about 10 grams or about 0.35 ounces <sup>b</sup> a gerah is about 0.5 grams or about 7.7 grains <sup>c</sup> or, seed

her before his face. <sup>4</sup> Eleazar the priest shall take some of her blood with his finger, and sprinkle her blood toward the front of the Tent of Meeting seven times. <sup>5</sup> One shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. <sup>6</sup> The priest shall take cedar wood, hyssop, and scarlet, and cast it into the middle of the burning of the heifer. <sup>7</sup> Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. <sup>8</sup> He who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.

<sup>9</sup> “A man who is clean shall gather up the ashes of the heifer, and lay them up outside of the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water for impurity. It is a sin offering. <sup>10</sup> He who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening. It shall be to the children of Israel, and to the stranger who lives as a foreigner among them, for a statute forever.

<sup>11</sup> “He who touches the dead body of any man shall be unclean seven days. <sup>12</sup> He shall purify himself with water on the third day, and on the seventh day he shall be clean; but if he doesn’t purify himself the third day, then the seventh day he shall not be clean. <sup>13</sup> Whoever touches a dead person, the body of a man who has died, and doesn’t purify himself, defiles Yahweh’s tabernacle; and that soul shall be cut off from Israel; because the water for impurity was not sprinkled on him, he shall be unclean. His uncleanness is yet on him.

<sup>14</sup> “This is the law when a man dies in a tent: everyone who comes into the tent, and everyone who is in the tent, shall be unclean seven days. <sup>15</sup> Every open vessel, which has no covering bound on it, is unclean.

<sup>16</sup> “Whoever in the open field touches one who is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

<sup>17</sup> “For the unclean, they shall take of the ashes of the burning of the sin offering; and running water shall be poured into a vessel.

<sup>18</sup> A clean person shall take hyssop, dip it in the water, and sprinkle it on the tent, on all the vessels, on the persons who were there, and on him who touched the bone, or the slain, or the dead, or the grave. <sup>19</sup> The clean person shall sprinkle on the unclean on the third day, and on the seventh day. On the seventh day, he shall purify him. He shall wash his clothes and bathe himself in water, and shall be clean at evening. <sup>20</sup> But the man who shall be unclean, and shall not purify himself, that soul shall be cut off from the middle of the assembly, because he has defiled the sanctuary of Yahweh. The water for impurity has not been sprinkled on him. He is unclean. <sup>21</sup> It shall be a perpetual statute to them. He who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening.

<sup>22</sup> “Whatever the unclean person touches shall be unclean; and the soul that touches it shall be unclean until evening.”

## 20

<sup>1</sup> The children of Israel, even the whole congregation, came into the wilderness of Zin in the first month. The people stayed in

Kadesh. Miriam died there, and was buried there. <sup>2</sup> There was no water for the congregation; and they assembled themselves together against Moses and against Aaron. <sup>3</sup> The people quarreled with Moses, and spoke, saying, "We wish that we had died when our brothers died before Yahweh!" <sup>4</sup> Why have you brought Yahweh's assembly into this wilderness, that we should die there, we and our animals? <sup>5</sup> Why have you made us to come up out of Egypt, to bring us in to this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

<sup>6</sup> Moses and Aaron went from the presence of the assembly to the door of the Tent of Meeting, and fell on their faces. Yahweh's glory appeared to them. <sup>7</sup> Yahweh spoke to Moses, saying, <sup>8</sup> "Take the rod, and assemble the congregation, you, and Aaron your brother, and speak to the rock before their eyes, that it pour out its water. You shall bring water to them out of the rock; so you shall give the congregation and their livestock drink."

<sup>9</sup> Moses took the rod from before Yahweh, as he commanded him. <sup>10</sup> Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels! Shall we bring water out of this rock for you?" <sup>11</sup> Moses lifted up his hand, and struck the rock with his rod twice, and water came out abundantly. The congregation and their livestock drank.

<sup>12</sup> Yahweh said to Moses and Aaron, "Because you didn't believe in me, to sanctify me in the eyes of the children of Israel, therefore you shall not bring this

assembly into the land which I have given them."

<sup>13</sup> These are the waters of Meribah; because the children of Israel strove with Yahweh, and he was sanctified in them.

<sup>14</sup> Moses sent messengers from Kadesh to the king of Edom, saying:

"Thus says your brother Israel: You know all the travail that has happened to us; <sup>15</sup> how our fathers went down into Egypt, and we lived in Egypt a long time. The Egyptians mistreated us and our fathers. <sup>16</sup> When we cried to Yahweh, he heard our voice, sent an angel, and brought us out of Egypt. Behold, we are in Kadesh, a city in the edge of your border.

<sup>17</sup> "Please let us pass through your land. We will not pass through field or through vineyard, neither will we drink from the water of the wells. We will go along the king's highway. We will not turn aside to the right hand nor to the left, until we have passed your border."

<sup>18</sup> Edom said to him, "You shall not pass through me, lest I come out with the sword against you."

<sup>19</sup> The children of Israel said to him, "We will go up by the highway; and if we drink your water, I and my livestock, then I will give its price. Only let me, without doing anything else, pass through on my feet."

<sup>20</sup> He said, "You shall not pass through." Edom came out against him with many people, and with a strong hand. <sup>21</sup> Thus Edom refused to give Israel passage through his border, so Israel turned away from him.

<sup>22</sup> They traveled from Kadesh: and the children of Israel, even the whole congregation, came to Mount Hor. <sup>23</sup>

Yahweh spoke to Moses and Aaron in Mount Hor, by the border of the land of Edom, saying, <sup>24</sup> “Aaron shall be gathered to his people; for he shall not enter into the land which I have given to the children of Israel, because you rebelled against my word at the waters of Meribah. <sup>25</sup> Take Aaron and Eleazar his son, and bring them up to Mount Hor; <sup>26</sup> and strip Aaron of his garments, and put them on Eleazar his son. Aaron shall be taken, and shall die there.”

<sup>27</sup> Moses did as Yahweh commanded. They went up into Mount Hor in the sight of all the congregation. <sup>28</sup> Moses stripped Aaron of his garments, and put them on Eleazar his son. Aaron died there on the top of the mountain, and Moses and Eleazar came down from the mountain. <sup>29</sup> When all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

## 21

<sup>1</sup> The Canaanite, the king of Arad, who lived in the South, heard that Israel came by the way of Atharim. He fought against Israel, and took some of them captive. <sup>2</sup> Israel vowed a vow to Yahweh, and said, “If you will indeed deliver this people into my hand, then I will utterly destroy their cities.” <sup>3</sup> Yahweh listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. The name of the place was called Hormah.

<sup>4</sup> They traveled from Mount Hor by the way to the Red Sea, to go around the land of Edom. The soul of the people was very discouraged because of the journey. <sup>5</sup> The people spoke against God, and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there

is no bread, and there is no water; and our soul loathes this light bread.”

<sup>6</sup> Yahweh sent fiery serpents among the people, and they bit the people. Many people of Israel died. <sup>7</sup> The people came to Moses, and said, “We have sinned, because we have spoken against Yahweh, and against you. Pray to Yahweh, that he take away the serpents from us.” Moses prayed for the people.

<sup>8</sup> Yahweh said to Moses, “Make a fiery serpent, and set it on a pole. It shall happen, that everyone who is bitten, when he sees it, shall live.” <sup>9</sup> Moses made a serpent of brass, and set it on the pole. If a serpent had bitten any man, when he looked at the serpent of brass, he lived.

<sup>10</sup> The children of Israel traveled, and encamped in Oboth. <sup>11</sup> They traveled from Oboth, and encamped at Iyeabarim, in the wilderness which is before Moab, toward the sunrise. <sup>12</sup> From there they traveled, and encamped in the valley of Zered. <sup>13</sup> From there they traveled, and encamped on the other side of the Arnon, which is in the wilderness, that comes out of the border of the Amorites: for the Arnon is the border of Moab, between Moab and the Amorites. <sup>14</sup> Therefore it is said in the book of the Wars of Yahweh, “Vaheb in Suphah, the valleys of the Arnon, <sup>15</sup> the slope of the valleys that incline toward the dwelling of Ar, leans on the border of Moab.”

<sup>16</sup> From there they traveled to Beer; that is the well of which Yahweh said to Moses, “Gather the people together, and I will give them water.”

<sup>17</sup> Then Israel sang this song:

“Spring up, well! Sing to it,

<sup>18</sup> the well, which the princes dug,

which the nobles of the people dug,  
with the scepter, and with their poles.”

From the wilderness they traveled to Mattanah; <sup>19</sup> and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; <sup>20</sup> and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looks down on the desert. <sup>21</sup> Israel sent messengers to Sihon king of the Amorites, saying, <sup>22</sup> “Let me pass through your land. We will not turn aside into field, or into vineyard. We will not drink of the water of the wells. We will go by the king’s highway, until we have passed your border.”

<sup>23</sup> Sihon would not allow Israel to pass through his border, but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz. He fought against Israel. <sup>24</sup> Israel struck him with the edge of the sword, and possessed his land from the Arnon to the Jabbok, even to the children of Ammon; for the border of the children of Ammon was strong. <sup>25</sup> Israel took all these cities. Israel lived in all the cities of the Amorites, in Heshbon, and in all its villages. <sup>26</sup> For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to the Arnon. <sup>27</sup> Therefore those who speak in proverbs say, “Come to Heshbon.

Let the city of Sihon be built and  
established;

<sup>28</sup> for a fire has gone out of Heshbon,  
a flame from the city of Sihon.

It has devoured Ar of Moab,  
The lords of the high places of the  
Arnon.

<sup>29</sup> Woe to you, Moab!

You are undone, people of  
Chemosh!

He has given his sons as fugitives,  
and his daughters into captivity,  
to Sihon king of the Amorites.

<sup>30</sup> We have shot at them.

Heshbon has perished even to  
Dibon.

We have laid waste even to Nophah,  
Which reaches to Medeba.”

<sup>31</sup> Thus Israel lived in the land of the Amorites. <sup>32</sup> Moses sent to spy out Jazer. They took its villages, and drove out the Amorites who were there. <sup>33</sup> They turned and went up by the way of Bashan. Og the king of Bashan went out against them, he and all his people, to battle at Edrei.

<sup>34</sup> Yahweh said to Moses, “Don’t fear him, for I have delivered him into your hand, with all his people, and his land. You shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.”

<sup>35</sup> So they struck him, with his sons and all his people, until there were no survivors; and they possessed his land.

## 22

<sup>1</sup> The children of Israel traveled, and encamped in the plains of Moab beyond the Jordan at Jericho. <sup>2</sup> Balak the son of Zippor saw all that Israel had done to the Amorites. <sup>3</sup> Moab was very afraid of the people, because they were many. Moab was distressed because of the children of Israel. <sup>4</sup> Moab said to the elders of Midian, “Now this multitude will lick up all that is around us, as the ox licks up the grass of the field.”

Balak the son of Zippor was king of Moab at that time. <sup>5</sup> He sent messengers to Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, "Behold, there is a people who came out of Egypt. Behold, they cover the surface of the earth, and they are staying opposite me. <sup>6</sup> Please come now therefore curse me this people; for they are too mighty for me. Perhaps I shall prevail, that we may strike them, and that I may drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed."

<sup>7</sup> The elders of Moab and the elders of Midian departed with the rewards of divination in their hand. They came to Balaam, and spoke to him the words of Balak.

<sup>8</sup> He said to them, "Lodge here this night, and I will bring you word again, as Yahweh shall speak to me." The princes of Moab stayed with Balaam.

<sup>9</sup> God came to Balaam, and said, "Who are these men with you?"

<sup>10</sup> Balaam said to God, "Balak the son of Zippor, king of Moab, has said to me, <sup>11</sup> 'Behold, the people that has come out of Egypt covers the surface of the earth. Now, come curse me them. Perhaps I shall be able to fight against them, and shall drive them out.'"

<sup>12</sup> God said to Balaam, "You shall not go with them. You shall not curse the people; for they are blessed."

<sup>13</sup> Balaam rose up in the morning, and said to the princes of Balak, "Go to your land; for Yahweh refuses to permit me to go with you."

<sup>14</sup> The princes of Moab rose up, and they went to Balak, and said, "Balaam refuses to come with us."

<sup>15</sup> Balak again sent princes, more, and more honorable than they. <sup>16</sup> They came to Balaam, and said to him, "Thus says Balak the son of Zippor, 'Please let nothing hinder you from coming to me, <sup>17</sup> for I will promote you to very great honor, and whatever you say to me I will do. Please come therefore, and curse this people for me.'"

<sup>18</sup> Balaam answered the servants of Balak, "If Balak would give me his house full of silver and gold, I can't go beyond the word of Yahweh my God, to do less or more. <sup>19</sup> Now therefore, please wait also here this night, that I may know what Yahweh will speak to me more."

<sup>20</sup> God came to Balaam at night, and said to him, "If the men have come to call you, rise up, go with them; but only the word which I speak to you, that you shall do."

<sup>21</sup> Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab. <sup>22</sup> God's anger burned because he went; and Yahweh's angel placed himself in the way for an adversary against him. Now he was riding on his donkey, and his two servants were with him. <sup>23</sup> The donkey saw Yahweh's angel standing in the way, with his sword drawn in his hand; and the donkey turned aside out of the way, and went into the field. Balaam struck the donkey, to turn her into the way. <sup>24</sup> Then Yahweh's angel stood in a narrow path between the vineyards, a wall being on this side, and a wall on that side. <sup>25</sup> The donkey saw Yahweh's angel, and she thrust herself to the wall, and

crushed Balaam's foot against the wall. He struck her again.

<sup>26</sup> Yahweh's angel went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. <sup>27</sup> The donkey saw Yahweh's angel, and she lay down under Balaam. Balaam's anger burned, and he struck the donkey with his staff.

<sup>28</sup> Yahweh opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

<sup>29</sup> Balaam said to the donkey, "Because you have mocked me, I wish there were a sword in my hand, for now I would have killed you."

<sup>30</sup> The donkey said to Balaam, "Am I not your donkey, on which you have ridden all your life long until today? Was I ever in the habit of doing so to you?"

He said, "No."

<sup>31</sup> Then Yahweh opened the eyes of Balaam, and he saw Yahweh's angel standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. <sup>32</sup> Yahweh's angel said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way is perverse before me. <sup>33</sup> The donkey saw me, and turned aside before me these three times. Unless she had turned aside from me, surely now I would have killed you, and saved her alive."

<sup>34</sup> Balaam said to Yahweh's angel, "I have sinned; for I didn't know that you stood in the way against me. Now therefore, if it displeases you, I will go back again."

<sup>35</sup> Yahweh's angel said to Balaam, "Go with the men; but only the word that I shall speak to you, that you shall speak."

So Balaam went with the princes of Balak. <sup>36</sup> When Balak heard that Balaam had come, he went out to meet him to the City of Moab, which is on the border of the Arnon, which is in the utmost part of the border. <sup>37</sup> Balak said to Balaam, "Didn't I earnestly send to you to call you? Why didn't you come to me? Am I not able indeed to promote you to honor?"

<sup>38</sup> Balaam said to Balak, "Behold, I have come to you. Have I now any power at all to speak anything? The word that God puts in my mouth, that shall I speak."

<sup>39</sup> Balaam went with Balak, and they came to Kiriath Huzoth. <sup>40</sup> Balak sacrificed cattle and sheep, and sent to Balaam, and to the princes who were with him. <sup>41</sup> In the morning, Balak took Balaam, and brought him up into the high places of Baal; and he saw from there part of the people.

## 23

<sup>1</sup> Balaam said to Balak, "Build here seven altars for me, and prepare here seven bulls and seven rams for me."

<sup>2</sup> Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bull and a ram. <sup>3</sup> Balaam said to Balak, "Stand by your burnt offering, and I will go. Perhaps Yahweh will come to meet me. Whatever he shows me I will tell you."

He went to a bare height. <sup>4</sup> God met Balaam, and he said to him, "I have prepared the seven altars, and I have offered up a bull and a ram on every altar."

<sup>5</sup> Yahweh put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."

<sup>6</sup> He returned to him, and behold, he was standing by his burnt offering, he, and all the princes of Moab. <sup>7</sup> He took up his parable, and said,

"From Aram has Balak brought me,  
the king of Moab from the  
mountains of the East.  
Come, curse Jacob for me.  
Come, defy Israel.

<sup>8</sup> How shall I curse whom God has not  
cursed?  
How shall I defy whom Yahweh  
has not defied?

<sup>9</sup> For from the top of the rocks I see him.  
From the hills I see him.  
Behold, it is a people that dwells alone,  
and shall not be listed among the  
nations.

<sup>10</sup> Who can count the dust of Jacob,  
or number the fourth part of Israel?  
Let me die the death of the righteous!  
Let my last end be like his!"

<sup>11</sup> Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have blessed them altogether."

<sup>12</sup> He answered and said, "Must I not take heed to speak that which Yahweh puts in my mouth?"

<sup>13</sup> Balak said to him, "Please come with me to another place, where you may see them. You shall see just part of them, and shall not see them all. Curse them from there for me."

<sup>14</sup> He took him into the field of Zophim, to the top of Pisgah, and built seven altars,

and offered up a bull and a ram on every altar. <sup>15</sup> He said to Balak, "Stand here by your burnt offering, while I meet over there."

<sup>16</sup> Yahweh met Balaam, and put a word in his mouth, and said, "Return to Balak, and say this."

<sup>17</sup> He came to him, and behold, he was standing by his burnt offering, and the princes of Moab with him. Balak said to him, "What has Yahweh spoken?"

<sup>18</sup> He took up his parable, and said,  
"Rise up, Balak, and hear!  
Listen to me, you son of Zippor.

<sup>19</sup> God is not a man, that he should lie,  
nor the son of man, that he should  
repent.

Has he said, and will he not do it?  
Or has he spoken, and will he not  
make it good?

<sup>20</sup> Behold, I have received a command  
to bless.  
He has blessed, and I can't reverse  
it.

<sup>21</sup> He has not seen iniquity in Jacob.  
Neither has he seen perverseness in  
Israel.

Yahweh his God is with him.  
The shout of a king is among them.

<sup>22</sup> God brings them out of Egypt.  
He has as it were the strength of the  
wild ox.

<sup>23</sup> Surely there is no enchantment with  
Jacob;  
Neither is there any divination with  
Israel.

Now it shall be said of Jacob and of  
Israel,  
'What has God done!'

<sup>24</sup> Behold, the people rises up as a  
lioness.

As a lion he lifts himself up.  
 He shall not lie down until he eats of the  
 prey,  
 and drinks the blood of the slain.”

<sup>25</sup> Balak said to Balaam, “Neither curse them at all, nor bless them at all.”

<sup>26</sup> But Balaam answered Balak, “Didn’t I tell you, saying, ‘All that Yahweh speaks, that I must do?’”

<sup>27</sup> Balak said to Balaam, “Come now, I will take you to another place; perhaps it will please God that you may curse them for me from there.”

<sup>28</sup> Balak took Balaam to the top of Peor, that looks down on the desert. <sup>29</sup> Balaam said to Balak, “Build seven altars for me here, and prepare seven bulls and seven rams for me here.”

<sup>30</sup> Balak did as Balaam had said, and offered up a bull and a ram on every altar.

## 24

<sup>1</sup> When Balaam saw that it pleased Yahweh to bless Israel, he didn’t go, as at the other times, to meet with enchantments, but he set his face toward the wilderness. <sup>2</sup> Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the Spirit of God came on him. <sup>3</sup> He took up his parable, and said,

“Balaam the son of Beor says,  
 the man whose eyes are open says;  
<sup>4</sup> he says, who hears the words of God,  
 who sees the vision of the  
 Almighty,  
 falling down, and having his eyes  
 open:

<sup>5</sup> How goodly are your tents, Jacob,  
 and your tents, Israel!

<sup>6</sup> As valleys they are spread out,

as gardens by the riverside,  
 as aloes which Yahweh has planted,  
 as cedar trees beside the waters.

<sup>7</sup> Water shall flow from his buckets.  
 His seed shall be in many waters.

His king shall be higher than Agag.  
 His kingdom shall be exalted.

<sup>8</sup> God brings him out of Egypt.  
 He has as it were the strength of the  
 wild ox.

He shall eat up the nations his  
 adversaries,  
 shall break their bones in pieces,  
 and pierce them with his arrows.

<sup>9</sup> He couched, he lay down as a lion,  
 as a lioness; who shall rouse him  
 up?

Everyone who blesses you is blessed.  
 Everyone who curses you is  
 cursed.”

<sup>10</sup> Balak’s anger burned against Balaam, and he struck his hands together. Balak said to Balaam, “I called you to curse my enemies, and, behold, you have altogether blessed them these three times. <sup>11</sup> Therefore now flee you to your place! I thought to promote you to great honor; but, behold, Yahweh has kept you back from honor.”

<sup>12</sup> Balaam said to Balak, “Didn’t I also tell your messengers who you sent to me, saying, <sup>13</sup> ‘If Balak would give me his house full of silver and gold, I can’t go beyond Yahweh’s word, to do either good or bad of my own mind. I will say what Yahweh says?’ <sup>14</sup> Now, behold, I go to my people. Come, I will inform you what this people shall do to your people in the latter days.”

<sup>15</sup> He took up his parable, and said,  
 “Balaam the son of Beor says,

the man whose eyes are open says;  
<sup>16</sup> he says, who hears the words of  
 God,  
 knows the knowledge of the Most  
 High,  
 and who sees the vision of the  
 Almighty,  
 Falling down, and having his eyes  
 open:

<sup>17</sup> I see him, but not now.

I see him, but not near.

A star will come out of Jacob.

A scepter will rise out of Israel,  
 and shall strike through the corners of  
 Moab,  
 and break down all the sons of  
 Sheth.

<sup>18</sup> Edom shall be a possession.

Seir, his enemies, also shall be a  
 possession,  
 while Israel does valiantly.

<sup>19</sup> Out of Jacob shall one have

dominion,  
 and shall destroy the remnant from  
 the city.”

<sup>20</sup> He looked at Amalek, and took up his  
 parable, and said,

“Amalek was the first of the nations,  
 But his latter end shall come to  
 destruction.”

<sup>21</sup> He looked at the Kenite, and took up  
 his parable, and said,

“Your dwelling place is strong.  
 Your nest is set in the rock.

<sup>22</sup> Nevertheless Kain shall be wasted,  
 until Asshur carries you away  
 captive.”

<sup>23</sup> He took up his parable, and said,

“Alas, who shall live when God does  
 this?

<sup>24</sup> But ships shall come from the  
 coast of Kittim.

They shall afflict Asshur, and shall  
 afflict Eber.

He also shall come to destruction.”

<sup>25</sup> Balaam rose up, and went and returned  
 to his place; and Balak also went his way.

## 25

<sup>1</sup> Israel stayed in Shittim; and the people  
 began to play the prostitute with the  
 daughters of Moab; <sup>2</sup> for they called the  
 people to the sacrifices of their gods. The  
 people ate and bowed down to their gods. <sup>3</sup>  
 Israel joined himself to Baal Peor.  
 Yahweh’s anger burned against Israel. <sup>4</sup>  
 Yahweh said to Moses, “Take all the chiefs  
 of the people, and hang them up to Yahweh  
 before the sun, that the fierce anger of  
 Yahweh may turn away from Israel.”

<sup>5</sup> Moses said to the judges of Israel,  
 “Everyone kill his men who have joined  
 themselves to Baal Peor.”

<sup>6</sup> Behold, one of the children of Israel  
 came and brought to his brothers a  
 Midianite woman in the sight of Moses,  
 and in the sight of all the congregation of  
 the children of Israel, while they were  
 weeping at the door of the Tent of Meeting.

<sup>7</sup> When Phinehas, the son of Eleazar, the  
 son of Aaron the priest, saw it, he rose up  
 from the middle of the congregation, and  
 took a spear in his hand. <sup>8</sup> He went after the  
 man of Israel into the pavilion, and thrust  
 both of them through, the man of Israel,  
 and the woman through her body. So the  
 plague was stayed from the children of  
 Israel. <sup>9</sup> Those who died by the plague  
 were twenty-four thousand.

<sup>10</sup> Yahweh spoke to Moses, saying, <sup>11</sup> “Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I didn’t consume the children of Israel in my jealousy. <sup>12</sup> Therefore say, ‘Behold, I give to him my covenant of peace. <sup>13</sup> It shall be to him, and to his offspring<sup>d</sup> after him, the covenant of an everlasting priesthood, because he was jealous for his God, and made atonement for the children of Israel.’”

<sup>14</sup> Now the name of the man of Israel that was slain, who was slain with the Midianite woman, was Zimri, the son of Salu, a prince of a fathers’ house among the Simeonites. <sup>15</sup> The name of the Midianite woman who was slain was Cozbi, the daughter of Zur. He was head of the people of a fathers’ house in Midian.

<sup>16</sup> Yahweh spoke to Moses, saying, <sup>17</sup> “Harass the Midianites, and strike them, <sup>18</sup> for they harassed you with their wives, with which they have deceived you in the matter of Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor.”

## 26

<sup>1</sup> After the plague, Yahweh spoke to Moses and to Eleazar the son of Aaron the priest, saying, <sup>2</sup> “Take a census of all the congregation of the children of Israel, from twenty years old and upward, by their fathers’ houses, all who are able to go out to war in Israel.” <sup>3</sup> Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, <sup>4</sup>

<sup>d</sup> or, seed

“Take a census, from twenty years old and upward; as Yahweh commanded Moses and the children of Israel.”

These are those that came out of the land of Egypt. <sup>5</sup> Reuben, the firstborn of Israel; the sons of Reuben: of Hanoah, the family of the Hanochites; of Pallu, the family of the Palluites; <sup>6</sup> of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. <sup>7</sup> These are the families of the Reubenites; and those who were numbered of them were forty-three thousand seven hundred thirty. <sup>8</sup> The sons of Pallu: Eliab. <sup>9</sup> The sons of Eliab: Nemuel, and Dathan, and Abiram. These are that Dathan and Abiram, who were called by the congregation, who rebelled against Moses and against Aaron in the company of Korah, when they rebelled against Yahweh, <sup>10</sup> and the earth opened its mouth, and swallowed them up together with Korah, when that company died; at the time the fire devoured two hundred fifty men, and they became a sign. <sup>11</sup> Notwithstanding, the sons of Korah didn’t die. <sup>12</sup> The sons of Simeon after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; <sup>13</sup> of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. <sup>14</sup> These are the families of the Simeonites, twenty-two thousand two hundred. <sup>15</sup> The sons of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; <sup>16</sup> of Ozni, the family of the Oznites; of Eri, the family of the Erites; <sup>17</sup> of Arod, the family of the Arodites; of Areli, the family of the Arelites. <sup>18</sup> These

are the families of the sons of Gad according to those who were numbered of them, forty thousand and five hundred.<sup>19</sup> The sons of Judah: Er and Onan. Er and Onan died in the land of Canaan.<sup>20</sup> The sons of Judah after their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites.<sup>21</sup> The sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.<sup>22</sup> These are the families of Judah according to those who were numbered of them, seventy-six thousand five hundred.<sup>23</sup> The sons of Issachar after their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites;<sup>24</sup> of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.<sup>25</sup> These are the families of Issachar according to those who were numbered of them, sixty-four thousand three hundred.<sup>26</sup> The sons of Zebulun after their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.<sup>27</sup> These are the families of the Zebulunites according to those who were numbered of them, sixty thousand five hundred.<sup>28</sup> The sons of Joseph after their families: Manasseh and Ephraim.<sup>29</sup> The sons of Manasseh: of Machir, the family of the Machirites; and Machir became the father of Gilead; of Gilead, the family of the Gileadites.<sup>30</sup> These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites;<sup>31</sup> and Asriel, the family of the Asrielites; and Shechem, the family of the Shechemites;<sup>32</sup> and Shemida, the family of the

Shemidaites; and Hephher, the family of the Hephherites.<sup>33</sup> Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.<sup>34</sup> These are the families of Manasseh. Those who were numbered of them were fifty-two thousand seven hundred.<sup>35</sup> These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites.<sup>36</sup> These are the sons of Shuthelah: of Eran, the family of the Eranites.<sup>37</sup> These are the families of the sons of Ephraim according to those who were numbered of them, thirty-two thousand five hundred. These are the sons of Joseph after their families.<sup>38</sup> The sons of Benjamin after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;<sup>39</sup> of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.<sup>40</sup> The sons of Bela were Ard and Naaman: the family of the Ardites; of Naaman, the family of the Naamites.<sup>41</sup> These are the sons of Benjamin after their families; and those who were numbered of them were forty-five thousand six hundred.<sup>42</sup> These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.<sup>43</sup> All the families of the Shuhamites, according to those who were numbered of them, were sixty-four thousand four hundred.<sup>44</sup> The sons of Asher after their families: of Imnah, the family of the Imnites; of Ishvi, the family

of the Ishvites; of Beriah, the family of the Berites. <sup>45</sup> Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. <sup>46</sup> The name of the daughter of Asher was Serah. <sup>47</sup> These are the families of the sons of Asher according to those who were numbered of them, fifty-three thousand and four hundred. <sup>48</sup> The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; <sup>49</sup> of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. <sup>50</sup> These are the families of Naphtali according to their families; and those who were numbered of them were forty-five thousand four hundred. <sup>51</sup> These are those who were numbered of the children of Israel, six hundred one thousand seven hundred thirty.

<sup>52</sup> Yahweh spoke to Moses, saying, <sup>53</sup> "To these the land shall be divided for an inheritance according to the number of names. <sup>54</sup> To the more you shall give the more inheritance, and to the fewer you shall give the less inheritance. To everyone according to those who were numbered of him shall his inheritance be given. <sup>55</sup> Notwithstanding, the land shall be divided by lot. According to the names of the tribes of their fathers they shall inherit. <sup>56</sup> According to the lot shall their inheritance be divided between the more and the fewer."

<sup>57</sup> These are those who were numbered of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. <sup>58</sup> These are the families of Levi: the family of the Libnites,

the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. Kohath became the father of Amram. <sup>59</sup> The name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt. She bore to Amram Aaron and Moses, and Miriam their sister. <sup>60</sup> To Aaron were born Nadab and Abihu, Eleazar and Ithamar. <sup>61</sup> Nadab and Abihu died when they offered strange fire before Yahweh. <sup>62</sup> Those who were numbered of them were twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. <sup>63</sup> These are those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. <sup>64</sup> But among these there was not a man of them who were numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai. <sup>65</sup> For Yahweh had said of them, "They shall surely die in the wilderness." There was not a man left of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.

## 27

<sup>1</sup> Then the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph came near. These are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. <sup>2</sup> They stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the Tent of Meeting, saying, <sup>3</sup>

“Our father died in the wilderness. He was not among the company of those who gathered themselves together against Yahweh in the company of Korah, but he died in his own sin. He had no sons. <sup>4</sup> Why should the name of our father be taken away from among his family, because he had no son? Give to us a possession among the brothers of our father.”

<sup>5</sup> Moses brought their cause before Yahweh. <sup>6</sup> Yahweh spoke to Moses, saying, <sup>7</sup> “The daughters of Zelophehad speak right. You shall surely give them a possession of an inheritance among their father’s brothers. You shall cause the inheritance of their father to pass to them. <sup>8</sup> You shall speak to the children of Israel, saying, ‘If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. <sup>9</sup> If he has no daughter, then you shall give his inheritance to his brothers. <sup>10</sup> If he has no brothers, then you shall give his inheritance to his father’s brothers. <sup>11</sup> If his father has no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it. This shall be a statute and ordinance for the children of Israel, as Yahweh commanded Moses.”

<sup>12</sup> Yahweh said to Moses, “Go up into this mountain of Abarim, and see the land which I have given to the children of Israel.

<sup>13</sup> When you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered; <sup>14</sup> because in the strife of the congregation, you rebelled against my word in the wilderness of Zin, to honor me as holy at the waters before their eyes.” (These are the waters of

Meribah of Kadesh in the wilderness of Zin.)

<sup>15</sup> Moses spoke to Yahweh, saying, <sup>16</sup> “Let Yahweh, the God of the spirits of all flesh, appoint a man over the congregation, <sup>17</sup> who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Yahweh not be as sheep which have no shepherd.”

<sup>18</sup> Yahweh said to Moses, “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. <sup>19</sup> Set him before Eleazar the priest, and before all the congregation; and commission him in their sight. <sup>20</sup> You shall give authority to him, that all the congregation of the children of Israel may obey. <sup>21</sup> He shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Yahweh. At his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.”

<sup>22</sup> Moses did as Yahweh commanded him. He took Joshua, and set him before Eleazar the priest, and before all the congregation. <sup>23</sup> He laid his hands on him, and commissioned him, as Yahweh spoke by Moses.

## 28

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Command the children of Israel, and tell them, ‘See that you present my offering, my food for my offerings made by fire, of a pleasant aroma to me, in their due season.’ <sup>3</sup> You shall tell them, ‘This is the offering made by fire which you shall offer to Yahweh: male lambs a year old without defect, two day by day, for a continual

burnt offering. <sup>4</sup> You shall offer the one lamb in the morning, and you shall offer the other lamb at evening; <sup>5</sup> with one tenth of an ephah<sup>e</sup> of fine flour for a meal offering, mixed with the fourth part of a hin of beaten oil. <sup>6</sup> It is a continual burnt offering, which was ordained in Mount Sinai for a pleasant aroma, an offering made by fire to Yahweh. <sup>7</sup> Its drink offering shall be the fourth part of a hin for the one lamb. You shall pour out a drink offering of strong drink to Yahweh in the holy place. <sup>8</sup> The other lamb you shall offer at evening. As the meal offering of the morning, and as its drink offering, you shall offer it, an offering made by fire, of a pleasant aroma to Yahweh.

<sup>9</sup> ““On the Sabbath day, two male lambs a year old without defect, and two tenths of an ephah<sup>f</sup> of fine flour for a meal offering, mixed with oil, and its drink offering: <sup>10</sup> this is the burnt offering of every Sabbath, besides the continual burnt offering, and its drink offering.

<sup>11</sup> ““In the beginnings of your months, you shall offer a burnt offering to Yahweh: two young bulls, and one ram, seven male lambs a year old without defect; <sup>12</sup> and three tenths of an ephah<sup>g</sup> of fine flour for a meal offering, mixed with oil, for each bull; and two tenth parts of fine flour for a meal offering, mixed with oil, for the one ram; <sup>13</sup> and one tenth part of fine flour mixed with oil for a meal offering to every lamb; for a burnt offering of a pleasant aroma, an offering made by fire to Yahweh. <sup>14</sup> Their drink offerings shall be half a hin of wine for a bull, and the third part of a hin for the ram, and the fourth part

of a hin for a lamb. This is the burnt offering of every month throughout the months of the year. <sup>15</sup> One male goat for a sin offering to Yahweh; it shall be offered besides the continual burnt offering, and its drink offering.

<sup>16</sup> ““In the first month, on the fourteenth day of the month, is Yahweh’s Passover. <sup>17</sup> On the fifteenth day of this month shall be a feast. Unleavened bread shall be eaten for seven days. <sup>18</sup> In the first day shall be a holy convocation. You shall do no regular work; <sup>19</sup> but you shall offer an offering made by fire, a burnt offering to Yahweh: two young bulls, and one ram, and seven male lambs a year old; they shall be to you without defect; <sup>20</sup> and their meal offering, fine flour mixed with oil. You shall offer three tenths for a bull, and two tenths for the ram. <sup>21</sup> You shall offer one tenth for every lamb of the seven lambs; <sup>22</sup> and one male goat for a sin offering, to make atonement for you. <sup>23</sup> You shall offer these besides the burnt offering of the morning, which is for a continual burnt offering. <sup>24</sup> In this way you shall offer daily, for seven days, the food of the offering made by fire, of a pleasant aroma to Yahweh. It shall be offered in addition to the continual burnt offering, and its drink offering. <sup>25</sup> On the seventh day you shall have a holy convocation. You shall do no regular work.

<sup>26</sup> ““Also in the day of the first fruits, when you offer a new meal offering to Yahweh in your feast of weeks, you shall have a holy convocation. You shall do no regular work; <sup>27</sup> but you shall offer a burnt offering for a pleasant aroma to Yahweh: two young bulls, one ram, seven male

<sup>e</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>f</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>g</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

lambs a year old; <sup>28</sup> and their meal offering, fine flour mixed with oil, three tenths for each bull, two tenths for the one ram, <sup>29</sup> one tenth for every lamb of the seven lambs; <sup>30</sup> one male goat, to make atonement for you. <sup>31</sup> Besides the continual burnt offering, and its meal offering, you shall offer them and their drink offerings. See that they are without defect.

## 29

<sup>1</sup> ““In the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no regular work: it is a day of blowing of trumpets to you. <sup>2</sup> You shall offer a burnt offering for a pleasant aroma to Yahweh: one young bull, one ram, seven male lambs a year old without defect; <sup>3</sup> and their meal offering, fine flour mixed with oil, three tenths for the bull, two tenths for the ram, <sup>4</sup> and one tenth for every lamb of the seven lambs; <sup>5</sup> and one male goat for a sin offering, to make atonement for you; <sup>6</sup> besides the burnt offering of the new moon, and its meal offering, and the continual burnt offering and its meal offering, and their drink offerings, according to their ordinance, for a pleasant aroma, an offering made by fire to Yahweh.

<sup>7</sup> ““On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls. You shall do no kind of work; <sup>8</sup> but you shall offer a burnt offering to Yahweh for a pleasant aroma: one young bull, one ram, seven male lambs a year old; all without defect; <sup>9</sup> and their meal offering, fine flour mixed with oil, three tenths for the bull, two tenths for the one ram, <sup>10</sup> one tenth for every lamb

of the seven lambs: <sup>11</sup> one male goat for a sin offering; besides the sin offering of atonement, and the continual burnt offering, and its meal offering, and their drink offerings.

<sup>12</sup> ““On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no regular work. You shall keep a feast to Yahweh seven days. <sup>13</sup> You shall offer a burnt offering, an offering made by fire, of a pleasant aroma to Yahweh: thirteen young bulls, two rams, fourteen male lambs a year old; all without defect; <sup>14</sup> and their meal offering, fine flour mixed with oil, three tenths for every bull of the thirteen bulls, two tenths for each ram of the two rams, <sup>15</sup> and one tenth for every lamb of the fourteen lambs; <sup>16</sup> and one male goat for a sin offering, besides the continual burnt offering, its meal offering, and its drink offering.

<sup>17</sup> ““On the second day you shall offer twelve young bulls, two rams, fourteen male lambs a year old without defect; <sup>18</sup> and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; <sup>19</sup> and one male goat for a sin offering; besides the continual burnt offering, with its meal offering and their drink offerings.

<sup>20</sup> ““On the third day eleven bulls, two rams, fourteen male lambs a year old without defect; <sup>21</sup> and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; <sup>22</sup> and one male goat for a sin offering; besides the continual burnt offering, and its meal offering, and its drink offering.

<sup>23</sup> ““On the fourth day ten bulls, two rams, fourteen male lambs a year old without defect; <sup>24</sup> their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; <sup>25</sup> and one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

<sup>26</sup> ““On the fifth day nine bulls, two rams, fourteen male lambs a year old without defect; <sup>27</sup> and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; <sup>28</sup> and one male goat for a sin offering, besides the continual burnt offering, and its meal offering, and its drink offering.

<sup>29</sup> ““On the sixth day eight bulls, two rams, fourteen male lambs a year old without defect; <sup>30</sup> and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; <sup>31</sup> and one male goat for a sin offering; besides the continual burnt offering, its meal offering, and the drink offerings of it.

<sup>32</sup> ““On the seventh day seven bulls, two rams, fourteen male lambs a year old without defect; <sup>33</sup> and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; <sup>34</sup> and one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

<sup>35</sup> ““On the eighth day you shall have a solemn assembly: you shall do no regular work; <sup>36</sup> but you shall offer a burnt

offering, an offering made by fire, of a pleasant aroma to Yahweh: one bull, one ram, seven male lambs a year old without defect; <sup>37</sup> their meal offering and their drink offerings for the bull, for the ram, and for the lambs, shall be according to their number, after the ordinance: <sup>38</sup> and one male goat for a sin offering, besides the continual burnt offering, with its meal offering, and its drink offering.

<sup>39</sup> ““You shall offer these to Yahweh in your set feasts, besides your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings.””

<sup>40</sup> Moses told the children of Israel according to all that Yahweh commanded Moses.

## 30

<sup>1</sup> Moses spoke to the heads of the tribes of the children of Israel, saying, “This is the thing which Yahweh has commanded. <sup>2</sup> When a man vows a vow to Yahweh, or swears an oath to bind his soul with a bond, he shall not break his word. He shall do according to all that proceeds out of his mouth.

<sup>3</sup> “Also when a woman vows a vow to Yahweh, and binds herself by a bond, being in her father’s house, in her youth, <sup>4</sup> and her father hears her vow, and her bond with which she has bound her soul, and her father holds his peace at her; then all her vows shall stand, and every bond with which she has bound her soul shall stand. <sup>5</sup> But if her father forbids her in the day that he hears, none of her vows, or of her bonds with which she has bound her soul, shall

stand. Yahweh will forgive her, because her father has forbidden her.

<sup>6</sup> “If she has a husband, while her vows are on her, or the rash utterance of her lips, with which she has bound her soul, <sup>7</sup> and her husband hears it, and hold his peace at her in the day that he hears it; then her vows shall stand, and her bonds with which she has bound her soul shall stand. <sup>8</sup> But if her husband forbids her in the day that he hears it, then he shall make void her vow which is on her, and the rash utterance of her lips, with which she has bound her soul. Yahweh will forgive her.

<sup>9</sup> “But the vow of a widow, or of her who is divorced, everything with which she has bound her soul, shall stand against her.

<sup>10</sup> “If she vowed in her husband’s house, or bound her soul by a bond with an oath, <sup>11</sup> and her husband heard it, and held his peace at her, and didn’t disallow her; then all her vows shall stand, and every bond with which she bound her soul shall stand. <sup>12</sup> But if her husband made them null and void in the day that he heard them, then whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand. Her husband has made them void. Yahweh will forgive her. <sup>13</sup> Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. <sup>14</sup> But if her husband altogether hold his peace at her from day to day, then he establishes all her vows, or all her bonds, which are on her. He has established them, because he held his peace at her in the day that he heard them. <sup>15</sup> But if he shall make them null and void after that he has heard them, then he shall bear her iniquity.”

<sup>16</sup> These are the statutes which Yahweh commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father’s house.

## 31

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Avenge the children of Israel for the Midianites. Afterward you shall be gathered to your people.”

<sup>3</sup> Moses spoke to the people, saying, “Arm men from among you for the war, that they may go against Midian, to execute Yahweh’s vengeance on Midian. <sup>4</sup> Of every tribe one thousand, throughout all the tribes of Israel, you shall send to the war.” <sup>5</sup> So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. <sup>6</sup> Moses sent them, one thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. <sup>7</sup> They fought against Midian, as Yahweh commanded Moses. They killed every male. <sup>8</sup> They killed the kings of Midian with the rest of their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam the son of Beor with the sword. <sup>9</sup> The children of Israel took the women of Midian captive with their little ones; and all their livestock, all their flocks, and all their goods, they took as plunder. <sup>10</sup> All their cities in the places in which they lived, and all their encampments, they burned with fire. <sup>11</sup> They took all the captives, and all the plunder, both of man and of animal. <sup>12</sup> They brought the captives, and the prey, and the plunder, to

Moses, and to Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which are by the Jordan at Jericho. <sup>13</sup> Moses, and Eleazar the priest, and all the princes of the congregation, went out to meet them outside of the camp. <sup>14</sup> Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who came from the service of the war. <sup>15</sup> Moses said to them, "Have you saved all the women alive? <sup>16</sup> Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against Yahweh in the matter of Peor, and so the plague was among the congregation of Yahweh. <sup>17</sup> Now therefore kill every male among the little ones, and kill every woman who has known man by lying with him. <sup>18</sup> But all the girls, who have not known man by lying with him, keep alive for yourselves.

<sup>19</sup> "Encamp outside of the camp seven days. Whoever has killed any person, and whoever has touched any slain, purify yourselves on the third day and on the seventh day, you and your captives. <sup>20</sup> As to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, you shall purify yourselves."

<sup>21</sup> Eleazar the priest said to the men of war who went to the battle, "This is the statute of the law which Yahweh has commanded Moses: <sup>22</sup> however the gold, and the silver, the brass, the iron, the tin, and the lead, <sup>23</sup> everything that may withstand the fire, you shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the

water for impurity. All that doesn't withstand the fire you shall make to go through the water. <sup>24</sup> You shall wash your clothes on the seventh day, and you shall be clean. Afterward you shall come into the camp."

<sup>25</sup> Yahweh spoke to Moses, saying, <sup>26</sup> "Count the plunder that was taken, both of man and of animal, you, and Eleazar the priest, and the heads of the fathers' households of the congregation; <sup>27</sup> and divide the plunder into two parts: between the men skilled in war, who went out to battle, and all the congregation. <sup>28</sup> Levy a tribute to Yahweh of the men of war who went out to battle: one soul of five hundred; of the persons, of the cattle, of the donkeys, and of the flocks. <sup>29</sup> Take it from their half, and give it to Eleazar the priest, for Yahweh's wave offering. <sup>30</sup> Of the children of Israel's half, you shall take one drawn out of every fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all the livestock, and give them to the Levites, who perform the duty of Yahweh's tabernacle."

<sup>31</sup> Moses and Eleazar the priest did as Yahweh commanded Moses.

<sup>32</sup> Now the plunder, over and above the booty which the men of war took, was six hundred seventy-five thousand sheep, <sup>33</sup> and seventy-two thousand head of cattle, <sup>34</sup> and sixty-one thousand donkeys, <sup>35</sup> and thirty-two thousand persons in all, of the women who had not known man by lying with him. <sup>36</sup> The half, which was the portion of those who went out to war, was in number three hundred thirty-seven thousand five hundred sheep: <sup>37</sup> and Yahweh's tribute of the sheep was six

hundred seventy-five.<sup>38</sup> The cattle were thirty-six thousand; of which Yahweh's tribute was seventy-two.<sup>39</sup> The donkeys were thirty thousand five hundred; of which Yahweh's tribute was sixty-one.<sup>40</sup> The persons were sixteen thousand; of whom Yahweh's tribute was thirty-two persons.<sup>41</sup> Moses gave the tribute, which was Yahweh's wave offering, to Eleazar the priest, as Yahweh commanded Moses.<sup>42</sup> Of the children of Israel's half, which Moses divided off from the men who fought<sup>43</sup> (now the congregation's half was three hundred thirty-seven thousand five hundred sheep,<sup>44</sup> and thirty-six thousand head of cattle,<sup>45</sup> and thirty thousand five hundred donkeys,<sup>46</sup> and sixteen thousand persons),<sup>47</sup> even of the children of Israel's half, Moses took one drawn out of every fifty, both of man and of animal, and gave them to the Levites, who performed the duty of Yahweh's tabernacle; as Yahweh commanded Moses.

<sup>48</sup> The officers who were over the thousands of the army, the captains of thousands, and the captains of hundreds, came near to Moses.<sup>49</sup> They said to Moses, "Your servants have taken the sum of the men of war who are under our command, and there lacks not one man of us.<sup>50</sup> We have brought Yahweh's offering, what every man has gotten, of jewels of gold, armlets, and bracelets, signet rings, earrings, and necklaces, to make atonement for our souls before Yahweh."

<sup>51</sup> Moses and Eleazar the priest took their gold, even all worked jewels.<sup>52</sup> All the gold of the wave offering that they offered up to Yahweh, of the captains of thousands,

and of the captains of hundreds, was sixteen thousand seven hundred fifty shekels.<sup>h</sup><sup>53</sup> The men of war had taken booty, every man for himself.<sup>54</sup> Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the Tent of Meeting, for a memorial for the children of Israel before Yahweh.

## 32

<sup>1</sup> Now the children of Reuben and the children of Gad had a very great multitude of livestock. When they saw the land of Jazer, and the land of Gilead, that behold, the place was a place for livestock;<sup>2</sup> the children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying,<sup>3</sup> "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon,<sup>4</sup> the land which Yahweh struck before the congregation of Israel, is a land for livestock; and your servants have livestock."<sup>5</sup> They said, "If we have found favor in your sight, let this land be given to your servants for a possession. Don't bring us over the Jordan."

<sup>6</sup> Moses said to the children of Gad, and to the children of Reuben, "Shall your brothers go to the war, and shall you sit here?<sup>7</sup> Why do you discourage the heart of the children of Israel from going over into the land which Yahweh has given them?<sup>8</sup> Your fathers did so when I sent them from Kadesh Barnea to see the land.<sup>9</sup> For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which Yahweh had given

<sup>h</sup> a shekel is about 10 grams or about 0.35 ounces, so 16,750 shekels is about 167.5 kilograms or about 368.5 pounds.

them. <sup>10</sup> Yahweh's anger burned in that day, and he swore, saying, <sup>11</sup> 'Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed me, <sup>12</sup> except Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun; because they have followed Yahweh completely.' <sup>13</sup> Yahweh's anger burned against Israel, and he made them wander back and forth in the wilderness forty years, until all the generation, who had done evil in Yahweh's sight, was consumed.

<sup>14</sup> "Behold, you have risen up in your fathers' place, an increase of sinful men, to increase the fierce anger of Yahweh toward Israel. <sup>15</sup> For if you turn away from after him, he will yet again leave them in the wilderness; and you will destroy all these people."

<sup>16</sup> They came near to him, and said, "We will build sheepfolds here for our livestock, and cities for our little ones; <sup>17</sup> but we ourselves will be ready armed to go before the children of Israel, until we have brought them to their place. Our little ones shall dwell in the fortified cities because of the inhabitants of the land. <sup>18</sup> We will not return to our houses, until the children of Israel have each inherited their inheritance. <sup>19</sup> For we will not inherit with them on the other side of the Jordan, and forward; because our inheritance has come to us on this side of the Jordan eastward."

<sup>20</sup> Moses said to them, "If you will do this thing, if you will arm yourselves to go before Yahweh to the war, <sup>21</sup> and every armed man of you will pass over the Jordan

before Yahweh, until he has driven out his enemies from before him, <sup>22</sup> and the land is subdued before Yahweh; then afterward you shall return, and be guiltless towards Yahweh, and towards Israel; and this land shall be to you for a possession before Yahweh.

<sup>23</sup> "But if you will not do so, behold, you have sinned against Yahweh; and be sure your sin will find you out. <sup>24</sup> Build cities for your little ones, and folds for your sheep; and do that which has proceeded out of your mouth."

<sup>25</sup> The children of Gad and the children of Reuben spoke to Moses, saying, "Your servants will do as my lord commands. <sup>26</sup> Our little ones, our wives, our flocks, and all our livestock, shall be there in the cities of Gilead; <sup>27</sup> but your servants will pass over, every man who is armed for war, before Yahweh to battle, as my lord says."

<sup>28</sup> So Moses commanded concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' households of the tribes of the children of Israel. <sup>29</sup> Moses said to them, "If the children of Gad and the children of Reuben will pass with you over the Jordan, every man who is armed to battle, before Yahweh, and the land is subdued before you, then you shall give them the land of Gilead for a possession; <sup>30</sup> but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan."

<sup>31</sup> The children of Gad and the children of Reuben answered, saying, "As Yahweh has said to your servants, so will we do. <sup>32</sup> We will pass over armed before Yahweh into the land of Canaan, and the possession

of our inheritance shall remain with us beyond the Jordan.”

<sup>33</sup> Moses gave to them, even to the children of Gad, and to the children of Reuben, and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to its cities and borders, even the cities of the surrounding land. <sup>34</sup> The children of Gad built Dibon, Ataroth, Aroer, <sup>35</sup> Atrothshophan, Jazer, Jogbehah, <sup>36</sup> Beth Nimrah, and Beth Haran: fortified cities, and folds for sheep. <sup>37</sup> The children of Reuben built Heshbon, Elealeh, Kiriathaim, <sup>38</sup> Nebo, and Baal Meon, (their names being changed), and Sibmah. They gave other names to the cities which they built. <sup>39</sup> The children of Machir the son of Manasseh went to Gilead, took it, and dispossessed the Amorites who were therein. <sup>40</sup> Moses gave Gilead to Machir the son of Manasseh; and he lived therein. <sup>41</sup> Jair the son of Manasseh went and took its villages, and called them Havvoth Jair. <sup>42</sup> Nobah went and took Kenath, and its villages, and called it Nobah, after his own name.

### 33

<sup>1</sup> These are the journeys of the children of Israel, when they went out of the land of Egypt by their armies under the hand of Moses and Aaron. <sup>2</sup> Moses wrote their goings out according to their journeys by the commandment of Yahweh. These are their journeys according to their goings out. <sup>3</sup> They traveled from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover,

the children of Israel went out with a high hand in the sight of all the Egyptians, <sup>4</sup> while the Egyptians were burying all their firstborn, whom Yahweh had struck among them. Yahweh also executed judgments on their gods. <sup>5</sup> The children of Israel traveled from Rameses, and encamped in Succoth. <sup>6</sup> They traveled from Succoth, and encamped in Etham, which is in the edge of the wilderness. <sup>7</sup> They traveled from Etham, and turned back to Pihahiroth, which is before Baal Zephon: and they encamped before Migdol. <sup>8</sup> They traveled from before Hahiroth, and crossed through the middle of the sea into the wilderness. They went three days' journey in the wilderness of Etham, and encamped in Marah. <sup>9</sup> They traveled from Marah, and came to Elim. In Elim, there were twelve springs of water, and seventy palm trees; and they encamped there. <sup>10</sup> They traveled from Elim, and encamped by the Red Sea. <sup>11</sup> They traveled from the Red Sea, and encamped in the wilderness of Sin. <sup>12</sup> They traveled from the wilderness of Sin, and encamped in Dophkah. <sup>13</sup> They traveled from Dophkah, and encamped in Alush. <sup>14</sup> They traveled from Alush, and encamped in Rephidim, where there was no water for the people to drink. <sup>15</sup> They traveled from Rephidim, and encamped in the wilderness of Sinai. <sup>16</sup> They traveled from the wilderness of Sinai, and encamped in Kibroth Hattaavah. <sup>17</sup> They traveled from Kibroth Hattaavah, and encamped in Hazeroth. <sup>18</sup> They traveled from Hazeroth, and encamped in Rithmah. <sup>19</sup> They traveled from Rithmah, and encamped in Rimmon Perez. <sup>20</sup> They traveled from Rimmon Perez, and encamped in Libnah. <sup>21</sup> They traveled from

Libnah, and encamped in Rissah. <sup>22</sup> They traveled from Rissah, and encamped in Kehelathah. <sup>23</sup> They traveled from Kehelathah, and encamped in Mount Shepher. <sup>24</sup> They traveled from Mount Shepher, and encamped in Haradah. <sup>25</sup> They traveled from Haradah, and encamped in Makheloth. <sup>26</sup> They traveled from Makheloth, and encamped in Tahath. <sup>27</sup> They traveled from Tahath, and encamped in Terah. <sup>28</sup> They traveled from Terah, and encamped in Mithkah. <sup>29</sup> They traveled from Mithkah, and encamped in Hashmonah. <sup>30</sup> They traveled from Hashmonah, and encamped in Moseroth. <sup>31</sup> They traveled from Moseroth, and encamped in Bene Jaakan. <sup>32</sup> They traveled from Bene Jaakan, and encamped in Hor Haggidgad. <sup>33</sup> They traveled from Hor Haggidgad, and encamped in Jotbathah. <sup>34</sup> They traveled from Jotbathah, and encamped in Abronah. <sup>35</sup> They traveled from Abronah, and encamped in Ezion Geber. <sup>36</sup> They traveled from Ezion Geber, and encamped at Kadesh in the wilderness of Zin. <sup>37</sup> They traveled from Kadesh, and encamped in Mount Hor, in the edge of the land of Edom. <sup>38</sup> Aaron the priest went up into Mount Hor at the commandment of Yahweh, and died there, in the fortieth year after the children of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month. <sup>39</sup> Aaron was one hundred twenty-three years old when he died in Mount Hor. <sup>40</sup> The Canaanite, the king of Arad, who lived in the South in the land of Canaan, heard of the coming of the children of Israel. <sup>41</sup> They traveled from Mount Hor, and encamped in Zalmonah. <sup>42</sup>

They traveled from Zalmonah, and encamped in Punon. <sup>43</sup> They traveled from Punon, and encamped in Oboth. <sup>44</sup> They traveled from Oboth, and encamped in Iye Abarim, in the border of Moab. <sup>45</sup> They traveled from Iyim, and encamped in Dibon Gad. <sup>46</sup> They traveled from Dibon Gad, and encamped in Almon Diblathaim. <sup>47</sup> They traveled from Almon Diblathaim, and encamped in the mountains of Abarim, before Nebo. <sup>48</sup> They traveled from the mountains of Abarim, and encamped in the plains of Moab by the Jordan at Jericho. <sup>49</sup> They encamped by the Jordan, from Beth Jeshimoth even to Abel Shittim in the plains of Moab. <sup>50</sup> Yahweh spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, <sup>51</sup> Speak to the children of Israel, and tell them, "When you pass over the Jordan into the land of Canaan, <sup>52</sup> then you shall drive out all the inhabitants of the land from before you, destroy all their stone idols, destroy all their molten images, and demolish all their high places. <sup>53</sup> You shall take possession of the land, and dwell therein; for I have given the land to you to possess it. <sup>54</sup> You shall inherit the land by lot according to your families; to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance. Wherever the lot falls to any man, that shall be his. You shall inherit according to the tribes of your fathers.

<sup>55</sup> "But if you do not drive out the inhabitants of the land from before you, then those you let remain of them will be as pricks in your eyes and as thorns in your sides, and they will harass you in the land in which you dwell. <sup>56</sup> It shall happen that

as I thought to do to them, so will I do to you.”

### 34

<sup>1</sup> Yahweh spoke to Moses, saying, <sup>2</sup> “Command the children of Israel, and tell them, ‘When you come into the land of Canaan (this is the land that shall fall to you for an inheritance, even the land of Canaan according to its borders), <sup>3</sup> then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward. <sup>4</sup> Your border shall turn about southward of the ascent of Akkrabbim, and pass along to Zin; and it shall pass southward of Kadesh Barnea; and it shall go from there to Hazar Addar, and pass along to Azmon. <sup>5</sup> The border shall turn about from Azmon to the brook of Egypt, and it shall end at the sea.

<sup>6</sup> “For the western border, you shall have the great sea and its border. This shall be your west border.

<sup>7</sup> “This shall be your north border: from the great sea you shall mark out for yourselves Mount Hor. <sup>8</sup> From Mount Hor you shall mark out to the entrance of Hamath; and the border shall pass by Zedad. <sup>9</sup> Then the border shall go to Ziphron, and it shall end at Hazar Enan. This shall be your north border.

<sup>10</sup> “You shall mark out your east border from Hazar Enan to Shepham. <sup>11</sup> The border shall go down from Shepham to Riblah, on the east side of Ain. The border shall go down, and shall reach to the side of the sea of Chinnereth eastward. <sup>12</sup> The border shall go down to the Jordan, and end at the Salt Sea. This shall be your land according to its borders around it.”

<sup>13</sup> Moses commanded the children of Israel, saying, “This is the land which you shall inherit by lot, which Yahweh has commanded to give to the nine tribes, and to the half-tribe; <sup>14</sup> for the tribe of the children of Reuben according to their fathers’ houses, and the tribe of the children of Gad according to their fathers’ houses, have received, and the half-tribe of Manasseh have received, their inheritance. <sup>15</sup> The two tribes and the half-tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrise.”

<sup>16</sup> Yahweh spoke to Moses, saying, <sup>17</sup> “These are the names of the men who shall divide the land to you for inheritance: Eleazar the priest, and Joshua the son of Nun. <sup>18</sup> You shall take one prince of every tribe, to divide the land for inheritance. <sup>19</sup> These are the names of the men: Of the tribe of Judah, Caleb the son of Jephunneh. <sup>20</sup> Of the tribe of the children of Simeon, Shemuel the son of Ammihud. <sup>21</sup> Of the tribe of Benjamin, Elidad the son of Chislon. <sup>22</sup> Of the tribe of the children of Dan a prince, Bukki the son of Jogli. <sup>23</sup> Of the children of Joseph: of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod. <sup>24</sup> Of the tribe of the children of Ephraim a prince, Kemuel the son of Shiptan. <sup>25</sup> Of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach. <sup>26</sup> Of the tribe of the children of Issachar a prince, Paltiel the son of Azzan. <sup>27</sup> Of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. <sup>28</sup> Of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud.” <sup>29</sup> These are they whom Yahweh commanded

to divide the inheritance to the children of Israel in the land of Canaan.

### 35

<sup>1</sup> Yahweh spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, <sup>2</sup> “Command the children of Israel to give to the Levites of the inheritance of their possession cities to dwell in. You shall give suburbs for the cities around them to the Levites. <sup>3</sup> They shall have the cities to dwell in. Their suburbs shall be for their livestock, and for their possessions, and for all their animals.

<sup>4</sup> “The suburbs of the cities, which you shall give to the Levites, shall be from the wall of the city and outward one thousand cubits<sup>i</sup> around it. <sup>5</sup> You shall measure outside of the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the middle. This shall be the suburbs of their cities.

<sup>6</sup> “The cities which you shall give to the Levites, they shall be the six cities of refuge, which you shall give for the man slayer to flee to. Besides them you shall give forty-two cities. <sup>7</sup> All the cities which you shall give to the Levites shall be forty-eight cities together with their suburbs. <sup>8</sup> Concerning the cities which you shall give of the possession of the children of Israel, from the many you shall take many; and from the few you shall take few. Everyone according to his inheritance which he inherits shall give some of his cities to the Levites.” <sup>9</sup> Yahweh spoke to Moses, saying, <sup>10</sup> “Speak to the children of Israel,

and tell them, ‘When you pass over the Jordan into the land of Canaan, <sup>11</sup> then you shall appoint for yourselves cities to be cities of refuge for you, that the man slayer who kills any person unwittingly may flee there. <sup>12</sup> The cities shall be to you for refuge from the avenger, that the man slayer not die, until he stands before the congregation for judgment. <sup>13</sup> The cities which you shall give shall be for you six cities of refuge. <sup>14</sup> You shall give three cities beyond the Jordan, and you shall give three cities in the land of Canaan. They shall be cities of refuge. <sup>15</sup> For the children of Israel, and for the stranger and for the foreigner living among them, shall these six cities be for refuge; that everyone who kills any person unwittingly may flee there.

<sup>16</sup> “‘But if he struck him with an instrument of iron, so that he died, he is a murderer. The murderer shall surely be put to death. <sup>17</sup> If he struck him with a stone in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. <sup>18</sup> Or if he struck him with a weapon of wood in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. <sup>19</sup> The avenger of blood shall himself put the murderer to death. When he meets him, he shall put him to death. <sup>20</sup> If he shoved him out of hatred, or hurled at him, lying in wait, so that he died, <sup>21</sup> or in hostility struck him with his hand, so that he died, he who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death, when he meets him.

<sup>22</sup> “‘But if he shoved him suddenly without hostility, or hurled on him anything

<sup>i</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

without lying in wait, <sup>23</sup> or with any stone, by which a man may die, not seeing him, and cast it on him, so that he died, and he was not his enemy, neither sought his harm; <sup>24</sup> then the congregation shall judge between the striker and the avenger of blood according to these ordinances. <sup>25</sup> The congregation shall deliver the man slayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, where he had fled. He shall dwell therein until the death of the high priest, who was anointed with the holy oil.

<sup>26</sup> “But if the man slayer shall at any time go beyond the border of his city of refuge, where he flees, <sup>27</sup> and the avenger of blood finds him outside of the border of his city of refuge, and the avenger of blood kills the man slayer; he shall not be guilty of blood, <sup>28</sup> because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest, the man slayer shall return into the land of his possession.

<sup>29</sup> “These things shall be for a statute and ordinance to you throughout your generations in all your dwellings.

<sup>30</sup> “Whoever kills any person, the murderer shall be slain at the mouth of witnesses; but one witness shall not testify against any person that he die.

<sup>31</sup> “Moreover you shall take no ransom for the life of a murderer who is guilty of death; but he shall surely be put to death.

<sup>32</sup> “You shall take no ransom for him who is fled to his city of refuge, that he may come again to dwell in the land, until the death of the priest.

<sup>33</sup> “So you shall not pollute the land in which you are; for blood pollutes the land.

No atonement can be made for the land for the blood that is shed in it, but by the blood of him who shed it. <sup>34</sup> You shall not defile the land which you inhabit, in the middle of which I dwell; for I, Yahweh, dwell in the middle of the children of Israel.”

## 36

<sup>1</sup> The heads of the fathers' households of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the heads of the fathers' households of the children of Israel. <sup>2</sup> They said, “Yahweh commanded my lord to give the land for inheritance by lot to the children of Israel. My lord was commanded by Yahweh to give the inheritance of Zelophehad our brother to his daughters. <sup>3</sup> If they are married to any of the sons of the other tribes of the children of Israel, then will their inheritance be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe to which they shall belong. So will it be taken away from the lot of our inheritance. <sup>4</sup> When the jubilee of the children of Israel shall be, then will their inheritance be added to the inheritance of the tribe to which they shall belong. So their inheritance will be taken away from the inheritance of the tribe of our fathers.”

<sup>5</sup> Moses commanded the children of Israel according to Yahweh's word, saying, “The tribe of the sons of Joseph speaks right. <sup>6</sup> This is the thing which Yahweh does command concerning the daughters of Zelophehad, saying, ‘Let them be married to whom they think best; only they shall marry into the family of the tribe of their

father. <sup>7</sup> So shall no inheritance of the children of Israel move from tribe to tribe; for the children of Israel shall all keep the inheritance of the tribe of his fathers. <sup>8</sup> Every daughter who possesses an inheritance in any tribe of the children of Israel shall be wife to one of the family of the tribe of her father, that the children of Israel may each possess the inheritance of his fathers. <sup>9</sup> So shall no inheritance move from one tribe to another tribe; for the tribes of the children of Israel shall each keep his own inheritance.”

<sup>10</sup> The daughters of Zelophehad did as Yahweh commanded Moses: <sup>11</sup> for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to their father’s brothers’ sons. <sup>12</sup> They were married into the families of the sons of Manasseh the son of Joseph. Their inheritance remained in the tribe of the family of their father. <sup>13</sup> These are the commandments and the ordinances which Yahweh commanded by Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.



## *The Fifth Book of Moses,*

### **Commonly Called**

## **Deuteronomy**

### **1**

<sup>1</sup> These are the words which Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah over against Suf, between Paran, Tophel, Laban, Hazereth, and Dizahab. <sup>2</sup> It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea. <sup>3</sup> In the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel, according to all that Yahweh<sup>a</sup> had given him in commandment to them; <sup>4</sup> after he had struck Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth, at Edrei. <sup>5</sup> Beyond the Jordan, in the land of Moab, Moses began to declare this law, saying, <sup>6</sup> "Yahweh our God<sup>b</sup> spoke to us in Horeb, saying, 'You have lived long enough at this mountain. <sup>7</sup> Turn, and take your journey, and go to the hill country of the Amorites, and to all the places near there, in the Arabah, in the hill country, and in the lowland, and in the South, and by the seashore, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. <sup>8</sup> Behold,<sup>c</sup> I have set the land before you. Go in and possess the land which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their offspring<sup>d</sup> after them.'"

<sup>9</sup> I spoke to you at that time, saying, "I am not able to bear you myself alone. <sup>10</sup> Yahweh your God has multiplied you, and behold, you are today as the stars of the sky for multitude. <sup>11</sup> Yahweh, the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you! <sup>12</sup> How can I myself alone bear your problems, your burdens, and your strife? <sup>13</sup> Take wise men of understanding and well known according to your tribes, and I will make them heads over you."

<sup>14</sup> You answered me, and said, "The thing which you have spoken is good to do." <sup>15</sup> So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes. <sup>16</sup> I commanded your judges at that time, saying, "Hear cases between your brothers, and judge righteously between a man and his brother, and the foreigner who is living with him. <sup>17</sup> You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not be afraid of the face of man, for the judgment is God's. The case that is too hard for you, you shall bring to me, and I will hear it." <sup>18</sup> I commanded you at that time all the things which you should do. <sup>19</sup> We traveled from Horeb, and went through

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אלהים" (Elohim). <sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>d</sup> or, seed

all that great and terrible wilderness which you saw, by the way to the hill country of the Amorites, as Yahweh our God commanded us; and we came to Kadesh Barnea. <sup>20</sup> I said to you, “You have come to the hill country of the Amorites, which Yahweh our God gives to us. <sup>21</sup> Behold, Yahweh your God has set the land before you. Go up, take possession, as Yahweh, the God of your fathers, has spoken to you. Don’t be afraid, neither be dismayed.”

<sup>22</sup> You came near to me, everyone of you, and said, “Let us send men before us, that they may search the land for us, and bring us word again of the way by which we must go up, and the cities to which we shall come.”

<sup>23</sup> The thing pleased me well. I took twelve men of you, one man for every tribe. <sup>24</sup> They turned and went up into the hill country, and came to the valley of Eshcol, and spied it out. <sup>25</sup> They took some of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, “It is a good land which Yahweh our God gives to us.”

<sup>26</sup> Yet you wouldn’t go up, but rebelled against the commandment of Yahweh your God. <sup>27</sup> You murmured in your tents, and said, “Because Yahweh hated us, he has brought us out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. <sup>28</sup> Where are we going up? Our brothers have made our heart melt, saying, ‘The people are greater and taller than we. The cities are great and fortified up to the sky. Moreover we have seen the sons of the Anakim there!’”

<sup>29</sup> Then I said to you, “Don’t dread, neither be afraid of them. <sup>30</sup> Yahweh your

God who goes before you, he will fight for you, according to all that he did for you in Egypt before your eyes, <sup>31</sup> and in the wilderness, where you have seen how that Yahweh your God bore you, as a man does bear his son, in all the way that you went, until you came to this place.”

<sup>32</sup> Yet in this thing you didn’t believe Yahweh your God, <sup>33</sup> who went before you on the way, to seek out a place for you to pitch your tents in, in fire by night, to show you by what way you should go, and in the cloud by day. <sup>34</sup> Yahweh heard the voice of your words, and was angry, and swore, saying, <sup>35</sup> “Surely not one of these men of this evil generation shall see the good land, which I swore to give to your fathers, <sup>36</sup> except Caleb the son of Jephunneh. He shall see it. I will give the land that he has trodden on to him, and to his children, because he has wholly followed Yahweh.”

<sup>37</sup> Also Yahweh was angry with me for your sakes, saying, “You also shall not go in there. <sup>38</sup> Joshua the son of Nun, who stands before you, shall go in there. Encourage him, for he shall cause Israel to inherit it. <sup>39</sup> Moreover your little ones, whom you said should be captured or killed, and your children, who today have no knowledge of good or evil, they shall go in there, and I will give it to, and they shall possess it. <sup>40</sup> But as for you, turn, and take your journey into the wilderness by the way to the Red Sea.”

<sup>41</sup> Then you answered and said to me, “We have sinned against Yahweh, we will go up and fight, according to all that Yahweh our God commanded us.” Every

man of you put on his weapons of war, and presumed to go up into the hill country.

<sup>42</sup> Yahweh said to me, "Tell them, 'Don't go up, neither fight; for I am not among you; lest you be struck before your enemies.'"

<sup>43</sup> So I spoke to you, and you didn't listen; but you rebelled against the commandment of Yahweh, and were presumptuous, and went up into the hill country. <sup>44</sup> The Amorites, who lived in that hill country, came out against you, and chased you, as bees do, and beat you down in Seir, even to Hormah. <sup>45</sup> You returned and wept before Yahweh; but Yahweh didn't listen to your voice, nor turn his ear to you. <sup>46</sup> So you stayed in Kadesh many days, according to the days that you remained.

## 2

<sup>1</sup> Then we turned, and took our journey into the wilderness by the way to the Red Sea, as Yahweh spoke to me; and we encircled Mount Seir many days.

<sup>2</sup> Yahweh spoke to me, saying, <sup>3</sup> "You have encircled this mountain long enough. Turn northward. <sup>4</sup> Command the people, saying, 'You are to pass through the border of your brothers the children of Esau, who dwell in Seir; and they will be afraid of you. Therefore be careful. <sup>5</sup> Don't contend with them; for I will not give you any of their land, no, not so much as for the sole of the foot to tread on; because I have given Mount Seir to Esau for a possession. <sup>6</sup> You shall purchase food from them for money, that you may eat. You shall also buy water from them for money, that you may drink.'"

<sup>7</sup> For Yahweh your God has blessed you in all the work of your hand. He has known your walking through this great wilderness. These forty years, Yahweh your God has been with you. You have lacked nothing.

<sup>8</sup> So we passed by from our brothers the children of Esau, who dwell in Seir, from the way of the Arabah from Elath and from Ezion Geber. We turned and passed by the way of the wilderness of Moab.

<sup>9</sup> Yahweh said to me, "Don't bother Moab, neither contend with them in battle; for I will not give you any of his land for a possession; because I have given Ar to the children of Lot for a possession."

<sup>10</sup> (The Emim lived therein before, a people great, and many, and tall, as the Anakim. <sup>11</sup> These also are considered to be Rephaim, as the Anakim; but the Moabites call them Emim. <sup>12</sup> The Horites also lived in Seir before, but the children of Esau succeeded them. They destroyed them from before them, and lived in their place; as Israel did to the land of his possession, which Yahweh gave to them.)

<sup>13</sup> "Now rise up, and cross over the brook Zered." We went over the brook Zered.

<sup>14</sup> The days in which we came from Kadesh Barnea, until we had come over the brook Zered, were thirty-eight years; until all the generation of the men of war were consumed from the middle of the camp, as Yahweh swore to them. <sup>15</sup> Moreover Yahweh's hand was against them, to destroy them from the middle of the camp, until they were consumed. <sup>16</sup> So, when all the men of war were consumed and dead from among the people, <sup>17</sup> Yahweh spoke to me, saying, <sup>18</sup> "You are to pass over Ar, the border of Moab, today. <sup>19</sup> When you

come near the border of the children of Ammon, don't bother them, nor contend with them; for I will not give you any of the land of the children of Ammon for a possession; because I have given it to the children of Lot for a possession."

<sup>20</sup> (That also is considered a land of Rephaim: Rephaim lived there before; but the Ammonites call them Zamzumim, <sup>21</sup> a great people, many, and tall, as the Anakim; but Yahweh destroyed them before them; and they succeeded them, and lived in their place; <sup>22</sup> as he did for the children of Esau, who dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and lived in their place even to this day: <sup>23</sup> and the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came out of Caphtor, destroyed them, and lived in their place.)

<sup>24</sup> "Rise up, take your journey, and pass over the valley of the Arnon: behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. <sup>25</sup> Today I will begin to put the dread of you and the fear of you on the peoples who are under the whole sky, who shall hear the report of you, and shall tremble, and be in anguish because of you."

<sup>26</sup> I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, <sup>27</sup> "Let me pass through your land. I will go along by the highway, I will turn neither to the right hand nor to the left. <sup>28</sup> You shall sell me food for money, that I may eat; and give me water for money, that I may drink. Just let me pass through on my feet, <sup>29</sup> as the children of Esau who dwell in Seir, and the

Moabites who dwell in Ar, did to me; until I pass over the Jordan into the land which Yahweh our God gives us." <sup>30</sup> But Sihon king of Heshbon would not let us pass by him; for Yahweh your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as it is today.

<sup>31</sup> Yahweh said to me, "Behold, I have begun to deliver up Sihon and his land before you. Begin to possess, that you may inherit his land." <sup>32</sup> Then Sihon came out against us, he and all his people, to battle at Jahaz. <sup>33</sup> Yahweh our God delivered him up before us; and we struck him, his sons, and all his people. <sup>34</sup> We took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones. We left no one remaining. <sup>35</sup> Only the livestock we took for plunder for ourselves, with the plunder of the cities which we had taken. <sup>36</sup> From Aroer, which is on the edge of the valley of the Arnon, and the city that is in the valley, even to Gilead, there was not a city too high for us. Yahweh our God delivered up all before us. <sup>37</sup> Only to the land of the children of Ammon you didn't come near; all the banks of the river Jabbok, and the cities of the hill country, and wherever Yahweh our God forbade us.

### 3

<sup>1</sup> Then we turned, and went up the way to Bashan. Og the king of Bashan came out against us, he and all his people, to battle at Edrei. <sup>2</sup> Yahweh said to me, "Don't fear him; for I have delivered him, with all his people, and his land, into your hand. You shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon."

<sup>3</sup> So Yahweh our God delivered into our hand Og also, the king of Bashan, and all his people. We struck him until no one was left to him remaining. <sup>4</sup> We took all his cities at that time. There was not a city which we didn't take from them; sixty cities, all the region of Argob, the kingdom of Og in Bashan. <sup>5</sup> All these were cities fortified with high walls, gates, and bars; besides a great many villages without walls. <sup>6</sup> We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. <sup>7</sup> But all the livestock, and the plunder of the cities, we took for plunder for ourselves. <sup>8</sup> We took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of the Arnon to Mount Hermon. <sup>9</sup> (The Sidonians call Hermon Sirion, and the Amorites call it Senir.) <sup>10</sup> We took all the cities of the plain, and all Gilead, and all Bashan, to Salecah and Edrei, cities of the kingdom of Og in Bashan. <sup>11</sup> (For only Og king of Bashan remained of the remnant of the Rephaim. Behold, his bedstead was a bedstead of iron. Isn't it in Rabbah of the children of Ammon? Nine cubits<sup>e</sup> was its length, and four cubits its width, after the cubit of a man.) <sup>12</sup> This land we took in possession at that time: from Aroer, which is by the valley of the Arnon, and half the hill country of Gilead, and its cities, gave I to the Reubenites and to the Gadites: <sup>13</sup> and the rest of Gilead, and all Bashan, the kingdom of Og, gave I to the half-tribe of Manasseh; all the region of Argob, even all Bashan. (The same is called the land of

Rephaim. <sup>14</sup> Jair the son of Manasseh took all the region of Argob, to the border of the Geshurites and the Maacathites, and called them, even Bashan, after his own name, Havvoth Jair, to this day.) <sup>15</sup> I gave Gilead to Machir. <sup>16</sup> To the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and its border, even to the river Jabbok, which is the border of the children of Ammon; <sup>17</sup> the Arabah also, and the Jordan and its border, from Chinnereth even to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

<sup>18</sup> I commanded you at that time, saying, "Yahweh your God has given you this land to possess it. You shall pass over armed before your brothers the children of Israel, all the men of valor. <sup>19</sup> But your wives, and your little ones, and your livestock, (I know that you have much livestock), shall live in your cities which I have given you, <sup>20</sup> until Yahweh gives rest to your brothers, as to you, and they also possess the land which Yahweh your God gives them beyond the Jordan. Then you shall each return to his own possession, which I have given you."

<sup>21</sup> I commanded Joshua at that time, saying, "Your eyes have seen all that Yahweh your God has done to these two kings. So shall Yahweh do to all the kingdoms where you go over. <sup>22</sup> You shall not fear them; for Yahweh your God himself fights for you."

<sup>23</sup> I begged Yahweh at that time, saying, <sup>24</sup> "Lord<sup>f</sup> Yahweh, you have begun to show your servant your greatness, and your strong hand. For what god is there in heaven or in earth that can do works like

<sup>e</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>f</sup> The word translated "Lord" is "Adonai."

yours, and mighty acts like yours? <sup>25</sup> Please let me go over and see the good land that is beyond the Jordan, that fine mountain, and Lebanon.”

<sup>26</sup> But Yahweh was angry with me for your sakes, and didn't listen to me. Yahweh said to me, “Let this satisfy you. Speak no more to me of this matter. <sup>27</sup> Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes; for you shall not go over this Jordan. <sup>28</sup> But commission Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see.” <sup>29</sup> So we stayed in the valley near Beth Peor.

#### 4

<sup>1</sup> Now, Israel, listen to the statutes and to the ordinances, which I teach you, to do them; that you may live, and go in and possess the land which Yahweh, the God of your fathers, gives you. <sup>2</sup> You shall not add to the word which I command you, neither shall you take away from it, that you may keep the commandments of Yahweh your God which I command you. <sup>3</sup> Your eyes have seen what Yahweh did because of Baal Peor; for all the men who followed Baal Peor, Yahweh your God has destroyed them from among you. <sup>4</sup> But you who were faithful to Yahweh your God are all alive today. <sup>5</sup> Behold, I have taught you statutes and ordinances, even as Yahweh my God commanded me, that you should do so in the middle of the land where you go in to possess it. <sup>6</sup> Keep therefore and do them; for this is your wisdom and your

understanding in the sight of the peoples, who shall hear all these statutes, and say, “Surely this great nation is a wise and understanding people.” <sup>7</sup> For what great nation is there, that has a god so near to them, as Yahweh our God is whenever we call on him? <sup>8</sup> What great nation is there, that has statutes and ordinances so righteous as all this law, which I set before you today?

<sup>9</sup> Only be careful, and keep your soul diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children's children; <sup>10</sup> the day that you stood before Yahweh your God in Horeb, when Yahweh said to me, “Assemble the people to me, and I will make them hear my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children.” <sup>11</sup> You came near and stood under the mountain. The mountain burned with fire to the heart of the sky, with darkness, cloud, and thick darkness. <sup>12</sup> Yahweh spoke to you out of the middle of the fire: you heard the voice of words, but you saw no form; you only heard a voice. <sup>13</sup> He declared to you his covenant, which he commanded you to perform, even the ten commandments. He wrote them on two stone tablets. <sup>14</sup> Yahweh commanded me at that time to teach you statutes and ordinances, that you might do them in the land where you go over to possess it. <sup>15</sup> Be very careful, for you saw no kind of form on the day that Yahweh spoke to you in Horeb out of the middle of the fire, <sup>16</sup> lest you corrupt yourselves, and make yourself an engraved image in the form of any

figure, the likeness of male or female,<sup>17</sup> the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky,<sup>18</sup> the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth;<sup>19</sup> and lest you lift up your eyes to the sky, and when you see the sun and the moon and the stars, even all the army of the sky, you are drawn away and worship them, and serve them, which Yahweh your God has allotted to all the peoples under the whole sky.<sup>20</sup> But Yahweh has taken you, and brought you out of the iron furnace, out of Egypt, to be to him a people of inheritance, as it is today.<sup>21</sup> Furthermore Yahweh was angry with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in to that good land, which Yahweh your God gives you for an inheritance;<sup>22</sup> but I must die in this land. I must not go over the Jordan; but you shall go over, and possess that good land.<sup>23</sup> Be careful, lest you forget the covenant of Yahweh your God, which he made with you, and make yourselves an engraved image in the form of anything which Yahweh your God has forbidden you.<sup>24</sup> For Yahweh your God is a devouring fire, a jealous God.<sup>25</sup> When you shall father children, and children's children, and you shall have been long in the land, and shall corrupt yourselves, and make an engraved image in the form of anything, and shall do that which is evil in Yahweh your God's sight, to provoke him to anger;<sup>26</sup> I call heaven and earth to witness against you today, that you will soon utterly perish from off the land which you go over the Jordan to possess it. You will not prolong your days on it, but will utterly be

destroyed.<sup>27</sup> Yahweh will scatter you among the peoples, and you will be left few in number among the nations, where Yahweh will lead you away.<sup>28</sup> There you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.<sup>29</sup> But from there you shall seek Yahweh your God, and you shall find him, when you search after him with all your heart and with all your soul.<sup>30</sup> When you are in oppression, and all these things have come on you, in the latter days you shall return to Yahweh your God, and listen to his voice.<sup>31</sup> For Yahweh your God is a merciful God. He will not fail you, neither destroy you, nor forget the covenant of your fathers which he swore to them.<sup>32</sup> For ask now of the days that are past, which were before you, since the day that God created man on the earth, and from the one end of the sky to the other, whether there has been anything as this great thing is, or has been heard like it?<sup>33</sup> Did a people ever hear the voice of God speaking out of the middle of the fire, as you have heard, and live?<sup>34</sup> Or has God tried to go and take a nation for himself from among another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm, and by great terrors, according to all that Yahweh your God did for you in Egypt before your eyes?<sup>35</sup> It was shown to you so that you might know that Yahweh is God. There is no one else besides him.<sup>36</sup> Out of heaven he made you to hear his voice, that he might instruct you. On earth he made you to see his great fire; and you heard his words out of the middle of the fire.<sup>37</sup> Because he loved your fathers, therefore he chose their

offspring<sup>8</sup> after them, and brought you out with his presence, with his great power, out of Egypt; <sup>38</sup> to drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is today. <sup>39</sup> Know therefore today, and take it to heart, that Yahweh himself is God in heaven above and on the earth beneath. There is no one else. <sup>40</sup> You shall keep his statutes, and his commandments, which I command you today, that it may go well with you, and with your children after you, and that you may prolong your days in the land, which Yahweh your God gives you, forever. <sup>41</sup> Then Moses set apart three cities beyond the Jordan toward the sunrise; <sup>42</sup> that the man slayer might flee there, who kills his neighbor unawares, and didn't hate him in time past; and that fleeing to one of these cities he might live: <sup>43</sup> Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites. <sup>44</sup> This is the law which Moses set before the children of Israel. <sup>45</sup> These are the testimonies, and the statutes, and the ordinances, which Moses spoke to the children of Israel, when they came out of Egypt, <sup>46</sup> beyond the Jordan, in the valley over against Beth Peor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the children of Israel struck, when they came out of Egypt. <sup>47</sup> They took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Jordan toward the sunrise; <sup>48</sup> from Aroer, which is on the edge of the valley of the Arnon,

even to Mount Sion (also called Hermon), <sup>49</sup> and all the Arabah beyond the Jordan eastward, even to the sea of the Arabah, under the slopes of Pisgah.

## 5

<sup>1</sup> Moses called to all Israel, and said to them, "Hear, Israel, the statutes and the ordinances which I speak in your ears today, that you may learn them, and observe to do them." <sup>2</sup> Yahweh our God made a covenant with us in Horeb. <sup>3</sup> Yahweh didn't make this covenant with our fathers, but with us, even us, who are all of us here alive today. <sup>4</sup> Yahweh spoke with you face to face on the mountain out of the middle of the fire, <sup>5</sup> (I stood between Yahweh and you at that time, to show you Yahweh's word: for you were afraid because of the fire, and didn't go up onto the mountain;) saying,

<sup>6</sup> "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage.

<sup>7</sup> "You shall have no other gods before me.

<sup>8</sup> "You shall not make an engraved image for yourself, any likeness of what is in heaven above, or what is in the earth beneath, or that is in the water under the earth. <sup>9</sup> You shall not bow yourself down to them, nor serve them; for I, Yahweh, your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and on the fourth generation of those who hate me; <sup>10</sup> and showing loving kindness to thousands of those who love me and keep my commandments.

<sup>11</sup> "You shall not take the name of Yahweh your God in vain: for Yahweh will

<sup>8</sup> or, seed

not hold him guiltless who takes his name in vain.

<sup>12</sup> “Observe the Sabbath day, to keep it holy, as Yahweh your God commanded you. <sup>13</sup> You shall labor six days, and do all your work; <sup>14</sup> but the seventh day is a Sabbath to Yahweh your God, in which you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you. <sup>15</sup> You shall remember that you were a servant in the land of Egypt, and Yahweh your God brought you out of there by a mighty hand and by an outstretched arm. Therefore Yahweh your God commanded you to keep the Sabbath day.

<sup>16</sup> “Honor your father and your mother, as Yahweh your God commanded you; that your days may be long, and that it may go well with you, in the land which Yahweh your God gives you.

<sup>17</sup> “You shall not murder.

<sup>18</sup> “You shall not commit adultery.

<sup>19</sup> “You shall not steal.

<sup>20</sup> “You shall not give false testimony against your neighbor.

<sup>21</sup> “You shall not covet your neighbor’s wife. Neither shall you desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor’s.”

<sup>22</sup> Yahweh spoke these words to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness, with a great voice. He

added no more. He wrote them on two stone tablets, and gave them to me. <sup>23</sup> When you heard the voice out of the middle of the darkness, while the mountain was burning with fire, you came near to me, even all the heads of your tribes, and your elders; <sup>24</sup> and you said, “Behold, Yahweh our God has shown us his glory and his greatness, and we have heard his voice out of the middle of the fire. We have seen today that God does speak with man, and he lives. <sup>25</sup> Now therefore why should we die? For this great fire will consume us. If we hear Yahweh our God’s voice any more, then we shall die. <sup>26</sup> For who is there of all flesh, that has heard the voice of the living God speaking out of the middle of the fire, as we have, and lived? <sup>27</sup> Go near, and hear all that Yahweh our God shall say, and tell us all that Yahweh our God tells you; and we will hear it, and do it.”

<sup>28</sup> Yahweh heard the voice of your words, when you spoke to me; and Yahweh said to me, “I have heard the voice of the words of this people, which they have spoken to you. They have well said all that they have spoken. <sup>29</sup> Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!

<sup>30</sup> “Go tell them, ‘Return to your tents.’” <sup>31</sup> But as for you, stand here by me, and I will tell you all the commandment, and the statutes, and the ordinances, which you shall teach them, that they may do them in the land which I give them to possess it.”

<sup>32</sup> You shall observe to do therefore as Yahweh your God has commanded you. You shall not turn aside to the right hand or to the left. <sup>33</sup> You shall walk in all the way

which Yahweh your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

## 6

<sup>1</sup> Now this is the commandment, the statutes, and the ordinances, which Yahweh your God commanded to teach you, that you might do them in the land where you go over to possess it; <sup>2</sup> that you might fear Yahweh your God, to keep all his statutes and his commandments, which I command you; you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. <sup>3</sup> Hear therefore, Israel, and observe to do it; that it may be well with you, and that you may increase mightily, as Yahweh, the God of your fathers, has promised to you, in a land flowing with milk and honey. <sup>4</sup> Hear, Israel: Yahweh is our God. Yahweh is one. <sup>5</sup> You shall love Yahweh your God with all your heart, with all your soul, and with all your might. <sup>6</sup> These words, which I command you today, shall be on your heart; <sup>7</sup> and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. <sup>8</sup> You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. <sup>9</sup> You shall write them on the door posts of your house, and on your gates. <sup>10</sup> It shall be, when Yahweh your God brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and goodly cities, which you didn't build, <sup>11</sup> and houses full of all good

things, which you didn't fill, and cisterns dug out, which you didn't dig, vineyards and olive trees, which you didn't plant, and you shall eat and be full; <sup>12</sup> then beware lest you forget Yahweh, who brought you out of the land of Egypt, out of the house of bondage. <sup>13</sup> You shall fear Yahweh your God; and you shall serve him, and shall swear by his name. <sup>14</sup> You shall not go after other gods, of the gods of the peoples who are around you; <sup>15</sup> for Yahweh your God among you is a jealous God; lest the anger of Yahweh your God be kindled against you, and he destroy you from off the face of the earth. <sup>16</sup> You shall not tempt Yahweh your God, as you tempted him in Massah. <sup>17</sup> You shall diligently keep the commandments of Yahweh your God, and his testimonies, and his statutes, which he has commanded you. <sup>18</sup> You shall do that which is right and good in Yahweh's sight; that it may be well with you, and that you may go in and possess the good land which Yahweh swore to your fathers, <sup>19</sup> to thrust out all your enemies from before you, as Yahweh has spoken.

<sup>20</sup> When your son asks you in time to come, saying, "What do the testimonies, the statutes, and the ordinances, which Yahweh our God has commanded you mean?" <sup>21</sup> then you shall tell your son, "We were Pharaoh's slaves in Egypt. Yahweh brought us out of Egypt with a mighty hand; <sup>22</sup> and Yahweh showed great and awesome signs and wonders on Egypt, on Pharaoh, and on all his house, before our eyes; <sup>23</sup> and he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. <sup>24</sup> Yahweh commanded us to do all these

statutes, to fear Yahweh our God, for our good always, that he might preserve us alive, as we are today. <sup>25</sup> It shall be righteousness to us, if we observe to do all this commandment before Yahweh our God, as he has commanded us.”

## 7

<sup>1</sup> When Yahweh your God brings you into the land where you go to possess it, and casts out many nations before you, the Hittite, the Girgashite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, seven nations greater and mightier than you; <sup>2</sup> and when Yahweh your God delivers them up before you, and you strike them; then you shall utterly destroy them. You shall make no covenant with them, nor show mercy to them; <sup>3</sup> neither shall you make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter for your son. <sup>4</sup> For he will turn away your son from following me, that they may serve other gods. So Yahweh’s anger would be kindled against you, and he would destroy you quickly. <sup>5</sup> But you shall deal with them like this. You shall break down their altars, dash their pillars in pieces, and cut down their Asherah poles, and burn their engraved images with fire. <sup>6</sup> For you are a holy people to Yahweh your God. Yahweh your God has chosen you to be a people for his own possession, above all peoples who are on the face of the earth. <sup>7</sup> Yahweh didn’t set his love on you, nor choose you, because you were more in number than any people; for you were the fewest of all peoples: <sup>8</sup> but because Yahweh loves you, and because he desires to keep the oath which he swore to your fathers, Yahweh has brought you out with a

mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. <sup>9</sup> Know therefore that Yahweh your God himself is God, the faithful God, who keeps covenant and loving kindness with them who love him and keep his commandments to a thousand generations, <sup>10</sup> and repays those who hate him to their face, to destroy them. He will not be slack to him who hates him. He will repay him to his face. <sup>11</sup> You shall therefore keep the commandments, the statutes, and the ordinances, which I command you today, to do them. <sup>12</sup> It shall happen, because you listen to these ordinances, and keep and do them, that Yahweh your God will keep with you the covenant and the loving kindness which he swore to your fathers. <sup>13</sup> He will love you, bless you, multiply you. He will also bless the fruit of your body and the fruit of your ground, your grain and your new wine and your oil, the increase of your livestock and the young of your flock, in the land which he swore to your fathers to give you. <sup>14</sup> You shall be blessed above all peoples. There shall not be male or female barren among you, or among your livestock. <sup>15</sup> Yahweh will take away from you all sickness; and none of the evil diseases of Egypt, which you know, will he put on you, but will lay them on all those who hate you. <sup>16</sup> You shall consume all the peoples whom Yahweh your God shall deliver to you. Your eye shall not pity them: neither shall you serve their gods; for that would be a snare to you. <sup>17</sup> If you shall say in your heart, “These nations are more than I; how can I dispossess them?” <sup>18</sup> you shall not be afraid of them. You shall remember well what Yahweh your God did to Pharaoh,

and to all Egypt; <sup>19</sup> the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which Yahweh your God brought you out. So shall Yahweh your God do to all the peoples of whom you are afraid. <sup>20</sup> Moreover Yahweh your God will send the hornet among them, until those who are left, and hide themselves, perish from before you. <sup>21</sup> You shall not be scared of them; for Yahweh your God is among you, a great and awesome God. <sup>22</sup> Yahweh your God will cast out those nations before you little by little. You may not consume them at once, lest the animals of the field increase on you. <sup>23</sup> But Yahweh your God will deliver them up before you, and will confuse them with a great confusion, until they are destroyed. <sup>24</sup> He will deliver their kings into your hand, and you shall make their name perish from under the sky. No one will be able to stand before you, until you have destroyed them. <sup>25</sup> You shall burn the engraved images of their gods with fire. You shall not covet the silver or the gold that is on them, nor take it for yourself, lest you be snared in it; for it is an abomination to Yahweh your God. <sup>26</sup> You shall not bring an abomination into your house, and become a devoted thing like it. You shall utterly detest it, and you shall utterly abhor it; for it is a devoted thing.

## 8

<sup>1</sup> You shall observe to do all the commandments which I command you today, that you may live, and multiply, and go in and possess the land which Yahweh swore to your fathers. <sup>2</sup> You shall remember all the way which Yahweh your God has led you these forty years in the

wilderness, that he might humble you, to prove you, to know what was in your heart, whether you would keep his commandments, or not. <sup>3</sup> He humbled you, and allowed you to be hungry, and fed you with manna, which you didn't know, neither did your fathers know; that he might teach you that man does not live by bread only, but man lives by every word that proceeds out of Yahweh's mouth. <sup>4</sup> Your clothing didn't grow old on you, neither did your foot swell, these forty years. <sup>5</sup> You shall consider in your heart that as a man disciplines his son, so Yahweh your God disciplines you. <sup>6</sup> You shall keep the commandments of Yahweh your God, to walk in his ways, and to fear him. <sup>7</sup> For Yahweh your God brings you into a good land, a land of brooks of water, of springs, and underground water flowing into valleys and hills; <sup>8</sup> a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; <sup>9</sup> a land in which you shall eat bread without scarceness, you shall not lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. <sup>10</sup> You shall eat and be full, and you shall bless Yahweh your God for the good land which he has given you. <sup>11</sup> Beware lest you forget Yahweh your God, in not keeping his commandments, and his ordinances, and his statutes, which I command you today; <sup>12</sup> lest, when you have eaten and are full, and have built fine houses, and lived in them; <sup>13</sup> and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; <sup>14</sup> then your heart might be lifted up, and you forget Yahweh your

God, who brought you out of the land of Egypt, out of the house of bondage; <sup>15</sup> who led you through the great and terrible wilderness, with fiery serpents and scorpions, and thirsty ground where there was no water; who poured water for you out of the rock of flint; <sup>16</sup> who fed you in the wilderness with manna, which your fathers didn't know; that he might humble you, and that he might prove you, to do you good at your latter end: <sup>17</sup> and lest you say in your heart, "My power and the might of my hand has gotten me this wealth." <sup>18</sup> But you shall remember Yahweh your God, for it is he who gives you power to get wealth; that he may establish his covenant which he swore to your fathers, as it is today.

<sup>19</sup> It shall be, if you shall forget Yahweh your God, and walk after other gods, and serve them, and worship them, I testify against you today that you shall surely perish. <sup>20</sup> As the nations that Yahweh makes to perish before you, so you shall perish; because you wouldn't listen to Yahweh your God's voice.

## 9

<sup>1</sup> Hear, Israel! You are to pass over the Jordan today, to go in to dispossess nations greater and mightier than yourself, cities great and fortified up to the sky, <sup>2</sup> a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard say, "Who can stand before the sons of Anak?" <sup>3</sup> Know therefore today, that Yahweh your God is he who goes over before you as a devouring fire. He will destroy them, and he will bring them down before you. So you shall drive them out, and make them perish quickly, as Yahweh has spoken to you.

<sup>4</sup> Don't say in your heart, after Yahweh your God has thrust them out from before you, saying, "For my righteousness Yahweh has brought me in to possess this land"; because Yahweh drives them out before you because of the wickedness of these nations. <sup>5</sup> Not for your righteousness, or for the uprightness of your heart, do you go in to possess their land; but for the wickedness of these nations Yahweh your God does drive them out from before you, and that he may establish the word which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob. <sup>6</sup> Know therefore, that Yahweh your God doesn't give you this good land to possess for your righteousness; for you are a stiff-necked people. <sup>7</sup> Remember, and don't forget, how you provoked Yahweh your God to wrath in the wilderness. From the day that you left the land of Egypt, until you came to this place, you have been rebellious against Yahweh. <sup>8</sup> Also in Horeb you provoked Yahweh to wrath, and Yahweh was angry with you to destroy you. <sup>9</sup> When I had gone up onto the mountain to receive the stone tablets, even the tablets of the covenant which Yahweh made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. <sup>10</sup> Yahweh delivered to me the two stone tablets written with God's finger. On them were all the words which Yahweh spoke with you on the mountain out of the middle of the fire in the day of the assembly.

<sup>11</sup> It came to pass at the end of forty days and forty nights, that Yahweh gave me the two stone tablets, even the tablets of the covenant. <sup>12</sup> Yahweh said to me, "Arise, get down quickly from here; for your people whom you have brought out of

Egypt have corrupted themselves. They have quickly turned aside out of the way which I commanded them. They have made a molten image for themselves!”

<sup>13</sup> Furthermore Yahweh spoke to me, saying, “I have seen this people, and behold, it is a stiff-necked people. <sup>14</sup> Leave me alone, that I may destroy them, and blot out their name from under the sky; and I will make of you a nation mightier and greater than they.”

<sup>15</sup> So I turned and came down from the mountain, and the mountain was burning with fire. The two tablets of the covenant were in my two hands. <sup>16</sup> I looked, and behold, you had sinned against Yahweh your God. You had made yourselves a molten calf. You had turned aside quickly out of the way which Yahweh had commanded you. <sup>17</sup> I took hold of the two tablets, and threw them out of my two hands, and broke them before your eyes. <sup>18</sup> I fell down before Yahweh, as at the first, forty days and forty nights. I neither ate bread nor drank water, because of all your sin which you sinned, in doing that which was evil in Yahweh’s sight, to provoke him to anger. <sup>19</sup> For I was afraid of the anger and hot displeasure with which Yahweh was angry against you to destroy you. But Yahweh listened to me that time also. <sup>20</sup> Yahweh was angry enough with Aaron to destroy him. I prayed for Aaron also at the same time. <sup>21</sup> I took your sin, the calf which you had made, and burned it with fire, and crushed it, grinding it very small, until it was as fine as dust. I threw its dust into the brook that descended out of the mountain. <sup>22</sup> At Taberah, and at Massah, and at Kibroth Hattaavah, you provoked

Yahweh to wrath. <sup>23</sup> When Yahweh sent you from Kadesh Barnea, saying, “Go up and possess the land which I have given you,” you rebelled against the commandment of Yahweh your God, and you didn’t believe him, nor listen to his voice. <sup>24</sup> You have been rebellious against Yahweh from the day that I knew you. <sup>25</sup> So I fell down before Yahweh the forty days and forty nights that I fell down, because Yahweh had said he would destroy you. <sup>26</sup> I prayed to Yahweh, and said, “Lord Yahweh, don’t destroy your people and your inheritance, that you have redeemed through your greatness, that you have brought out of Egypt with a mighty hand. <sup>27</sup> Remember your servants, Abraham, Isaac, and Jacob. Don’t look at the stubbornness of this people, nor at their wickedness, nor at their sin, <sup>28</sup> lest the land you brought us out from say, ‘Because Yahweh was not able to bring them into the land which he promised to them, and because he hated them, he has brought them out to kill them in the wilderness.’” <sup>29</sup> Yet they are your people and your inheritance, which you brought out by your great power and by your outstretched arm.”

## 10

<sup>1</sup> At that time Yahweh said to me, “Cut two stone tablets like the first, and come up to me onto the mountain, and make an ark of wood. <sup>2</sup> I will write on the tables the words that were on the first tables which you broke, and you shall put them in the ark.” <sup>3</sup> So I made an ark of acacia wood, and cut two stone tablets like the first, and went up onto the mountain, having the two tables in my hand. <sup>4</sup> He wrote on the tables, according to the first writing, the ten

commandments, which Yahweh spoke to you on the mountain out of the middle of the fire in the day of the assembly: and Yahweh gave them to me. <sup>5</sup> I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are as Yahweh commanded me. <sup>6</sup> (The children of Israel traveled from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his place. <sup>7</sup> From there they traveled to Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. <sup>8</sup> At that time Yahweh set apart the tribe of Levi, to bear the ark of Yahweh's covenant, to stand before Yahweh to minister to him, and to bless in his name, to this day. <sup>9</sup> Therefore Levi has no portion nor inheritance with his brothers; Yahweh is his inheritance, according as Yahweh your God spoke to him.) <sup>10</sup> I stayed on the mountain, as at the first time, forty days and forty nights: and Yahweh listened to me that time also; Yahweh would not destroy you. <sup>11</sup> Yahweh said to me, "Arise, take your journey before the people; and they shall go in and possess the land, which I swore to their fathers to give to them."

<sup>12</sup> Now, Israel, what does Yahweh your God require of you, but to fear Yahweh your God, to walk in all his ways, and to love him, and to serve Yahweh your God with all your heart and with all your soul, <sup>13</sup> to keep Yahweh's commandments and statutes, which I command you today for your good? <sup>14</sup> Behold, to Yahweh your God belongs heaven and the heaven of heavens, the earth, with all that is therein. <sup>15</sup> Only Yahweh had a delight in your fathers

<sup>h</sup> or, seed

to love them, and he chose their offspring<sup>h</sup> after them, even you above all peoples, as it is today. <sup>16</sup> Circumcise therefore the foreskin of your heart, and be no more stiff-necked. <sup>17</sup> For Yahweh your God, he is God of gods, and Lord of lords, the great God, the mighty, and the awesome, who doesn't respect persons, nor takes reward. <sup>18</sup> He does execute justice for the fatherless and widow, and loves the foreigner, in giving him food and clothing. <sup>19</sup> Therefore love the foreigner; for you were foreigners in the land of Egypt. <sup>20</sup> You shall fear Yahweh your God; you shall serve him; and you shall cling to him, and you shall swear by his name. <sup>21</sup> He is your praise, and he is your God, who has done for you these great and awesome things, which your eyes have seen. <sup>22</sup> Your fathers went down into Egypt with seventy persons; and now Yahweh your God has made you as the stars of the sky for multitude.

## 11

<sup>1</sup> Therefore you shall love Yahweh your God, and keep his instructions, his statutes, his ordinances, and his commandments, always. <sup>2</sup> Know this day: for I don't speak with your children who have not known, and who have not seen the chastisement of Yahweh your God, his greatness, his mighty hand, his outstretched arm, <sup>3</sup> his signs, and his works, which he did in the middle of Egypt to Pharaoh the king of Egypt, and to all his land; <sup>4</sup> and what he did to the army of Egypt, to their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued you, and how Yahweh has destroyed them to this day; <sup>5</sup> and what he

did to you in the wilderness, until you came to this place; <sup>6</sup> and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened its mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the middle of all Israel; <sup>7</sup> but your eyes have seen all of Yahweh's great work which he did. <sup>8</sup> Therefore you shall keep all the commandment which I command you today, that you may be strong, and go in and possess the land, where you go over to possess it; <sup>9</sup> and that you may prolong your days in the land, which Yahweh swore to your fathers to give to them and to their offspring,<sup>i</sup> a land flowing with milk and honey. <sup>10</sup> For the land, where you go in to possess it, isn't as the land of Egypt, that you came out of, where you sowed your seed, and watered it with your foot, as a garden of herbs; <sup>11</sup> but the land, where you go over to possess it, is a land of hills and valleys which drinks water from the rain of the sky, <sup>12</sup> a land which Yahweh your God cares for. Yahweh your God's eyes are always on it, from the beginning of the year even to the end of the year. <sup>13</sup> It shall happen, if you shall listen diligently to my commandments which I command you today, to love Yahweh your God, and to serve him with all your heart and with all your soul, <sup>14</sup> that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, your new wine, and your oil. <sup>15</sup> I will give grass in your fields for your livestock, and you shall eat and be full. <sup>16</sup> Be careful, lest your heart be deceived, and you turn aside, and serve other gods, and worship

<sup>i</sup> or, seed

them; <sup>17</sup> and Yahweh's anger be kindled against you, and he shut up the sky, so that there is no rain, and the land doesn't yield its fruit; and you perish quickly from off the good land which Yahweh gives you. <sup>18</sup> Therefore you shall lay up these my words in your heart and in your soul. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. <sup>19</sup> You shall teach them your children, talking of them, when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. <sup>20</sup> You shall write them on the door posts of your house, and on your gates; <sup>21</sup> that your days may be multiplied, and the days of your children, in the land which Yahweh swore to your fathers to give them, as the days of the heavens above the earth. <sup>22</sup> For if you shall diligently keep all these commandments which I command you, to do them, to love Yahweh your God, to walk in all his ways, and to cling to him; <sup>23</sup> then will Yahweh drive out all these nations from before you, and you shall dispossess nations greater and mightier than yourselves. <sup>24</sup> Every place whereon the sole of your foot treads shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even to the western sea shall be your border. <sup>25</sup> No man will be able to stand before you. Yahweh your God will lay the fear of you and the dread of you on all the land that you tread on, as he has spoken to you. <sup>26</sup> Behold, I set before you today a blessing and a curse: <sup>27</sup> the blessing, if you listen to the commandments of Yahweh your God, which I command you today; <sup>28</sup> and the

curse, if you do not listen to the commandments of Yahweh your God, but turn aside out of the way which I command you today, to go after other gods, which you have not known. <sup>29</sup> It shall happen, when Yahweh your God brings you into the land where you go to possess it, that you shall set the blessing on Mount Gerizim, and the curse on Mount Ebal. <sup>30</sup> Aren't they beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites who dwell in the Arabah, near Gilgal, beside the oaks of Moreh? <sup>31</sup> For you are to pass over the Jordan to go in to possess the land which Yahweh your God gives you, and you shall possess it, and dwell therein. <sup>32</sup> You shall observe to do all the statutes and the ordinances which I set before you today.

## 12

<sup>1</sup> These are the statutes and the ordinances which you shall observe to do in the land which Yahweh, the God of your fathers, has given you to possess it, all the days that you live on the earth. <sup>2</sup> You shall surely destroy all the places in which the nations that you shall dispossess served their gods, on the high mountains, and on the hills, and under every green tree. <sup>3</sup> You shall break down their altars, and dash their pillars in pieces, and burn their Asherah poles with fire. You shall cut down the engraved images of their gods. You shall destroy their name out of that place. <sup>4</sup> You shall not do so to Yahweh your God. <sup>5</sup> But to the place which Yahweh your God shall choose out of all your tribes, to put his name there, you shall seek his habitation, and there you shall come. <sup>6</sup> There you shall

bring your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, your vows, your freewill offerings, and the firstborn of your herd and of your flock. <sup>7</sup> There you shall eat before Yahweh your God, and you shall rejoice in all that you put your hand to, you and your households, in which Yahweh your God has blessed you. <sup>8</sup> You shall not do after all the things that we do here today, every man whatever is right in his own eyes; <sup>9</sup> for you haven't yet come to the rest and to the inheritance, which Yahweh your God gives you. <sup>10</sup> But when you go over the Jordan, and dwell in the land which Yahweh your God causes you to inherit, and he gives you rest from all your enemies around you, so that you dwell in safety; <sup>11</sup> then it shall happen that to the place which Yahweh your God shall choose, to cause his name to dwell there, there you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, and all your choice vows which you vow to Yahweh. <sup>12</sup> You shall rejoice before Yahweh your God, you, and your sons, your daughters, your male servants, your female servants, and the Levite who is within your gates, because he has no portion nor inheritance with you. <sup>13</sup> Be careful that you don't offer your burnt offerings in every place that you see; <sup>14</sup> but in the place which Yahweh chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. <sup>15</sup> Notwithstanding, you may kill and eat flesh within all your gates, after all the desire of your soul, according to Yahweh your God's blessing which he has given you. The unclean and the clean may eat of it, as of the gazelle,

and as of the deer. <sup>16</sup> Only you shall not eat the blood. You shall pour it out on the earth like water. <sup>17</sup> You may not eat within your gates the tithe of your grain, or of your new wine, or of your oil, or the firstborn of your herd or of your flock, nor any of your vows which you vow, nor your freewill offerings, nor the wave offering of your hand; <sup>18</sup> but you shall eat them before Yahweh your God in the place which Yahweh your God shall choose, you, your son, your daughter, your male servant, your female servant, and the Levite who is within your gates. You shall rejoice before Yahweh your God in all that you put your hand to. <sup>19</sup> Be careful that you don't forsake the Levite as long as you live in your land.

<sup>20</sup> When Yahweh your God enlarges your border, as he has promised you, and you shall say, "I want to eat meat," because your soul desires to eat meat; you may eat meat, after all the desire of your soul. <sup>21</sup> If the place which Yahweh your God shall choose, to put his name there, is too far from you, then you shall kill of your herd and of your flock, which Yahweh has given you, as I have commanded you; and you may eat within your gates, after all the desire of your soul. <sup>22</sup> Even as the gazelle and as the deer is eaten, so you shall eat of it. The unclean and the clean may eat of it alike. <sup>23</sup> Only be sure that you don't eat the blood; for the blood is the life. You shall not eat the life with the flesh. <sup>24</sup> You shall not eat it. You shall pour it out on the earth like water. <sup>25</sup> You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in Yahweh's eyes. <sup>26</sup> Only your holy things which you have, and your

vows, you shall take, and go to the place which Yahweh shall choose. <sup>27</sup> You shall offer your burnt offerings, the flesh and the blood, on Yahweh your God's altar; and the blood of your sacrifices shall be poured out on Yahweh your God's altar; and you shall eat the flesh. <sup>28</sup> Observe and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do that which is good and right in Yahweh your God's eyes.

<sup>29</sup> When Yahweh your God cuts off the nations from before you, where you go in to dispossess them, and you dispossess them, and dwell in their land; <sup>30</sup> be careful that you are not ensnared to follow them, after that they are destroyed from before you; and that you not inquire after their gods, saying, "How do these nations serve their gods? I will do likewise." <sup>31</sup> You shall not do so to Yahweh your God; for every abomination to Yahweh, which he hates, have they done to their gods; for they even burn their sons and their daughters in the fire to their gods. <sup>32</sup> Whatever thing I command you, that you shall observe to do. You shall not add to it, nor take away from it.

## 13

<sup>1</sup> If a prophet or a dreamer of dreams arises among you, and he gives you a sign or a wonder, <sup>2</sup> and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other gods" (which you have not known) "and let us serve them"; <sup>3</sup> you shall not listen to the words of that prophet, or to that dreamer of dreams; for Yahweh your God is testing you, to know whether you love Yahweh your God

with all your heart and with all your soul. <sup>4</sup> You shall walk after Yahweh your God, fear him, keep his commandments, and obey his voice, and you shall serve him, and cling to him. <sup>5</sup> That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against Yahweh your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to draw you aside out of the way which Yahweh your God commanded you to walk in. So you shall remove the evil from among you.

<sup>6</sup> If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, who is as your own soul, entices you secretly, saying, "Let us go and serve other gods," which you have not known, you, nor your fathers; <sup>7</sup> of the gods of the peoples who are around you, near to you, or far off from you, from the one end of the earth even to the other end of the earth; <sup>8</sup> you shall not consent to him, nor listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him; <sup>9</sup> but you shall surely kill him. Your hand shall be first on him to put him to death, and afterwards the hands of all the people. <sup>10</sup> You shall stone him to death with stones, because he has sought to draw you away from Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. <sup>11</sup> All Israel shall hear, and fear, and shall not do any more wickedness like this among you.

<sup>12</sup> If you shall hear about one of your cities, which Yahweh your God gives you to dwell there, that <sup>13</sup> certain base fellows have gone out from among you, and have drawn away the inhabitants of their city,

saying, "Let us go and serve other gods," which you have not known; <sup>14</sup> then you shall inquire, and make search, and ask diligently. Behold, if it is true, and the thing certain, that such abomination was done among you, <sup>15</sup> you shall surely strike the inhabitants of that city with the edge of the sword, destroying it utterly, with all that is therein and its livestock, with the edge of the sword. <sup>16</sup> You shall gather all its plunder into the middle of its street, and shall burn with fire the city, and all every bit of its plunder, to Yahweh your God. It shall be a heap forever. It shall not be built again. <sup>17</sup> Nothing of the devoted thing shall cling to your hand, that Yahweh may turn from the fierceness of his anger, and show you mercy, and have compassion on you, and multiply you, as he has sworn to your fathers; <sup>18</sup> when you listen to Yahweh your God's voice, to keep all his commandments which I command you today, to do that which is right in Yahweh your God's eyes.

## 14

<sup>1</sup> You are the children of Yahweh your God. You shall not cut yourselves, nor make any baldness between your eyes for the dead. <sup>2</sup> For you are a holy people to Yahweh your God, and Yahweh has chosen you to be a people for his own possession, above all peoples who are on the face of the earth.

<sup>3</sup> You shall not eat any abominable thing. <sup>4</sup> These are the animals which you may eat: the ox, the sheep, the goat, <sup>5</sup> the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the chamois. <sup>6</sup> Every animal that parts the hoof, and has the hoof cloven in two and chews the cud,

among the animals, that may you eat. <sup>7</sup> Nevertheless these you shall not eat of them that chew the cud, or of those who have the hoof cloven: the camel, the hare, and the rabbit. Because they chew the cud but don't part the hoof, they are unclean to you. <sup>8</sup> The pig, because it has a split hoof but doesn't chew the cud, is unclean to you. You shall not eat their flesh, and you shall not touch their carcasses. <sup>9</sup> These you may eat of all that are in the waters: whatever has fins and scales may you eat. <sup>10</sup> You shall not eat whatever doesn't have fins and scales. It is unclean to you. <sup>11</sup> Of all clean birds you may eat. <sup>12</sup> But these are they of which you shall not eat: the eagle, the vulture, the osprey, <sup>13</sup> the red kite, the falcon, the kite after its kind, <sup>14</sup> every raven after its kind, <sup>15</sup> the ostrich, the owl, the seagull, the hawk after its kind, <sup>16</sup> the little owl, the great owl, the horned owl, <sup>17</sup> the pelican, the vulture, the cormorant, <sup>18</sup> the stork, the heron after its kind, the hoopoe, and the bat. <sup>19</sup> All winged creeping things are unclean to you. They shall not be eaten. <sup>20</sup> Of all clean birds you may eat.

<sup>21</sup> You shall not eat of anything that dies of itself. You may give it to the foreigner living among you who is within your gates, that he may eat it; or you may sell it to a foreigner; for you are a holy people to Yahweh your God. You shall not boil a young goat in its mother's milk.

<sup>22</sup> You shall surely tithe all the increase of your seed, that which comes out of the field year by year. <sup>23</sup> You shall eat before Yahweh your God, in the place which he chooses, to cause his name to dwell there, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your

herd and of your flock; that you may learn to fear Yahweh your God always. <sup>24</sup> If the way is too long for you, so that you are not able to carry it, because the place is too far from you, which Yahweh your God shall choose, to set his name there, when Yahweh your God shall bless you; <sup>25</sup> then you shall turn it into money, and bind up the money in your hand, and shall go to the place which Yahweh your God shall choose. <sup>26</sup> You shall trade the money for whatever your soul desires, for cattle, or for sheep, or for wine, or for strong drink, or for whatever your soul asks of you; and you shall eat there before Yahweh your God, and you shall rejoice, you and your household. <sup>27</sup> You shall not forsake the Levite who is within your gates, for he has no portion nor inheritance with you. <sup>28</sup> At the end of every three years you shall bring all the tithe of your increase in the same year, and shall store it within your gates. <sup>29</sup> The Levite, because he has no portion nor inheritance with you, and the foreigner living among you, and the fatherless, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that Yahweh your God may bless you in all the work of your hand which you do.

## 15

<sup>1</sup> At the end of every seven years, you shall cancel debts. <sup>2</sup> This is the way it shall be done: every creditor shall release that which he has lent to his neighbor. He shall not require payment from his neighbor and his brother; because Yahweh's release has been proclaimed. <sup>3</sup> Of a foreigner you may require it; but whatever of yours is with your brother, your hand shall release. <sup>4</sup> However there shall be no poor with you

(for Yahweh will surely bless you in the land which Yahweh your God gives you for an inheritance to possess it) <sup>5</sup> if only you diligently listen to Yahweh your God's voice, to observe to do all this commandment which I command you today. <sup>6</sup> For Yahweh your God will bless you, as he promised you. You will lend to many nations, but you will not borrow. You will rule over many nations, but they will not rule over you. <sup>7</sup> If a poor man, one of your brothers, is with you within any of your gates in your land which Yahweh your God gives you, you shall not harden your heart, nor shut your hand from your poor brother; <sup>8</sup> but you shall surely open your hand to him, and shall surely lend him sufficient for his need, which he lacks. <sup>9</sup> Beware that there not be a base thought in your heart, saying, "The seventh year, the year of release, is at hand"; and your eye be evil against your poor brother, and you give him nothing; and he cry to Yahweh against you, and it be sin to you. <sup>10</sup> You shall surely give, and your heart shall not be grieved when you give to him; because that for this thing Yahweh your God will bless you in all your work, and in all that you put your hand to. <sup>11</sup> For the poor will never cease out of the land. Therefore I command you to surely open your hand to your brother, to your needy, and to your poor, in your land. <sup>12</sup> If your brother, a Hebrew man, or a Hebrew woman, is sold to you, and serves you six years; then in the seventh year you shall let him go free from you. <sup>13</sup> When you let him go free from you, you shall not let him go empty. <sup>14</sup> You shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press. As Yahweh your God

has blessed you, you shall give to him. <sup>15</sup> You shall remember that you were a slave in the land of Egypt, and Yahweh your God redeemed you. Therefore I command you this thing today. <sup>16</sup> It shall be, if he tells you, "I will not go out from you," because he loves you and your house, because he is well with you; <sup>17</sup> then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. <sup>18</sup> It shall not seem hard to you, when you let him go free from you; for he has been double value of a hired hand as he served you six years. Yahweh your God will bless you in all that you do. <sup>19</sup> You shall dedicate all the firstborn males that are born of your herd and of your flock to Yahweh your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. <sup>20</sup> You shall eat it before Yahweh your God year by year in the place which Yahweh shall choose, you and your household. <sup>21</sup> If it has any defect, is lame or blind, or has any defect whatever, you shall not sacrifice it to Yahweh your God. <sup>22</sup> You shall eat it within your gates. The unclean and the clean shall eat it alike, as the gazelle, and as the deer. <sup>23</sup> Only you shall not eat its blood. You shall pour it out on the ground like water.

## 16

<sup>1</sup> Observe the month of Abib, and keep the Passover to Yahweh your God; for in the month of Abib Yahweh your God brought you out of Egypt by night. <sup>2</sup> You shall sacrifice the Passover to Yahweh your God, of the flock and the herd, in the place which Yahweh shall choose, to cause his

name to dwell there. <sup>3</sup> You shall eat no leavened bread with it. You shall eat unleavened bread with it seven days, even the bread of affliction; for you came out of the land of Egypt in haste; that you may remember the day when you came out of the land of Egypt all the days of your life. <sup>4</sup> No yeast shall be seen with you in all your borders seven days; neither shall any of the flesh, which you sacrifice the first day at evening, remain all night until the morning. <sup>5</sup> You may not sacrifice the Passover within any of your gates, which Yahweh your God gives you; <sup>6</sup> but at the place which Yahweh your God shall choose, to cause his name to dwell in, there you shall sacrifice the Passover at evening, at the going down of the sun, at the season that you came out of Egypt. <sup>7</sup> You shall roast and eat it in the place which Yahweh your God chooses. In the morning you shall return to your tents. <sup>8</sup> Six days you shall eat unleavened bread. On the seventh day shall be a solemn assembly to Yahweh your God. You shall do no work. <sup>9</sup> You shall count for yourselves seven weeks. From the time you begin to put the sickle to the standing grain you shall begin to number seven weeks. <sup>10</sup> You shall keep the feast of weeks to Yahweh your God with a tribute of a freewill offering of your hand, which you shall give, according as Yahweh your God blesses you. <sup>11</sup> You shall rejoice before Yahweh your God: you, your son, your daughter, your male servant, your female servant, the Levite who is within your gates, the foreigner, the fatherless, and the widow, who are among you, in the place which Yahweh your God shall choose to cause his name to dwell there. <sup>12</sup> You shall remember that you were a slave

in Egypt. You shall observe and do these statutes. <sup>13</sup> You shall keep the feast of tents seven days, after you have gathered in from your threshing floor and from your wine press. <sup>14</sup> You shall rejoice in your feast, you, your son, your daughter, your male servant, your female servant, the Levite, the foreigner, the fatherless, and the widow, who are within your gates. <sup>15</sup> You shall keep a feast to Yahweh your God seven days in the place which Yahweh chooses; because Yahweh your God will bless you in all your increase, and in all the work of your hands, and you shall be altogether joyful. <sup>16</sup> Three times in a year all of your males shall appear before Yahweh your God in the place which he chooses: in the feast of unleavened bread, in the feast of weeks, and in the feast of tents. They shall not appear before Yahweh empty. <sup>17</sup> Every man shall give as he is able, according to Yahweh your God's blessing which he has given you. <sup>18</sup> You shall make judges and officers in all your gates, which Yahweh your God gives you, according to your tribes; and they shall judge the people with righteous judgment. <sup>19</sup> You shall not pervert justice. You shall not show partiality. You shall not take a bribe, for a bribe blinds the eyes of the wise, and perverts the words of the righteous. <sup>20</sup> You shall follow that which is altogether just, that you may live, and inherit the land which Yahweh your God gives you. <sup>21</sup> You shall not plant for yourselves an Asherah of any kind of tree beside Yahweh your God's altar, which you shall make for yourselves. <sup>22</sup> Neither shall you set yourself up a sacred stone which Yahweh your God hates.

## 17

<sup>1</sup> You shall not sacrifice to Yahweh your God an ox, or a sheep, in which is a defect, or anything evil; for that is an abomination to Yahweh your God. <sup>2</sup> If there is found among you, within any of your gates which Yahweh your God gives you, a man or woman who does that which is evil in Yahweh your God's sight, in transgressing his covenant, <sup>3</sup> and has gone and served other gods, and worshiped them, or the sun, or the moon, or any of the stars of the sky, which I have not commanded; <sup>4</sup> and you are told, and you have heard of it, then you shall inquire diligently. Behold, if it is true, and the thing certain, that such abomination is done in Israel, <sup>5</sup> then you shall bring out that man or that woman, who has done this evil thing, to your gates, even that same man or woman; and you shall stone them to death with stones. <sup>6</sup> At the mouth of two witnesses, or three witnesses, he who is to die shall be put to death. At the mouth of one witness he shall not be put to death. <sup>7</sup> The hand of the witnesses shall be first on him to put him to death, and afterward the hand of all the people. So you shall remove the evil from among you. <sup>8</sup> If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates; then you shall arise, and go up to the place which Yahweh your God chooses. <sup>9</sup> You shall come to the priests who are Levites, and to the judge who shall be in those days. You shall inquire, and they shall give you the verdict. <sup>10</sup> You shall do according to the decisions of the verdict which they shall give you from that place which

Yahweh chooses. You shall observe to do according to all that they shall teach you: <sup>11</sup> according to the decisions of the law which they shall teach you, and according to the judgment which they shall tell you, you shall do. You shall not turn aside from the sentence which they shall show you, to the right hand, nor to the left. <sup>12</sup> The man who does presumptuously, in not listening to the priest who stands to minister there before Yahweh your God, or to the judge, even that man shall die. You shall put away the evil from Israel. <sup>13</sup> All the people shall hear, and fear, and do no more presumptuously.

<sup>14</sup> When you have come to the land which Yahweh your God gives you, and possess it, and dwell in it, and say, "I will set a king over me, like all the nations that are around me"; <sup>15</sup> you shall surely set him king over yourselves, whom Yahweh your God chooses. You shall set as king over you one from among your brothers. You may not put a foreigner over you, who is not your brother. <sup>16</sup> Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he may multiply horses; because Yahweh has said to you, "You shall not go back that way again." <sup>17</sup> He shall not multiply wives to himself, that his heart not turn away. He shall not greatly multiply to himself silver and gold.

<sup>18</sup> It shall be, when he sits on the throne of his kingdom, that he shall write himself a copy of this law in a book, out of that which is before the priests the Levites. <sup>19</sup> It shall be with him, and he shall read from it all the days of his life; that he may learn to fear Yahweh his God, to keep all the words of this law and these statutes, to do them; <sup>20</sup>

that his heart not be lifted up above his brothers, and that he not turn aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the middle of Israel.

## 18

<sup>1</sup> The priests the Levites, all the tribe of Levi, shall have no portion nor inheritance with Israel. They shall eat the offerings of Yahweh made by fire and his portion. <sup>2</sup> They shall have no inheritance among their brothers. Yahweh is their inheritance, as he has spoken to them. <sup>3</sup> This shall be the priests' due from the people, from those who offer a sacrifice, whether it be ox or sheep, that they shall give to the priest the shoulder, the two cheeks, and the inner parts. <sup>4</sup> The first fruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep, you shall give him. <sup>5</sup> For Yahweh your God has chosen him out of all your tribes, to stand to minister in Yahweh's name, him and his sons for ever. <sup>6</sup> If a Levite comes from any of your gates out of all Israel, where he lives as a foreigner, and comes with all the desire of his soul to the place which Yahweh shall choose; <sup>7</sup> then he shall minister in the name of Yahweh his God, as all his brothers the Levites do, who stand there before Yahweh. <sup>8</sup> They shall have like portions to eat, in addition to that which comes from the sale of his family possessions. <sup>9</sup> When you have come into the land which Yahweh your God gives you, you shall not learn to imitate the abominations of those nations. <sup>10</sup> There shall not be found with you anyone who makes his son or his daughter to pass

through the fire, one who uses divination, one who practices sorcery, or an enchanter, or a sorcerer, <sup>11</sup> or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. <sup>12</sup> For whoever does these things is an abomination to Yahweh. Because of these abominations, Yahweh your God drives them out from before you. <sup>13</sup> You shall be perfect with Yahweh your God. <sup>14</sup> For these nations that you shall dispossess listen to those who practice sorcery and to diviners; but as for you, Yahweh your God has not allowed you so to do. <sup>15</sup> Yahweh your God will raise up to you a prophet from among you, of your brothers, like me. You shall listen to him. <sup>16</sup> This is according to all that you desired of Yahweh your God in Horeb in the day of the assembly, saying, "Let me not hear again Yahweh my God's voice, neither let me see this great fire any more, that I not die."

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

<sup>21</sup> You may say in your heart, "How shall we know the word which Yahweh has not spoken?" <sup>22</sup> When a prophet speaks in Yahweh's name, if the thing doesn't follow, nor happen, that is the thing which

Yahweh has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.

## 19

<sup>1</sup> When Yahweh your God cuts off the nations, whose land Yahweh your God gives you, and you succeed them, and dwell in their cities, and in their houses; <sup>2</sup> you shall set apart three cities for yourselves in the middle of your land, which Yahweh your God gives you to possess it. <sup>3</sup> You shall prepare the way, and divide the borders of your land, which Yahweh your God causes you to inherit, into three parts, that every man slayer may flee there. <sup>4</sup> This is the case of the man slayer who shall flee there and live. Whoever kills his neighbor unawares, and didn't hate him in time past; <sup>5</sup> as when a man goes into the forest with his neighbor to chop wood, and his hand fetches a stroke with the ax to cut down the tree, and the head slips from the handle, and lights on his neighbor, so that he dies, he shall flee to one of these cities and live. <sup>6</sup> Otherwise, the avenger of blood might pursue the man slayer, while his heart is hot, and overtake him, because the way is long, and strike him mortally; even though he was not worthy of death, because he didn't hate him in time past. <sup>7</sup> Therefore I command you to set apart three cities for yourselves. <sup>8</sup> If Yahweh your God enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers; <sup>9</sup> if you keep all this commandment to do it, which I command you today, to love Yahweh your God, and to walk ever in his ways; then you shall add three cities more for yourselves, besides

these three. <sup>10</sup> This is so that innocent blood will not be shed in the middle of your land which Yahweh your God gives you for an inheritance, leaving blood guilt on you. <sup>11</sup> But if any man hates his neighbor, lies in wait for him, rises up against him, strikes him mortally so that he dies, and he flees into one of these cities; <sup>12</sup> then the elders of his city shall send and bring him there, and deliver him into the hand of the avenger of blood, that he may die. <sup>13</sup> Your eye shall not pity him, but you shall purge the innocent blood from Israel, that it may go well with you. <sup>14</sup> You shall not remove your neighbor's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that Yahweh your God gives you to possess. <sup>15</sup> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins. At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. <sup>16</sup> If an unrighteous witness rises up against any man to testify against him of wrongdoing, <sup>17</sup> then both the men, between whom the controversy is, shall stand before Yahweh, before the priests and the judges who shall be in those days; <sup>18</sup> and the judges shall make diligent inquisition: and, behold, if the witness is a false witness, and has testified falsely against his brother; <sup>19</sup> then you shall do to him as he had thought to do to his brother. So you shall remove the evil from among you. <sup>20</sup> Those who remain shall hear, and fear, and will never again commit any such evil among you. <sup>21</sup> Your eyes shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## 20

<sup>1</sup> When you go out to battle against your enemies, and see horses, chariots, and a people more than you, you shall not be afraid of them; for Yahweh your God is with you, who brought you up out of the land of Egypt. <sup>2</sup> It shall be, when you draw near to the battle, that the priest shall approach and speak to the people, <sup>3</sup> and shall tell them, “Hear, Israel, you draw near today to battle against your enemies. Don’t let your heart faint! Don’t be afraid, nor tremble, neither be scared of them; <sup>4</sup> for Yahweh your God is he who goes with you, to fight for you against your enemies, to save you.”

<sup>5</sup> The officers shall speak to the people, saying, “What man is there who has built a new house, and has not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup> What man is there who has planted a vineyard, and has not used its fruit? Let him go and return to his house, lest he die in the battle, and another man use its fruit. <sup>7</sup> What man is there who has pledged to be married a wife, and has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her.” <sup>8</sup> The officers shall speak further to the people, and they shall say, “What man is there who is fearful and faint-hearted? Let him go and return to his house, lest his brother’s heart melt as his heart.” <sup>9</sup> It shall be, when the officers have finished speaking to the people, that they shall appoint captains of armies at the head of the people.

<sup>10</sup> When you draw near to a city to fight against it, then proclaim peace to it. <sup>11</sup> It

shall be, if it makes you answer of peace, and opens to you, then it shall be, that all the people who are found therein shall become forced laborers to you, and shall serve you. <sup>12</sup> If it will make no peace with you, but will make war against you, then you shall besiege it. <sup>13</sup> When Yahweh your God delivers it into your hand, you shall strike every male of it with the edge of the sword; <sup>14</sup> but the women, the little ones, the livestock, and all that is in the city, even all its plunder, you shall take for plunder for yourself. You may use the plunder of your enemies, which Yahweh your God has given you. <sup>15</sup> Thus you shall do to all the cities which are very far off from you, which are not of the cities of these nations. <sup>16</sup> But of the cities of these peoples, that Yahweh your God gives you for an inheritance, you shall save alive nothing that breathes; <sup>17</sup> but you shall utterly destroy them: the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite; as Yahweh your God has commanded you; <sup>18</sup> that they not teach you to follow all their abominations, which they have done to their gods; so would you sin against Yahweh your God. <sup>19</sup> When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by wielding an ax against them; for you may eat of them. You shall not cut them down; for is the tree of the field man, that it should be besieged by you? <sup>20</sup> Only the trees that you know are not trees for food, you shall destroy and cut them down. You shall build bulwarks against the city that makes war with you, until it falls.

## 21

<sup>1</sup> If someone is found slain in the land which Yahweh your God gives you to possess, lying in the field, and it isn't known who has struck him; <sup>2</sup> then your elders and your judges shall come out, and they shall measure to the cities which are around him who is slain. <sup>3</sup> It shall be that the elders of the city which is nearest to the slain man shall take a heifer of the herd, which hasn't been worked with, and which has not drawn in the yoke. <sup>4</sup> The elders of that city shall bring the heifer down to a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley. <sup>5</sup> The priests the sons of Levi shall come near; for them Yahweh your God has chosen to minister to him, and to bless in Yahweh's name; and according to their word shall every controversy and every assault be decided. <sup>6</sup> All the elders of that city, who are nearest to the slain man, shall wash their hands over the heifer whose neck was broken in the valley. <sup>7</sup> They shall answer and say, "Our hands have not shed this blood, neither have our eyes seen it. <sup>8</sup> Forgive, Yahweh, your people Israel, whom you have redeemed, and don't allow innocent blood among your people Israel." The blood shall be forgiven them. <sup>9</sup> So you shall put away the innocent blood from among you, when you shall do that which is right in Yahweh's eyes.

<sup>10</sup> When you go out to battle against your enemies, and Yahweh your God delivers them into your hands, and you carry them away captive, <sup>11</sup> and see among the captives a beautiful woman, and you have a desire to her, and desire to take her as your

wife; <sup>12</sup> then you shall bring her home to your house. She shall shave her head and trim her nails. <sup>13</sup> She shall take the clothing of her captivity off of herself, and shall remain in your house, and bewail her father and her mother a full month. After that you shall go in to her and be her husband, and she shall be your wife. <sup>14</sup> It shall be, if you have no delight in her, then you shall let her go where she desires; but you shall not sell her at all for money. You shall not deal with her as a slave, because you have humbled her. <sup>15</sup> If a man has two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn son is hers who was hated; <sup>16</sup> then it shall be, in the day that he causes his sons to inherit that which he has, that he may not give the son of the beloved the rights of the firstborn before the son of the hated, who is the firstborn; <sup>17</sup> but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he has; for he is the beginning of his strength. The right of the firstborn is his. <sup>18</sup> If a man has a stubborn and rebellious son, who will not obey the voice of his father or the voice of his mother, and though they chasten him, will not listen to them; <sup>19</sup> then his father and his mother shall take hold of him and bring him out to the elders of his city, and to the gate of his place. <sup>20</sup> They shall tell the elders of his city, "This our son is stubborn and rebellious. He will not obey our voice. He is a glutton and a drunkard." <sup>21</sup> All the men of his city shall stone him to death with stones. So you shall remove the evil from among you. All Israel shall hear, and fear.

<sup>22</sup> If a man has committed a sin worthy of death, and he is put to death, and you hang him on a tree; <sup>23</sup> his body shall not remain all night on the tree, but you shall surely bury him the same day; for he who is hanged is accursed of God; that you don't defile your land which Yahweh your God gives you for an inheritance.

## 22

<sup>1</sup> You shall not see your brother's ox or his sheep go astray, and hide yourself from them. You shall surely bring them again to your brother. <sup>2</sup> If your brother isn't near to you, or if you don't know him, then you shall bring it home to your house, and it shall be with you until your brother comes looking for it, and you shall restore it to him. <sup>3</sup> So you shall do with his donkey. So you shall do with his garment. So you shall do with every lost thing of your brother's, which he has lost, and you have found. You may not hide yourself. <sup>4</sup> You shall not see your brother's donkey or his ox fallen down by the way, and hide yourself from them. You shall surely help him to lift them up again. <sup>5</sup> A woman shall not wear men's clothing, neither shall a man put on women's clothing; for whoever does these things is an abomination to Yahweh your God. <sup>6</sup> If you come across a bird's nest on the way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young. <sup>7</sup> You shall surely let the hen go, but the young you may take for yourself; that it may be well with you, and that you may prolong your days. <sup>8</sup> When you build a new house, then you shall make a railing around your roof,

so that you don't bring blood on your house if anyone falls from there. <sup>9</sup> You shall not sow your vineyard with two kinds of seed, lest all the fruit be defiled, the seed which you have sown, and the increase of the vineyard. <sup>10</sup> You shall not plow with an ox and a donkey together. <sup>11</sup> You shall not wear clothes of wool and linen woven together. <sup>12</sup> You shall make yourselves fringes<sup>j</sup> on the four corners of your cloak with which you cover yourself.

<sup>13</sup> If any man takes a wife, and goes in to her, hates her, <sup>14</sup> accuses her of shameful things, and gives her a bad name, and says, "I took this woman, and when I came near to her, I didn't find in her the tokens of virginity"; <sup>15</sup> then the young lady's father and mother shall take and bring the tokens of the young lady's virginity to the elders of the city in the gate. <sup>16</sup> The young lady's father shall tell the elders, "I gave my daughter to this man as his wife, and he hates her. <sup>17</sup> Behold, he has accused her of shameful things, saying, 'I didn't find in your daughter the tokens of virginity;' and yet these are the tokens of my daughter's virginity." They shall spread the cloth before the elders of the city. <sup>18</sup> The elders of that city shall take the man and chastise him. <sup>19</sup> They shall fine him one hundred shekels of silver,<sup>k</sup> and give them to the father of the young lady, because he has given a bad name to a virgin of Israel. She shall be his wife. He may not put her away all his days.

<sup>20</sup> But if this thing is true, that the tokens of virginity were not found in the young lady; <sup>21</sup> then they shall bring out the young lady to the door of her father's house, and

<sup>j</sup> or, tassels <sup>k</sup> a shekel is about 10 grams or about 0.35 ounces, so 100 shekels is about a kilogram or 2.2 pounds.

the men of her city shall stone her to death with stones, because she has done folly in Israel, to play the prostitute in her father's house. So you shall remove the evil from among you. <sup>22</sup> If a man is found lying with a woman married to a husband, then they shall both die, the man who lay with the woman and the woman. So you shall remove the evil from Israel. <sup>23</sup> If there is a young lady who is a virgin pledged to be married to a husband, and a man finds her in the city, and lies with her; <sup>24</sup> then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife. So you shall remove the evil from among you. <sup>25</sup> But if the man finds the lady who is pledged to be married in the field, and the man forces her, and lies with her; then only the man who lay with her shall die; <sup>26</sup> but to the lady you shall do nothing. There is in the lady no sin worthy of death; for as when a man rises against his neighbor, and kills him, even so is this matter; <sup>27</sup> for he found her in the field, the pledged to be married lady cried, and there was no one to save her. <sup>28</sup> If a man finds a lady who is a virgin, who is not pledged to be married, grabs her, and lies with her, and they are found; <sup>29</sup> then the man who lay with her shall give to the lady's father fifty shekels<sup>1</sup> of silver. She shall be his wife, because he has humbled her. He may not put her away all his days. <sup>30</sup> A man shall not take his father's wife, and shall not uncover his father's skirt.

<sup>1</sup> a shekel is about 10 grams or about 0.35 ounces

## 23

<sup>1</sup> He who is emasculated by crushing or cutting shall not enter into Yahweh's assembly. <sup>2</sup> A person born of a forbidden union shall not enter into Yahweh's assembly; even to the tenth generation shall no one of his enter into Yahweh's assembly. <sup>3</sup> An Ammonite or a Moabite shall not enter into Yahweh's assembly; even to the tenth generation shall no one belonging to them enter into Yahweh's assembly forever; <sup>4</sup> because they didn't meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. <sup>5</sup> Nevertheless Yahweh your God wouldn't listen to Balaam; but Yahweh your God turned the curse into a blessing to you, because Yahweh your God loved you. <sup>6</sup> You shall not seek their peace nor their prosperity all your days forever. <sup>7</sup> You shall not abhor an Edomite; for he is your brother. You shall not abhor an Egyptian, because you lived as a foreigner in his land. <sup>8</sup> The children of the third generation who are born to them may enter into Yahweh's assembly. <sup>9</sup> When you go out and camp against your enemies, then you shall keep yourselves from every evil thing. <sup>10</sup> If there is among you any man who is not clean by reason of that which happens him by night, then shall he go outside of the camp. He shall not come within the camp; <sup>11</sup> but it shall be, when evening comes, he shall bathe himself in water. When the sun is down, he shall come within the camp. <sup>12</sup> You shall have a place also outside of the camp where you

go relieve yourself. <sup>13</sup> You shall have a trowel among your weapons. It shall be, when you relieve yourself, you shall dig with it, and shall turn back and cover your excrement; <sup>14</sup> for Yahweh your God walks in the middle of your camp, to deliver you, and to give up your enemies before you. Therefore your camp shall be holy, that he may not see an unclean thing in you, and turn away from you. <sup>15</sup> You shall not deliver to his master a servant who has escaped from his master to you. <sup>16</sup> He shall dwell with you, among you, in the place which he shall choose within one of your gates, where it pleases him best. You shall not oppress him. <sup>17</sup> There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. <sup>18</sup> You shall not bring the hire of a prostitute, or the wages of a male prostitute,<sup>m</sup> into the house of Yahweh your God for any vow; for both of these are an abomination to Yahweh your God. <sup>19</sup> You shall not lend on interest to your brother; interest of money, interest of food, interest of anything that is lent on interest. <sup>20</sup> You may lend on interest to a foreigner; but to your brother you shall not lend on interest, that Yahweh your God may bless you in all that you put your hand to, in the land where you go in to possess it. <sup>21</sup> When you vow a vow to Yahweh your God, you shall not be slack to pay it; for Yahweh your God will surely require it of you; and it would be sin in you. <sup>22</sup> But if you refrain from making a vow, it shall be no sin in you. <sup>23</sup> You shall observe and do that which has gone out of your lips. Whatever you have vowed to Yahweh your God as a freewill offering, which you have promised with your mouth,

<sup>m</sup> literally, dog

you must do. <sup>24</sup> When you come into your neighbor's vineyard, then you may eat of grapes your fill at your own pleasure; but you shall not put any in your container. <sup>25</sup> When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing grain.

## 24

<sup>1</sup> When a man takes a wife and marries her, then it shall be, if she finds no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and put it in her hand, and send her out of his house. <sup>2</sup> When she has departed out of his house, she may go and be another man's wife. <sup>3</sup> If the latter husband hates her, and write her a bill of divorce, and puts it in her hand, and sends her out of his house; or if the latter husband die, who took her to be his wife; <sup>4</sup> her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before Yahweh. You shall not cause the land to sin, which Yahweh your God gives you for an inheritance. <sup>5</sup> When a man takes a new wife, he shall not go out in the army, neither shall he be assigned any business. He shall be free at home one year, and shall cheer his wife whom he has taken. <sup>6</sup> No man shall take the mill or the upper millstone as a pledge; for he takes a life in pledge. <sup>7</sup> If a man is found stealing any of his brothers of the children of Israel, and he deals with him as a slave, or sells him; then that thief shall die. So you shall remove the evil from among you. <sup>8</sup> Be careful in the plague of leprosy, that you observe

diligently, and do according to all that the priests the Levites teach you. As I commanded them, so you shall observe to do. <sup>9</sup> Remember what Yahweh your God did to Miriam, by the way as you came out of Egypt. <sup>10</sup> When you lend your neighbor any kind of loan, you shall not go into his house to get his pledge. <sup>11</sup> You shall stand outside, and the man to whom you lend shall bring the pledge outside to you. <sup>12</sup> If he is a poor man, you shall not sleep with his pledge. <sup>13</sup> You shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment, and bless you. It shall be righteousness to you before Yahweh your God. <sup>14</sup> You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers, or one of the foreigners who are in your land within your gates. <sup>15</sup> In his day you shall give him his hire, neither shall the sun go down on it; for he is poor, and sets his heart on it; lest he cry against you to Yahweh, and it be sin to you. <sup>16</sup> The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin. <sup>17</sup> You shall not deprive the foreigner or the fatherless of justice, nor take a widow's clothing in pledge; <sup>18</sup> but you shall remember that you were a slave in Egypt, and Yahweh your God redeemed you there. Therefore I command you to do this thing. <sup>19</sup> When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it. It shall be for the foreigner, for the fatherless, and for the widow; that Yahweh your God may bless you in all the work of your hands. <sup>20</sup> When you beat your olive tree,

you shall not go over the boughs again. It shall be for the foreigner, for the fatherless, and for the widow. <sup>21</sup> When you harvest your vineyard, you shall not glean it after yourselves. It shall be for the foreigner, for the fatherless, and for the widow. <sup>22</sup> You shall remember that you were a slave in the land of Egypt. Therefore I command you to do this thing.

## 25

<sup>1</sup> If there is a controversy between men, and they come to judgment, and the judges judge them; then they shall justify the righteous, and condemn the wicked. <sup>2</sup> It shall be, if the wicked man is worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. <sup>3</sup> He may sentence him to no more than forty stripes. He shall not give more; lest, if he should give more, and beat him more than that many stripes, then your brother will be degraded in your sight.

<sup>4</sup> You shall not muzzle the ox when he treads out the grain.

<sup>5</sup> If brothers dwell together, and one of them dies, and has no son, the wife of the dead shall not be married outside to a stranger. Her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her. <sup>6</sup> It shall be that the firstborn whom she bears shall succeed in the name of his brother who is dead, that his name not be blotted out of Israel.

<sup>7</sup> If the man doesn't want to take his brother's wife, then his brother's wife shall go up to the gate to the elders, and say, "My husband's brother refuses to raise up to his brother a name in Israel. He will not

perform the duty of a husband's brother to me." <sup>8</sup> Then the elders of his city shall call him, and speak to him: and if he stands and says, "I don't want to take her"; <sup>9</sup> then his brother's wife shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face. She shall answer and say, "So shall it be done to the man who does not build up his brother's house." <sup>10</sup> His name shall be called in Israel, "The house of him who had his shoe removed."

<sup>11</sup> When men strive against each other, and the wife of one draws near to deliver her husband out of the hand of him who strikes him, and puts out her hand, and takes him by his private parts, <sup>12</sup> then you shall cut off her hand. Your eye shall have no pity.

<sup>13</sup> You shall not have in your bag diverse weights, one heavy and one light. <sup>14</sup> You shall not have in your house diverse measures, one large and one small. <sup>15</sup> You shall have a perfect and just weight. You shall have a perfect and just measure, that your days may be long in the land which Yahweh your God gives you. <sup>16</sup> For all who do such things, all who do unrighteously, are an abomination to Yahweh your God.

<sup>17</sup> Remember what Amalek did to you by the way as you came out of Egypt; <sup>18</sup> how he met you by the way, and struck the rearmost of you, all who were feeble behind you, when you were faint and weary; and he didn't fear God. <sup>19</sup> Therefore it shall be, when Yahweh your God has given you rest from all your enemies all around, in the land which Yahweh your God gives you for an inheritance to possess

<sup>n</sup> or, forefather

it, that you shall blot out the memory of Amalek from under the sky. You shall not forget.

## 26

<sup>1</sup> It shall be, when you have come in to the land which Yahweh your God gives you for an inheritance, possess it, and dwell in it, <sup>2</sup> that you shall take some of the first of all the fruit of the ground, which you shall bring in from your land that Yahweh your God gives you. You shall put it in a basket, and shall go to the place which Yahweh your God shall choose, to cause his name to dwell there. <sup>3</sup> You shall come to the priest who shall be in those days, and tell him, "I profess today to Yahweh your God, that I have come to the land which Yahweh swore to our fathers to give us." <sup>4</sup> The priest shall take the basket out of your hand, and set it down before Yahweh your God's altar. <sup>5</sup> You shall answer and say before Yahweh your God, "My father<sup>n</sup> was a Syrian ready to perish. He went down into Egypt, and lived there, few in number. There he became a great, mighty, and populous nation. <sup>6</sup> The Egyptians mistreated us, afflicted us, and imposed hard labor on us. <sup>7</sup> Then we cried to Yahweh, the God of our fathers. Yahweh heard our voice, and saw our affliction, our toil, and our oppression. <sup>8</sup> Yahweh brought us out of Egypt with a mighty hand, with an outstretched arm, with great terror, with signs, and with wonders; <sup>9</sup> and he has brought us into this place, and has given us this land, a land flowing with milk and honey. <sup>10</sup> Now, behold, I have brought the first of the fruit of the ground, which you, Yahweh, have given me." You shall set it

down before Yahweh your God, and worship before Yahweh your God. <sup>11</sup> You shall rejoice in all the good which Yahweh your God has given to you, and to your house, you, and the Levite, and the foreigner who is among you.

<sup>12</sup> When you have finished tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the foreigner, to the fatherless, and to the widow, that they may eat within your gates, and be filled. <sup>13</sup> You shall say before Yahweh your God, "I have put away the holy things out of my house, and also have given them to the Levite, to the foreigner, to the fatherless, and to the widow, according to all your commandment which you have commanded me. I have not transgressed any of your commandments, neither have I forgotten them. <sup>14</sup> I have not eaten of it in my mourning, neither have I removed any of it while I was unclean, nor given of it for the dead. I have listened to Yahweh my God's voice. I have done according to all that you have commanded me. <sup>15</sup> Look down from your holy habitation, from heaven, and bless your people Israel, and the ground which you have given us, as you swore to our fathers, a land flowing with milk and honey."

<sup>16</sup> Today Yahweh your God commands you to do these statutes and ordinances. You shall therefore keep and do them with all your heart and with all your soul. <sup>17</sup> You have declared today that Yahweh is your God, and that you would walk in his ways, and keep his statutes, and his commandments, and his ordinances, and listen to his voice. <sup>18</sup> Yahweh has declared today that you are a people for his own

possession, as he has promised you, and that you should keep all his commandments. <sup>19</sup> He will make you high above all nations that he has made, in praise, in name, and in honor; and that you may be a holy people to Yahweh your God, as he has spoken.

## 27

<sup>1</sup> Moses and the elders of Israel commanded the people, saying, "Keep all the commandment which I command you today. <sup>2</sup> It shall be on the day when you shall pass over the Jordan to the land which Yahweh your God gives you, that you shall set yourself up great stones, and coat them with plaster. <sup>3</sup> You shall write on them all the words of this law, when you have passed over; that you may go in to the land which Yahweh your God gives you, a land flowing with milk and honey, as Yahweh, the God of your fathers, has promised you. <sup>4</sup> It shall be, when you have crossed over the Jordan, that you shall set up these stones, which I command you today, on Mount Ebal, and you shall coat them with plaster. <sup>5</sup> There you shall build an altar to Yahweh your God, an altar of stones. You shall not use any iron tool on them. <sup>6</sup> You shall build Yahweh your God's altar of uncut stones. You shall offer burnt offerings on it to Yahweh your God. <sup>7</sup> You shall sacrifice peace offerings, and shall eat there. You shall rejoice before Yahweh your God. <sup>8</sup> You shall write on the stones all the words of this law very plainly."

<sup>9</sup> Moses and the priests the Levites spoke to all Israel, saying, "Be silence, and listen, Israel! Today you have become the people of Yahweh your God. <sup>10</sup> You shall therefore obey Yahweh your God's voice,

and do his commandments and his statutes, which I command you today.”

<sup>11</sup> Moses commanded the people the same day, saying, <sup>12</sup> “These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. <sup>13</sup> These shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. <sup>14</sup> With a loud voice, the Levites shall say to all the men of Israel, <sup>15</sup> ‘Cursed is the man who makes an engraved or molten image, an abomination to Yahweh, the work of the hands of the craftsman, and sets it up in secret.’

All the people shall answer and say, ‘Amen.’

<sup>16</sup> ‘Cursed is he who dishonors his father or his mother.’

All the people shall say, ‘Amen.’

<sup>17</sup> ‘Cursed is he who removes his neighbor’s landmark.’

All the people shall say, ‘Amen.’

<sup>18</sup> ‘Cursed is he who leads the blind astray on the road.’

All the people shall say, ‘Amen.’

<sup>19</sup> ‘Cursed is he who withholds justice from the foreigner, fatherless, and widow.’

All the people shall say, ‘Amen.’

<sup>20</sup> ‘Cursed is he who lies with<sup>o</sup> his father’s wife, because he dishonors his father’s bed.’

All the people shall say, ‘Amen.’

<sup>21</sup> ‘Cursed is he who lies with any kind of animal.’

All the people shall say, ‘Amen.’

<sup>22</sup> ‘Cursed is he who lies with his sister, his father’s daughter or his mother’s daughter.’

<sup>o</sup> i.e., has sexual relations with

All the people shall say, ‘Amen.’

<sup>23</sup> ‘Cursed is he who lies with his mother-in-law.’

All the people shall say, ‘Amen.’

<sup>24</sup> ‘Cursed is he who secretly kills his neighbor.’

All the people shall say, ‘Amen.’

<sup>25</sup> ‘Cursed is he who takes a bribe to kill an innocent person.’

All the people shall say, ‘Amen.’

<sup>26</sup> ‘Cursed is he who doesn’t uphold the words of this law by doing them.’

All the people shall say, ‘Amen.’”

## 28

<sup>1</sup> It shall happen, if you shall listen diligently to Yahweh your God’s voice, to observe to do all his commandments which I command you today, that Yahweh your God will set you high above all the nations of the earth. <sup>2</sup> All these blessings will come upon you, and overtake you, if you listen to Yahweh your God’s voice. <sup>3</sup> You shall be blessed in the city, and you shall be blessed in the field. <sup>4</sup> You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock. <sup>5</sup> Your basket and your kneading trough shall be blessed. <sup>6</sup> You shall be blessed when you come in, and you shall be blessed when you go out. <sup>7</sup> Yahweh will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. <sup>8</sup> Yahweh will command the blessing on you in your barns, and in all that you put your hand to. He will bless you in the land which Yahweh your God gives you. <sup>9</sup> Yahweh

will establish you for a holy people to himself, as he has sworn to you, if you shall keep the commandments of Yahweh your God, and walk in his ways. <sup>10</sup> All the peoples of the earth shall see that you are called by Yahweh's name, and they will be afraid of you. <sup>11</sup> Yahweh will grant you abundant prosperity, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land which Yahweh swore to your fathers to give you. <sup>12</sup> Yahweh will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand. You will lend to many nations, and you will not borrow. <sup>13</sup> Yahweh will make you the head, and not the tail. You will be above only, and you will not be beneath; if you listen to the commandments of Yahweh your God, which I command you today, to observe and to do, <sup>14</sup> and shall not turn aside from any of the words which I command you today, to the right hand, or to the left, to go after other gods to serve them.

<sup>15</sup> But it shall come to pass, if you will not listen to Yahweh your God's voice, to observe to do all his commandments and his statutes which I command you today, that all these curses will come on you, and overtake you. <sup>16</sup> You will be cursed in the city, and you will be cursed in the field. <sup>17</sup> Your basket and your kneading trough will be cursed. <sup>18</sup> The fruit of your body, the fruit of your ground, the increase of your livestock, and the young of your flock will be cursed. <sup>19</sup> You will be cursed when you come in, and you will be cursed when you go out. <sup>20</sup> Yahweh will send on you cursing, confusion, and rebuke, in all that

you put your hand to do, until you are destroyed, and until you perish quickly; because of the evil of your doings, by which you have forsaken me. <sup>21</sup> Yahweh will make the pestilence cling to you, until he has consumed you from off the land, where you go in to possess it. <sup>22</sup> Yahweh will strike you with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, and with mildew. They will pursue you until you perish. <sup>23</sup> Your sky that is over your head will be brass, and the earth that is under you will be iron. <sup>24</sup> Yahweh will make the rain of your land powder and dust. It will come down on you from the sky, until you are destroyed. <sup>25</sup> Yahweh will cause you to be struck before your enemies. You will go out one way against them, and will flee seven ways before them. You will be tossed back and forth among all the kingdoms of the earth. <sup>26</sup> Your dead body will be food to all birds of the sky, and to the animals of the earth; and there will be no one to frighten them away. <sup>27</sup> Yahweh will strike you with the boils of Egypt, with the tumors, with the scurvy, and with the itch, of which you can not be healed. <sup>28</sup> Yahweh will strike you with madness, with blindness, and with astonishment of heart. <sup>29</sup> You will grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways. You will only be oppressed and robbed always, and there will be no one to save you. <sup>30</sup> You will betroth a wife, and another man shall lie with her. You will build a house, and you won't dwell in it. You will plant a vineyard, and not use its fruit. <sup>31</sup> Your ox

will be slain before your eyes, and you will not eat any of it. Your donkey will be violently taken away from before your face, and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to save you. <sup>32</sup> Your sons and your daughters will be given to another people. Your eyes will look, and fail with longing for them all day long. There will be no power in your hand. <sup>33</sup> A nation which you don't know eat the fruit of your ground and all of your work. You will only be oppressed and crushed always; <sup>34</sup> so that the sights that you see with your eyes will drive you mad. <sup>35</sup> Yahweh will strike you in the knees and in the legs with a sore boil, of which you can not be healed, from the sole of your foot to the crown of your head. <sup>36</sup> Yahweh will bring you, and your king whom you will set over yourselves, to a nation that you have not known, you nor your fathers. There you will serve other gods of wood and stone. <sup>37</sup> You will become an astonishment, a proverb, and a byword among all the peoples where Yahweh will lead you away. <sup>38</sup> You will carry much seed out into the field, and will gather little in; for the locust will consume it. <sup>39</sup> You will plant vineyards and dress them, but you will neither drink of the wine, nor harvest, because worms will eat them. <sup>40</sup> You will have olive trees throughout all your borders, but you won't anoint yourself with the oil; for your olives will drop off. <sup>41</sup> You will father sons and daughters, but they will not be yours; for they will go into captivity. <sup>42</sup> Locusts will consume all of your trees and the fruit of your ground. <sup>43</sup> The foreigner who is among you will mount up

<sup>p</sup> or, seed

above you higher and higher, and you will come down lower and lower. <sup>44</sup> He will lend to you, and you won't lend to him. He will be the head, and you will be the tail. <sup>45</sup> All these curses will come on you, and will pursue you, and overtake you, until you are destroyed; because you didn't listen to Yahweh your God's voice, to keep his commandments and his statutes which he commanded you. <sup>46</sup> They will be for a sign and for a wonder to you and to your offspring<sup>p</sup> forever. <sup>47</sup> Because you didn't serve Yahweh your God with joyfulness, and with gladness of heart, by reason of the abundance of all things; <sup>48</sup> therefore you will serve your enemies whom Yahweh sends against you, in hunger, in thirst, in nakedness, and in lack of all things. He will put an iron yoke on your neck, until he has destroyed you. <sup>49</sup> Yahweh will bring a nation against you from far, from the end of the earth, as the eagle flies; a nation whose language you will not understand; <sup>50</sup> a nation of fierce facial expressions, that doesn't respect the elderly, nor show favor to the young, <sup>51</sup> and they will eat the fruit of your livestock, and the fruit of your ground, until you are destroyed. They also won't leave you grain, new wine, or oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. <sup>52</sup> They will besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land. They will besiege you in all your gates throughout all your land, which Yahweh your God has given you. <sup>53</sup> You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom Yahweh your God has

given you, in the siege and in the distress with which your enemies will distress you.

<sup>54</sup> The man who is tender among you, and very delicate, his eye will be evil toward his brother, toward the wife whom he loves, and toward the remnant of his children whom he has remaining; <sup>55</sup> so that he will not give to any of them of the flesh of his children whom he will eat, because he has nothing left to him, in the siege and in the distress with which your enemy will distress you in all your gates. <sup>56</sup> The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and tenderness, her eye will be evil toward the husband that she loves, toward her son, toward her daughter, <sup>57</sup> toward her young one who comes out from between her feet, and toward her children whom she bears; for she will eat them secretly for lack of all things, in the siege and in the distress with which your enemy will distress you in your gates. <sup>58</sup> If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, YAHWEH YOUR GOD; <sup>59</sup> then Yahweh will make your plagues fearful, and the plagues of your offspring,<sup>9</sup> even great plagues, and of long duration, and severe sicknesses, and of long duration.

<sup>60</sup> He will bring on you again all the diseases of Egypt, which you were afraid of; and they will cling to you. <sup>61</sup> Also every sickness and every plague, which is not written in the book of this law, Yahweh will bring them on you, until you are destroyed. <sup>62</sup> You will be left few in number, even though you were as the stars of the sky for multitude; because you didn't

listen to Yahweh your God's voice. <sup>63</sup> It will happen that as Yahweh rejoiced over you to do you good, and to multiply you, so Yahweh will rejoice over you to cause you to perish, and to destroy you. You will be plucked from off of the land where you go in to possess it. <sup>64</sup> Yahweh will scatter you among all peoples, from one end of the earth to the other end of the earth. There you will serve other gods, which you have not known, you nor your fathers, even wood and stone. <sup>65</sup> Among these nations you will find no ease, and there will be no rest for the sole of your foot; but Yahweh will give you there a trembling heart, failing of eyes, and pining of soul. <sup>66</sup> Your life will hang in doubt before you. You will be afraid night and day, and will have no assurance of your life. <sup>67</sup> In the morning you will say, "I wish it were evening!" and at evening you will say, "I wish it were morning!" for the fear of your heart which you will fear, and for the sights which your eyes will see. <sup>68</sup> Yahweh will bring you into Egypt again with ships, by the way of which I told to you that you would never see it again. There you will sell yourselves to your enemies for male and female slaves, and nobody will buy you.

## 29

<sup>1</sup> These are the words of the covenant which Yahweh commanded Moses to make with the children of Israel in the land of Moab, in addition to the covenant which he made with them in Horeb. <sup>2</sup> Moses called to all Israel, and said to them:

Your eyes have seen all that Yahweh did in the land of Egypt to Pharaoh, and to all his servants, and to all his land; <sup>3</sup> the great

<sup>9</sup> or, seed

trials which your eyes saw, the signs, and those great wonders. <sup>4</sup> But Yahweh has not given you a heart to know, eyes to see, and ears to hear, to this day. <sup>5</sup> I have led you forty years in the wilderness. Your clothes have not grown old on you, and your shoes have not grown old on your feet. <sup>6</sup> You have not eaten bread, neither have you drunk wine or strong drink; that you may know that I am Yahweh your God. <sup>7</sup> When you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them. <sup>8</sup> We took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. <sup>9</sup> Therefore keep the words of this covenant and do them, that you may prosper in all that you do. <sup>10</sup> All of you stand today in the presence of Yahweh your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, <sup>11</sup> your little ones, your wives, and the foreigners who are in the middle of your camps, from the one who cuts your wood to the one who draws your water; <sup>12</sup> that you may enter into the covenant of Yahweh your God, and into his oath, which Yahweh your God makes with you today; <sup>13</sup> that he may establish you today as his people, and that he may be your God, as he spoke to you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. <sup>14</sup> Neither do I make this covenant and this oath with you only, <sup>15</sup> but with those who stand here with us today before Yahweh our God, and also with those who are not here with us today <sup>16</sup> (for you know how we lived in the land of Egypt, and how we came through the middle of the nations

through which you passed; <sup>17</sup> and you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them); <sup>18</sup> lest there should be among you man, woman, family, or tribe whose heart turns away today from Yahweh our God, to go to serve the gods of those nations; lest there should be among you a root that produces bitter poison; <sup>19</sup> and it happen, when he hears the words of this curse, that he bless himself in his heart, saying, "I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry." <sup>20</sup> Yahweh will not pardon him, but then Yahweh's anger and his jealousy will smoke against that man, and all the curse that is written in this book will fall on him, and Yahweh will blot out his name from under the sky. <sup>21</sup> Yahweh will set him apart for evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

<sup>22</sup> The generation to come, your children who will rise up after you, and the foreigner who will come from a far land, will say, when they see the plagues of that land, and the sicknesses with which Yahweh has made it sick; <sup>23</sup> and that all of its land is sulfur, salt, and burning, that it is not sown, doesn't produce, nor does any grass grow in it, like the overthrow of Sodom, Gomorrah, Admah, and Zeboiim, which Yahweh overthrew in his anger, and in his wrath; <sup>24</sup> even all the nations will say, "Why has Yahweh done thus to this land? What does the heat of this great anger mean?"

<sup>25</sup> Then men will say, "Because they abandoned the covenant of Yahweh, the God of their fathers, which he made with

them when he brought them out of the land of Egypt, <sup>26</sup> and went and served other gods, and worshiped them, gods that they didn't know, and that he had not given to them. <sup>27</sup> Therefore Yahweh's anger burned against this land, to bring on it all the curses that are written in this book. <sup>28</sup> Yahweh rooted them out of their land in anger, in wrath, and in great indignation, and thrust them into another land, as it is today."

<sup>29</sup> The secret things belong to Yahweh our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

### 30

<sup>1</sup> It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where Yahweh your God has driven you, <sup>2</sup> and return to Yahweh your God, and obey his voice according to all that I command you today, you and your children, with all your heart, and with all your soul; <sup>3</sup> that then Yahweh your God will release you from captivity, have compassion on you, and will return and gather you from all the peoples where Yahweh your God has scattered you. <sup>4</sup> If your outcasts are in the uttermost parts of the heavens, from there Yahweh your God will gather you, and from there he will bring you back. <sup>5</sup> Yahweh your God will bring you into the land which your fathers possessed, and you will possess it. He will do you good, and increase your numbers more than your fathers. <sup>6</sup> Yahweh your God will circumcise your heart, and the

heart of your offspring,<sup>r</sup> to love Yahweh your God with all your heart, and with all your soul, that you may live. <sup>7</sup> Yahweh your God will put all these curses on your enemies, and on those who hate you, who persecuted you. <sup>8</sup> You shall return and obey Yahweh's voice, and do all his commandments which I command you today. <sup>9</sup> Yahweh your God will make you plenteous in all the work of your hand, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, for good; for Yahweh will again rejoice over you for good, as he rejoiced over your fathers; <sup>10</sup> if you will obey Yahweh your God's voice, to keep his commandments and his statutes which are written in this book of the law; if you turn to Yahweh your God with all your heart, and with all your soul.

<sup>11</sup> For this commandment which I command you today is not too hard for you or too distant. <sup>12</sup> It is not in heaven, that you should say, "Who will go up for us to heaven, and bring it to us, and proclaim it to us, that we may do it?" <sup>13</sup> Neither is it beyond the sea, that you should say, "Who will go over the sea for us, and bring it to us, and proclaim it to us, that we may do it?" <sup>14</sup> But the word is very near to you, in your mouth and in your heart, that you may do it. <sup>15</sup> Behold, I have set before you today life and prosperity, and death and evil. <sup>16</sup> For I command you today to love Yahweh your God, to walk in his ways, and to keep his commandments, his statutes, and his ordinances, that you may live and multiply, and that Yahweh your God may bless you in the land where you go in to possess it. <sup>17</sup> But if your heart turns away,

<sup>r</sup> or, seed

and you will not hear, but are drawn away, and worship other gods, and serve them; <sup>18</sup> I denounce to you today, that you will surely perish. You will not prolong your days in the land where you pass over the Jordan to go in to possess it. <sup>19</sup> I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. Therefore choose life, that you may live, you and your descendants; <sup>20</sup> to love Yahweh your God, to obey his voice, and to cling to him; for he is your life, and the length of your days; that you may dwell in the land which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

### 31

<sup>1</sup> Moses went and spoke these words to all Israel. <sup>2</sup> He said to them, "I am one hundred twenty years old today. I can no more go out and come in. Yahweh has said to me, 'You shall not go over this Jordan.' <sup>3</sup> Yahweh your God himself will go over before you. He will destroy these nations from before you, and you shall dispossess them. Joshua will go over before you, as Yahweh has spoken. <sup>4</sup> Yahweh will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land; whom he destroyed. <sup>5</sup> Yahweh will deliver them up before you, and you shall do to them according to all the commandment which I have commanded you. <sup>6</sup> Be strong and courageous. Don't be afraid or scared of them; for Yahweh your God himself is who goes with you. He will not fail you nor forsake you."

<sup>7</sup> Moses called to Joshua, and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this

people into the land which Yahweh has sworn to their fathers to give them; and you shall cause them to inherit it. <sup>8</sup> Yahweh himself is who goes before you. He will be with you. He will not fail you nor forsake you. Don't be afraid. Don't be discouraged."

<sup>9</sup> Moses wrote this law, and delivered it to the priests the sons of Levi, who bore the ark of Yahweh's covenant, and to all the elders of Israel. <sup>10</sup> Moses commanded them, saying, "At the end of every seven years, in the set time of the year of release, in the feast of tents, <sup>11</sup> when all Israel has come to appear before Yahweh your God in the place which he will choose, you shall read this law before all Israel in their hearing. <sup>12</sup> Assemble the people, the men and the women and the little ones, and the foreigners who are within your gates, that they may hear, and that they may learn, and fear Yahweh your God, and observe to do all the words of this law; <sup>13</sup> and that their children, who have not known, may hear, and learn to fear Yahweh your God, as long as you live in the land where you go over the Jordan to possess it."

<sup>14</sup> Yahweh said to Moses, "Behold, your days approach that you must die. Call Joshua, and present yourselves in the Tent of Meeting, that I may commission him."

Moses and Joshua went, and presented themselves in the Tent of Meeting.

<sup>15</sup> Yahweh appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the Tent's door. <sup>16</sup> Yahweh said to Moses, "Behold, you shall sleep with your fathers. This people will rise up, and play the prostitute after the strange gods of the land, where they go to be among them, and will forsake me, and break my covenant

which I have made with them. <sup>17</sup> Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come on them; so that they will say in that day, ‘Haven’t these evils come on us because our God is not among us?’ <sup>18</sup> I will surely hide my face in that day for all the evil which they have done, in that they have turned to other gods.

<sup>19</sup> “Now therefore write this song for yourselves, and teach it to the children of Israel. Put it in their mouths, that this song may be a witness for me against the children of Israel. <sup>20</sup> For when I have brought them into the land which I swore to their fathers, flowing with milk and honey, and they have eaten and filled themselves, and grown fat; then they will turn to other gods, and serve them, and despise me, and break my covenant. <sup>21</sup> It will happen, when many evils and troubles have come on them, that this song will testify before them as a witness; for it will not be forgotten out of the mouths of their descendants; for I know their ways and what they are doing today, before I have brought them into the land which I swore.”

<sup>22</sup> So Moses wrote this song the same day, and taught it the children of Israel.

<sup>23</sup> He commissioned Joshua the son of Nun, and said, “Be strong and courageous; for you shall bring the children of Israel into the land which I swore to them. I will be with you.”

<sup>24</sup> When Moses had finished writing the words of this law in a book, until they were finished, <sup>25</sup> Moses commanded the Levites, who bore the ark of Yahweh’s covenant, saying, <sup>26</sup> “Take this book of the law, and

put it by the side of the ark of Yahweh’s covenant your God, that it may be there for a witness against you. <sup>27</sup> For I know your rebellion, and your stiff neck. Behold, while I am yet alive with you today, you have been rebellious against Yahweh. How much more after my death? <sup>28</sup> Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. <sup>29</sup> For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will happen to you in the latter days; because you will do that which is evil in Yahweh’s sight, to provoke him to anger through the work of your hands.”

<sup>30</sup> Moses spoke in the ears of all the assembly of Israel the words of this song, until they were finished.

## 32

<sup>1</sup> Give ear, you heavens, and I will speak.

Let the earth hear the words of my mouth.

<sup>2</sup> My doctrine will drop as the rain.

My speech will condense as the dew,

as the misty rain on the tender grass,

as the showers on the herb.

<sup>3</sup> For I will proclaim Yahweh’s name.

Ascribe greatness to our God!

<sup>4</sup> The Rock, his work is perfect,

for all his ways are just.

A God of faithfulness who does no wrong,

just and right is he.

<sup>5</sup> They have dealt corruptly with him.

- They are not his children, because  
of their defect.  
They are a perverse and crooked  
generation.
- <sup>6</sup> Is this the way you repay Yahweh,  
foolish and unwise people?  
Isn't he your father who has bought  
you?  
He has made you and established  
you.
- <sup>7</sup> Remember the days of old.  
Consider the years of many  
generations.  
Ask your father, and he will show you;  
your elders, and they will tell you.
- <sup>8</sup> When the Most High gave to the  
nations their inheritance,  
when he separated the children of  
men,  
he set the bounds of the peoples  
according to the number of the  
children of Israel.
- <sup>9</sup> For Yahweh's portion is his people.  
Jacob is the lot of his inheritance.
- <sup>10</sup> He found him in a desert land,  
in the waste howling wilderness.  
He surrounded him.  
He cared for him.  
He kept him as the apple of his eye.
- <sup>11</sup> As an eagle that stirs up her nest,  
that flutters over her young,  
he spread abroad his wings,  
he took them,  
he bore them on his feathers.
- <sup>12</sup> Yahweh alone led him.  
There was no foreign god with him.
- <sup>13</sup> He made him ride on the high places  
of the earth.  
He ate the increase of the field.  
He caused him to suck honey out of the  
rock,
- oil out of the flinty rock;  
<sup>14</sup> butter from the herd, and milk from  
the flock,  
with fat of lambs,  
rams of the breed of Bashan, and  
goats,  
with the finest of the wheat.  
From the blood of the grape, you  
drank wine.
- <sup>15</sup> But Jeshurun grew fat, and kicked.  
You have grown fat.  
You have grown thick.  
You have become sleek.  
Then he abandoned God who made him,  
and rejected the Rock of his  
salvation.
- <sup>16</sup> They moved him to jealousy with  
strange gods.  
They provoked him to anger with  
abominations.
- <sup>17</sup> They sacrificed to demons, not God,  
to gods that they didn't know,  
to new gods that came up recently,  
which your fathers didn't dread.
- <sup>18</sup> Of the Rock who became your father,  
you are unmindful,  
and have forgotten God who gave  
you birth.
- <sup>19</sup> Yahweh saw and abhorred,  
because of the provocation of his  
sons and his daughters.
- <sup>20</sup> He said, "I will hide my face from  
them.  
I will see what their end will be;  
for they are a very perverse generation,  
children in whom is no faithfulness.
- <sup>21</sup> They have moved me to jealousy with  
that which is not God.  
They have provoked me to anger  
with their vanities.

I will move them to jealousy with those  
 who are not a people.  
 I will provoke them to anger with a  
 foolish nation.

22 For a fire is kindled in my anger,  
 that burns to the lowest Sheol,<sup>s</sup>  
 devours the earth with its increase,  
 and sets the foundations of the  
 mountains on fire.

23 “I will heap evils on them.  
 I will spend my arrows on them.

24 They shall be wasted with hunger,  
 and devoured with burning heat  
 and bitter destruction.

I will send the teeth of animals on them,  
 with the venom of vipers that glide  
 in the dust.

25 Outside the sword will bereave,  
 and in the rooms, terror;  
 on both young man and virgin,  
 the nursing infant with the gray-  
 haired man.

26 I said that I would scatter them afar.  
 I would make their memory to  
 cease from among men;

27 were it not that I feared the  
 provocation of the enemy,  
 lest their adversaries should judge  
 wrongly,  
 lest they should say, ‘Our hand is  
 exalted,  
 Yahweh has not done all this.’”

28 For they are a nation void of counsel.  
 There is no understanding in them.

29 Oh that they were wise, that they  
 understood this,  
 that they would consider their latter  
 end!

30 How could one chase a thousand,  
 and two put ten thousand to flight,

unless their Rock had sold them,  
 and Yahweh had delivered them  
 up?

31 For their rock is not as our Rock,  
 even our enemies themselves  
 concede.

32 For their vine is of the vine of Sodom,  
 of the fields of Gomorrah.  
 Their grapes are poison grapes.  
 Their clusters are bitter.

33 Their wine is the poison of serpents,  
 the cruel venom of asps.

34 “Isn’t this laid up in store with me,  
 sealed up among my treasures?

35 Vengeance is mine, and recompense,  
 at the time when their foot slides;  
 for the day of their calamity is at hand.  
 Their doom rushes at them.”

36 For Yahweh will judge his people,  
 and have compassion on his  
 servants,  
 when he sees that their power is gone;  
 that there is no one remaining, shut  
 up or left at large.

37 He will say, “Where are their gods,  
 the rock in which they took refuge;  
 38 which ate the fat of their sacrifices,  
 and drank the wine of their drink  
 offering?

Let them rise up and help you!  
 Let them be your protection.

39 “See now that I myself am he.  
 There is no god with me.  
 I kill and I make alive.  
 I wound and I heal.  
 There is no one who can deliver out  
 of my hand.

40 For I lift up my hand to heaven and  
 declare,

<sup>s</sup> Sheol is the place of the dead.

as I live forever,  
<sup>41</sup> if I sharpen my glittering sword,  
 my hand grasps it in judgment;  
 I will take vengeance on my adversaries,  
 and will repay those who hate me.

<sup>42</sup> I will make my arrows drunk with  
 blood.  
 My sword shall devour flesh with  
 the blood of the slain and the  
 captives,  
 from the head of the leaders of the  
 enemy.”

<sup>43</sup> Rejoice, you nations, with his people,  
 for he will avenge the blood of his  
 servants.  
 He will take vengeance on his  
 adversaries,  
 and will make atonement for his  
 land and for his people.<sup>t</sup>

<sup>44</sup> Moses came and spoke all the words of  
 this song in the ears of the people, he and  
 Joshua the son of Nun. <sup>45</sup> Moses finished  
 reciting all these words to all Israel. <sup>46</sup> He  
 said to them, “Set your heart to all the  
 words which I testify to you today, which  
 you shall command your children to  
 observe to do, all the words of this law. <sup>47</sup>  
 For it is no vain thing for you; because it is  
 your life, and through this thing you shall  
 prolong your days in the land, where you  
 go over the Jordan to possess it.”

<sup>48</sup> Yahweh spoke to Moses that same day,  
 saying, <sup>49</sup> “Go up into this mountain of  
 Abarim, to Mount Nebo, which is in the  
 land of Moab, that is across from Jericho;  
 and see the land of Canaan, which I give to  
 the children of Israel for a possession. <sup>50</sup>  
 Die on the mountain where you go up, and

be gathered to your people, as Aaron your  
 brother died on Mount Hor, and was  
 gathered to his people; <sup>51</sup> because you  
 trespassed against me among the children  
 of Israel at the waters of Meribah of  
 Kadesh, in the wilderness of Zin; because  
 you didn’t uphold my holiness among the  
 children of Israel. <sup>52</sup> For you shall see the  
 land from a distance; but you shall not go  
 there into the land which I give the children  
 of Israel.”

### 33

<sup>1</sup> This is the blessing with which Moses  
 the man of God blessed the children of  
 Israel before his death. <sup>2</sup> He said,

“Yahweh came from Sinai,  
 and rose from Seir to them.  
 He shone from Mount Paran.

He came from the ten thousands of  
 holy ones.

At his right hand was a fiery law for  
 them.<sup>u</sup>

<sup>3</sup> Yes, he loves the people.  
 All his saints are in your hand.  
 They sat down at your feet.  
 Each receives your words.

<sup>4</sup> Moses commanded us a law,  
 an inheritance for the assembly of  
 Jacob.

<sup>5</sup> He was king in Jeshurun,  
 when the heads of the people were  
 gathered,  
 all the tribes of Israel together.

<sup>6</sup> “Let Reuben live, and not die;  
 Nor let his men be few.”

<sup>7</sup> This is for Judah. He said,  
 “Hear, Yahweh, the voice of Judah.

<sup>t</sup> For this verse, LXX reads: Rejoice, you heavens, with him, and let all the angels of God worship him; rejoice you Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.  
<sup>u</sup> another manuscript reads “He came with myriads of holy ones from the south, from his mountain slopes.”

Bring him in to his people.  
 With his hands he contended for  
 himself.  
 You shall be a help against his  
 adversaries.”

<sup>8</sup> About Levi he said,  
 “Your Thummim and your Urim are  
 with your godly one,  
 whom you proved at Massah,  
 with whom you contended at the  
 waters of Meribah.

<sup>9</sup> He said of his father, and of his  
 mother, ‘I have not seen  
 him.’  
 He didn’t acknowledge his  
 brothers,  
 nor did he know his own children;  
 for they have observed your word,  
 and keep your covenant.

<sup>10</sup> They shall teach Jacob your  
 ordinances,  
 and Israel your law.  
 They shall put incense before you,  
 and whole burnt offering on your  
 altar.

<sup>11</sup> Yahweh, bless his skills.  
 Accept the work of his hands.  
 Strike through the hips of those who rise  
 up against him,  
 of those who hate him, that they not  
 rise again.”

<sup>12</sup> About Benjamin he said,  
 “The beloved of Yahweh will dwell in  
 safety by him.  
 He covers him all day long.  
 He dwells between his shoulders.”

<sup>13</sup> About Joseph he said,  
 “His land is blessed by Yahweh,  
 for the precious things of the  
 heavens, for the dew,

for the deep that couches beneath,  
<sup>14</sup> for the precious things of the fruits of  
 the sun,  
 for the precious things that the  
 moon can yield,  
<sup>15</sup> for the best things of the ancient  
 mountains,  
 for the precious things of the  
 everlasting hills,  
<sup>16</sup> for the precious things of the earth  
 and its fullness,  
 the good will of him who lived in  
 the bush.<sup>v</sup>

Let this come on the head of Joseph,  
 on the crown of the head of him  
 who was separated from his  
 brothers.

<sup>17</sup> The firstborn of his herd, majesty is  
 his.  
 His horns are the horns of the wild  
 ox.  
 With them he will push all the  
 peoples, to the ends of the  
 earth.  
 They are the ten thousands of Ephraim.  
 They are the thousands of  
 Manasseh.”

<sup>18</sup> About Zebulun he said,  
 “Rejoice, Zebulun, in your going out;  
 and Issachar, in your tents.

<sup>19</sup> They will call the peoples to the  
 mountain.  
 There they will offer sacrifices of  
 righteousness,  
 for they will draw out the abundance of  
 the seas,  
 the hidden treasures of the sand.”

<sup>20</sup> About Gad he said,  
 “He who enlarges Gad is blessed.  
 He dwells as a lioness,

<sup>v</sup> i. e. the burning bush of Exodus 3:3-4.

- and tears the arm, yes, the crown of  
the head.
- <sup>21</sup> He provided the first part for himself,  
for the lawgiver's portion reserved  
was reserved for him.  
He came with the heads of the people.  
He executed the righteousness of  
Yahweh,  
His ordinances with Israel."
- <sup>22</sup> About Dan he said,  
"Dan is a lion's cub  
that leaps out of Bashan."
- <sup>23</sup> About Naphtali he said,  
"Naphtali, satisfied with favor,  
full of Yahweh's blessing,  
Possess the west and the south."
- <sup>24</sup> About Asher he said,  
"Asher is blessed with children.  
Let him be acceptable to his  
brothers.  
Let him dip his foot in oil.
- <sup>25</sup> Your bars will be iron and brass.  
As your days, so your strength will  
be.
- <sup>26</sup> "There is no one like God, Jeshurun,  
who rides on the heavens for your  
help,  
in his excellency on the skies.
- <sup>27</sup> The eternal God is your dwelling  
place.  
Underneath are the everlasting  
arms.  
He thrust out the enemy from before  
you,  
and said, 'Destroy!'
- <sup>28</sup> Israel dwells in safety;  
the fountain of Jacob alone,  
In a land of grain and new wine.  
Yes, his heavens drop down dew.
- <sup>29</sup> You are happy, Israel!

Who is like you, a people saved by  
Yahweh,  
the shield of your help,  
the sword of your excellency?  
Your enemies will submit themselves to  
you.  
You will tread on their high places."

## 34

<sup>1</sup> Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is over against Jericho. Yahweh showed him all the land of Gilead, to Dan, <sup>2</sup> and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western sea, <sup>3</sup> and the south,<sup>w</sup> and the Plain of the valley of Jericho the city of palm trees, to Zoar. <sup>4</sup> Yahweh said to him, "This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.'<sup>x</sup> I have caused you to see it with your eyes, but you shall not go over there."

<sup>5</sup> So Moses the servant of Yahweh died there in the land of Moab, according to Yahweh's word. <sup>6</sup> He buried him in the valley in the land of Moab opposite Beth Peor, but no man knows where his tomb is to this day. <sup>7</sup> Moses was one hundred twenty years old when he died. His eye was not dim, nor his strength gone. <sup>8</sup> The children of Israel wept for Moses in the plains of Moab thirty days, until the days of weeping in the mourning for Moses were ended. <sup>9</sup> Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands on him. The children of Israel listened to him, and did as Yahweh commanded Moses. <sup>10</sup> Since then, there has not arisen a prophet in Israel like Moses,

<sup>w</sup> or, Negev    <sup>x</sup> or, seed

whom Yahweh knew face to face, <sup>11</sup> in all the signs and the wonders, which Yahweh sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, <sup>12</sup> and in all the mighty hand, and in all the awesome deeds, which Moses did in the sight of all Israel.



## *The Book of*

# **Joshua**

### **1**

<sup>1</sup> Now after the death of Moses the servant of Yahweh,<sup>a</sup> Yahweh spoke to Joshua the son of Nun, Moses' servant, saying, <sup>2</sup> "Moses my servant is dead. Now therefore arise, go across this Jordan, you, and all these people, to the land which I am giving to them, even to the children of Israel. <sup>3</sup> I have given you every place that the sole of your foot will tread on, as I told Moses. <sup>4</sup> From the wilderness, and this Lebanon, even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your border. <sup>5</sup> No man will be able to stand before you all the days of your life. As I was with Moses, so I will be with you. I will not fail you nor forsake you.

<sup>6</sup> "Be strong and courageous; for you shall cause this people to inherit the land which I swore to their fathers to give them. <sup>7</sup> Only be strong and very courageous. Be careful to observe to do according to all the law, which Moses my servant commanded you. Don't turn from it to the right hand or to the left, that you may have good success wherever you go. <sup>8</sup> This book of the law shall not depart from your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. <sup>9</sup> Haven't I commanded you?

Be strong and courageous. Don't be afraid. Don't be dismayed, for Yahweh your God<sup>b</sup> is with you wherever you go."

<sup>10</sup> Then Joshua commanded the officers of the people, saying, <sup>11</sup> "Pass through the middle of the camp, and command the people, saying, 'Prepare food; for within three days you are to pass over this Jordan, to go in to possess the land, which Yahweh your God gives you to possess it.'"

<sup>12</sup> Joshua spoke to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, saying, <sup>13</sup> "Remember the word which Moses the servant of Yahweh commanded you, saying, 'Yahweh your God gives you rest, and will give you this land. <sup>14</sup> Your wives, your little ones, and your livestock, shall live in the land which Moses gave you beyond the Jordan; but you shall pass over before your brothers armed, all the mighty men of valor, and shall help them <sup>15</sup> until Yahweh has given your brothers rest, as he has given you, and they have also possessed the land which Yahweh your God gives them. Then you shall return to the land of your possession, and possess it, which Moses the servant of Yahweh gave you beyond the Jordan toward the sunrise.'"

<sup>16</sup> They answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. <sup>17</sup> Just as we listened to Moses in all things, so will we listen to you. Only may Yahweh your God be with you, as he was with

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

Moses. <sup>18</sup> Whoever rebels against your commandment, and doesn't listen to your words in all that you command him shall himself be put to death. Only be strong and courageous."

## 2

<sup>1</sup> Joshua the son of Nun secretly sent two men out of Shittim as spies, saying, "Go, view the land, including Jericho." They went and came into the house of a prostitute whose name was Rahab, and slept there.

<sup>2</sup> The king of Jericho was told, "Behold,<sup>c</sup> men of the children of Israel came in here tonight to spy out the land."

<sup>3</sup> Jericho's king sent to Rahab, saying, "Bring out the men who have come to you, who have entered into your house; for they have come to spy out all the land."

<sup>4</sup> The woman took the two men and hid them. Then she said, "Yes, the men came to me, but I didn't know where they came from. <sup>5</sup> About the time of the shutting of the gate, when it was dark, the men went out. Where the men went, I don't know. Pursue them quickly. You may catch up with them." <sup>6</sup> But she had brought them up to the roof, and hidden them under the stalks of flax which she had laid in order on the roof. <sup>7</sup> The men pursued them along the way to the fords of the Jordan River. As soon as those who pursued them had gone out, they shut the gate. <sup>8</sup> Before they had lain down, she came up to them on the roof. <sup>9</sup> She said to the men, "I know that Yahweh has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. <sup>10</sup> For we have heard how

Yahweh dried up the water of the Red Sea before you, when you came out of Egypt; and what you did to the two kings of the Amorites, who were beyond the Jordan, to Sihon and to Og, whom you utterly destroyed. <sup>11</sup> As soon as we had heard it, our hearts melted, and there wasn't any more spirit in any man, because of you: for Yahweh your God, he is God in heaven above, and on earth beneath. <sup>12</sup> Now therefore, please swear to me by Yahweh, since I have dealt kindly with you, that you also will deal kindly with my father's house, and give me a true sign; <sup>13</sup> and that you will save alive my father, my mother, my brothers, and my sisters, and all that they have, and will deliver our lives from death."

<sup>14</sup> The men said to her, "Our life for yours, if you don't talk about this business of ours; and it shall be, when Yahweh gives us the land, that we will deal kindly and truly with you."

<sup>15</sup> Then she let them down by a cord through the window; for her house was on the side of the wall, and she lived on the wall. <sup>16</sup> She said to them, "Go to the mountain, lest the pursuers find you. Hide yourselves there three days, until the pursuers have returned. Afterward, you may go your way."

<sup>17</sup> The men said to her, "We will be guiltless of this your oath which you've made us to swear. <sup>18</sup> Behold, when we come into the land, tie this line of scarlet thread in the window which you used to let us down. Gather to yourself into the house your father, your mother, your brothers, and all your father's household. <sup>19</sup> It shall be that whoever goes out of the doors of

<sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

your house into the street, his blood will be on his head, and we will be guiltless. Whoever is with you in the house, his blood shall be on our head, if any hand is on him. <sup>20</sup> But if you talk about this business of ours, then we shall be guiltless of your oath which you've made us to swear."

<sup>21</sup> She said, "Let it be as you have said." She sent them away, and they departed. Then she tied the scarlet line in the window.

<sup>22</sup> They went, and came to the mountain, and stayed there three days, until the pursuers had returned. The pursuers sought them all along the way, but didn't find them. <sup>23</sup> Then the two men returned, descended from the mountain, crossed the river, and came to Joshua the son of Nun. They told him all that had happened to them. <sup>24</sup> They said to Joshua, "Truly Yahweh has delivered all the land into our hands. Moreover, all the inhabitants of the land melt away before us."

### 3

<sup>1</sup> Joshua got up early in the morning; and they moved from Shittim, and came to the Jordan, he and all the children of Israel. They camped there before they crossed over. <sup>2</sup> After three days, the officers went through the middle of the camp; <sup>3</sup> and they commanded the people, saying, "When you see the ark of Yahweh your God's covenant, and the priests the Levites bearing it, then leave your place, and follow it. <sup>4</sup> Yet there shall be a space between you and it, about two thousand cubits<sup>d</sup> by measure. Don't come near it,

that you may know the way by which you must go; for you have not passed this way before."

<sup>5</sup> Joshua said to the people, "Sanctify yourselves; for tomorrow Yahweh will do wonders among you."

<sup>6</sup> Joshua spoke to the priests, saying, "Take up the ark of the covenant, and cross over before the people." They took up the ark of the covenant, and went before the people.

<sup>7</sup> Yahweh said to Joshua, "Today I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, so I will be with you. <sup>8</sup> You shall command the priests who bear the ark of the covenant, saying, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.'"

<sup>9</sup> Joshua said to the children of Israel, "Come here, and hear the words of Yahweh your God." <sup>10</sup> Joshua said, "By this you shall know that the living God is among you, and that he will without fail drive the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Gergashite, and the Amorite, and the Jebusite out from before you. <sup>11</sup> Behold, the ark of the covenant of the Lord<sup>e</sup> of all the earth passes over before you into the Jordan. <sup>12</sup> Now therefore take twelve men out of the tribes of Israel, for every tribe a man. <sup>13</sup> It shall be that when the soles of the feet of the priests who bear the ark of Yahweh, the Lord of all the earth, rest in the waters of the Jordan, that the waters of the Jordan will be cut off. The waters that come down from above shall stand in one heap."

<sup>d</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters, so 2,000 cubits is about 920 meters. <sup>e</sup> The word translated "Lord" is "Adonai."

<sup>14</sup> When the people moved from their tents to pass over the Jordan, the priests who bore the ark of the covenant being before the people, <sup>15</sup> and when those who bore the ark had come to the Jordan, and the feet of the priests who bore the ark had dipped in the edge of the water (for the Jordan overflows all its banks all the time of harvest), <sup>16</sup> the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off. Then the people passed over near Jericho. <sup>17</sup> The priests who bore the ark of Yahweh's covenant stood firm on dry ground in the middle of the Jordan; and all Israel crossed over on dry ground, until all the nation had passed completely over the Jordan.

#### 4

<sup>1</sup> When all the nation had completely crossed over the Jordan, Yahweh spoke to Joshua, saying, <sup>2</sup> "Take twelve men out of the people, a man out of every tribe, <sup>3</sup> and command them, saying, 'Take from out of the middle of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the place where you'll camp tonight.'"

<sup>4</sup> Then Joshua called the twelve men, whom he had prepared of the children of Israel, a man out of every tribe. <sup>5</sup> Joshua said to them, "Cross before the ark of Yahweh your God into the middle of the Jordan, and each of you pick up a stone and put it on your shoulder, according to the number of the tribes of the children of

Israel; <sup>6</sup> that this may be a sign among you, that when your children ask in the future, saying, 'What do you mean by these stones?' <sup>7</sup> then you shall tell them, 'Because the waters of the Jordan were cut off before the ark of Yahweh's covenant. When it crossed over the Jordan, the waters of the Jordan were cut off. These stones shall be for a memorial to the children of Israel forever.'"

<sup>8</sup> The children of Israel did as Joshua commanded, and took up twelve stones out of the middle of the Jordan, as Yahweh spoke to Joshua, according to the number of the tribes of the children of Israel. They carried them over with them to the place where they camped, and laid them down there. <sup>9</sup> Joshua set up twelve stones in the middle of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day. <sup>10</sup> For the priests who bore the ark stood in the middle of the Jordan, until everything was finished that Yahweh commanded Joshua to speak to the people, according to all that Moses commanded Joshua; and the people hurried and passed over. <sup>11</sup> When all the people had completely crossed over, Yahweh's ark crossed over, with the priests, in the presence of the people.

<sup>12</sup> The children of Reuben, and the children of Gad, and the half-tribe of Manasseh, crossed over armed before the children of Israel, as Moses spoke to them.

<sup>13</sup> About forty thousand men, ready and armed for war passed over before Yahweh to battle, to the plains of Jericho. <sup>14</sup> On that day, Yahweh magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

<sup>15</sup> Yahweh spoke to Joshua, saying, <sup>16</sup> “Command the priests who bear the ark of the testimony, that they come up out of the Jordan.”

<sup>17</sup> Joshua therefore commanded the priests, saying, “Come up out of the Jordan!” <sup>18</sup> When the priests who bore the ark of Yahweh’s covenant had come up out of the middle of the Jordan, and the soles of the priests’ feet had been lifted up to the dry ground, the waters of the Jordan returned to their place, and went over all its banks, as before. <sup>19</sup> The people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho.

<sup>20</sup> Joshua set up those twelve stones, which they took out of the Jordan, in Gilgal. <sup>21</sup> He spoke to the children of Israel, saying, “When your children ask their fathers in time to come, saying, ‘What do these stones mean?’ <sup>22</sup> Then you shall let your children know, saying, ‘Israel came over this Jordan on dry land. <sup>23</sup> For Yahweh your God dried up the waters of the Jordan from before you, until you had crossed over, as Yahweh your God did to the Red Sea, which he dried up from before us, until we had crossed over; <sup>24</sup> that all the peoples of the earth may know that Yahweh’s hand is mighty; that you may fear Yahweh your God forever.’”

## 5

<sup>1</sup> When all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard how Yahweh had dried up the waters of the Jordan from before the

children of Israel, until we had crossed over, their heart melted, and there was no more spirit in them, because of the children of Israel. <sup>2</sup> At that time, Yahweh said to Joshua, “Make flint knives, and circumcise again the sons of Israel the second time.” <sup>3</sup> Joshua made himself flint knives, and circumcised the sons of Israel at the hill of the foreskins. <sup>4</sup> This is the reason Joshua circumcised them: all the people who came out of Egypt, who were males, even all the men of war, died in the wilderness along the way, after they came out of Egypt. <sup>5</sup> For all the people who came out were circumcised; but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised. <sup>6</sup> For the children of Israel walked forty years in the wilderness, until all the nation, even the men of war who came out of Egypt, were consumed, because they didn’t listen to Yahweh’s voice. Yahweh swore to them that he wouldn’t let them see the land which Yahweh swore to their fathers that he would give us, a land flowing with milk and honey. <sup>7</sup> Their children, whom he raised up in their place, were circumcised by Joshua; for they were uncircumcised, because they had not circumcised them on the way. <sup>8</sup> When they were done circumcising the whole nation, they stayed in their places in the camp until they were healed.

<sup>9</sup> Yahweh said to Joshua, “Today I have rolled away the reproach of Egypt off of you.” Therefore the name of that place was called Gilgal,<sup>f</sup> to this day. <sup>10</sup> The children of Israel encamped in Gilgal. They kept the Passover on the fourteenth day of the

<sup>f</sup>“Gilgal” sounds like the Hebrew for “roll.”

month at evening in the plains of Jericho. <sup>11</sup> They ate unleavened cakes and parched grain of the produce of the land on the next day after the Passover, in the same day. <sup>12</sup> The manna ceased on the next day, after they had eaten of the produce of the land. The children of Israel didn't have manna any more; but they ate of the fruit of the land of Canaan that year.

<sup>13</sup> When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man stood in front of him with his sword drawn in his hand. Joshua went to him and said to him, "Are you for us, or for our enemies?"

<sup>14</sup> He said, "No; but I have come now as commander of Yahweh's army."

Joshua fell on his face to the earth, and worshiped, and asked him, "What does my lord say to his servant?"

<sup>15</sup> The prince of Yahweh's army said to Joshua, "Take your shoes off of your feet; for the place on which you stand is holy." Joshua did so.

## 6

<sup>1</sup> Now Jericho was tightly shut up because of the children of Israel. No one went out, and no one came in. <sup>2</sup> Yahweh said to Joshua, "Behold, I have given Jericho into your hand, with its king and the mighty men of valor. <sup>3</sup> All of your men of war shall march around the city, going around the city once. You shall do this six days. <sup>4</sup> Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day, you shall march around the city seven times, and the priests shall blow the trumpets. <sup>5</sup> It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the

trumpet, all the people shall shout with a great shout; and the city wall shall fall down flat, and the people shall go up, every man straight in front of him."

<sup>6</sup> Joshua the son of Nun called the priests, and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before Yahweh's ark."

<sup>7</sup> They said to the people, "Advance! March around the city, and let the armed men pass on before Yahweh's ark."

<sup>8</sup> It was so, that when Joshua had spoken to the people, the seven priests bearing the seven trumpets of rams' horns before Yahweh advanced and blew the trumpets, and the ark of Yahweh's covenant followed them. <sup>9</sup> The armed men went before the priests who blew the trumpets, and the ark went after them. The trumpets sounded as they went.

<sup>10</sup> Joshua commanded the people, saying, "You shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I tell you to shout. Then you shall shout." <sup>11</sup> So he caused Yahweh's ark to go around the city, going about it once. Then they came into the camp, and stayed in the camp. <sup>12</sup> Joshua rose early in the morning, and the priests took up Yahweh's ark. <sup>13</sup> The seven priests bearing the seven trumpets of rams' horns in front of Yahweh's ark went on continually, and blew the trumpets. The armed men went in front of them. The rear guard came after Yahweh's ark. The trumpets sounded as they went. <sup>14</sup> The second day they marched around the city once, and returned into the camp. They did this six days.

<sup>15</sup> On the seventh day, they rose early at the dawning of the day, and marched around the city in the same way seven times. Only on this day they marched around the city seven times. <sup>16</sup> At the seventh time, when the priests blew the trumpets, Joshua said to the people, "Shout, for Yahweh has given you the city! <sup>17</sup> The city shall be devoted, even it and all that is in it, to Yahweh. Only Rahab the prostitute shall live, she and all who are with her in the house, because she hid the messengers that we sent. <sup>18</sup> But as for you, only keep yourselves from what is devoted to destruction, lest when you have devoted it, you take of the devoted thing; so you would make the camp of Israel accursed, and trouble it. <sup>19</sup> But all the silver, gold, and vessels of brass and iron, are holy to Yahweh. They shall come into Yahweh's treasury."

<sup>20</sup> So the people shouted and the priests blew the trumpets. When the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight in front of him, and they took the city. <sup>21</sup> They utterly destroyed all that was in the city, both man and woman, both young and old, and ox, sheep, and donkey, with the edge of the sword. <sup>22</sup> Joshua said to the two men who had spied out the land, "Go into the prostitute's house, and bring the woman and all that she has out from there, as you swore to her." <sup>23</sup> The young men who were spies went in, and brought out Rahab with her father, her mother, her brothers, and all that she had. They also brought out all of her relatives, and they set them outside of the camp of Israel. <sup>24</sup> They burned the city

with fire, and all that was in it. Only they put the silver, the gold, and the vessels of brass and of iron into the treasury of Yahweh's house. <sup>25</sup> But Rahab the prostitute, her father's household, and all that she had, Joshua saved alive. She lives in the middle of Israel to this day, because she hid the messengers, whom Joshua sent to spy out Jericho.

<sup>26</sup> Joshua commanded them with an oath at that time, saying, "Cursed is the man before Yahweh, who rises up and builds this city Jericho. With the loss of his firstborn he will lay its foundation, and with the loss of his youngest son he will set up its gates." <sup>27</sup> So Yahweh was with Joshua; and his fame was in all the land.

## 7

<sup>1</sup> But the children of Israel committed a trespass in the devoted things; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took some of the devoted things. Therefore Yahweh's anger burned against the children of Israel. <sup>2</sup> Joshua sent men from Jericho to Ai, which is beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the land."

The men went up and spied out Ai. <sup>3</sup> They returned to Joshua, and said to him, "Don't let all the people go up; but let about two or three thousand men go up and strike Ai. Don't make all the people to toil there, for there are only a few of them." <sup>4</sup> So about three thousand men of the people went up there, and they fled before the men of Ai. <sup>5</sup> The men of Ai struck about thirty-six men of them, and they chased them from before the gate even to Shebarim, and struck them at the descent. The hearts of

the people melted, and became like water. <sup>6</sup> Joshua tore his clothes, and fell to the earth on his face before Yahweh's ark until the evening, he and the elders of Israel; and they put dust on their heads. <sup>7</sup> Joshua said, "Alas, Lord Yahweh, why have you brought this people over the Jordan at all, to deliver us into the hand of the Amorites, to cause us to perish? I wish that we had been content and lived beyond the Jordan! <sup>8</sup> Oh, Lord, what shall I say, after Israel has turned their backs before their enemies! <sup>9</sup> For the Canaanites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth. What will you do for your great name?"

<sup>10</sup> Yahweh said to Joshua, "Get up! Why have you fallen on your face like that? <sup>11</sup> Israel has sinned. Yes, they have even transgressed my covenant which I commanded them. Yes, they have even taken some of the devoted things, and have also stolen, and also deceived. They have even put it among their own stuff. <sup>12</sup> Therefore the children of Israel can't stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will not be with you any more, unless you destroy the devoted things from among you.

<sup>13</sup> "Get up! Sanctify the people, and say, 'Sanctify yourselves for tomorrow, for Yahweh, the God of Israel, says, "There is a devoted thing among you, Israel. You cannot stand before your enemies until you take away the devoted thing from among you."

<sup>14</sup> "In the morning therefore you shall be brought near by your tribes. It shall be that the tribe which Yahweh selects shall come

near by families. The family which Yahweh selects shall come near by households. The household which Yahweh selects shall come near man by man. <sup>15</sup> It shall be, that he who is taken with the devoted thing shall be burned with fire, he and all that he has, because he has transgressed Yahweh's covenant, and because he has done a disgraceful thing in Israel."

<sup>16</sup> So Joshua rose up early in the morning and brought Israel near by their tribes. The tribe of Judah was selected. <sup>17</sup> He brought near the family of Judah; and he selected the family of the Zerahites. He brought near the family of the Zerahites man by man, and Zabdi was selected. <sup>18</sup> He brought near his household man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was selected. <sup>19</sup> Joshua said to Achan, "My son, please give glory to Yahweh, the God of Israel, and make confession to him. Tell me now what you have done! Don't hide it from me!"

<sup>20</sup> Achan answered Joshua, and said, "I have truly sinned against Yahweh, the God of Israel, and this is what I have done. <sup>21</sup> When I saw among the plunder a beautiful Babylonian robe, two hundred shekels<sup>g</sup> of silver, and a wedge of gold weighing fifty shekels, then I coveted them and took them. Behold, they are hidden in the ground in the middle of my tent, with the silver under it."

<sup>22</sup> So Joshua sent messengers, and they ran to the tent. Behold, it was hidden in his tent, with the silver under it. <sup>23</sup> They took them from the middle of the tent, and brought them to Joshua and to all the

<sup>g</sup> a shekel is about 10 grams or about 0.35 ounces

children of Israel. They laid them down before Yahweh. <sup>24</sup> Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the robe, the wedge of gold, his sons, his daughters, his cattle, his donkeys, his sheep, his tent, and all that he had; and they brought them up to the valley of Achor. <sup>25</sup> Joshua said, "Why have you troubled us? Yahweh will trouble you today." All Israel stoned him with stones, and they burned them with fire and stoned them with stones. <sup>26</sup> They raised over him a great heap of stones that remains to this day. Yahweh turned from the fierceness of his anger. Therefore the name of that place was called "The valley of Achor" to this day.

## 8

<sup>1</sup> Yahweh said to Joshua, "Don't be afraid, and don't be dismayed. Take all the warriors with you, and arise, go up to Ai. Behold, I have given into your hand the king of Ai, with his people, his city, and his land. <sup>2</sup> You shall do to Ai and her king as you did to Jericho and her king, except you shall take its goods and its livestock for yourselves. Set an ambush for the city behind it."

<sup>3</sup> So Joshua arose, with all the warriors, to go up to Ai. Joshua chose thirty thousand men, the mighty men of valor, and sent them out by night. <sup>4</sup> He commanded them, saying, "Behold, you shall lie in ambush against the city, behind the city. Don't go very far from the city, but all of you be ready. <sup>5</sup> I and all the people who are with me will approach to the city. It shall happen, when they come out against us, as at the first, that we will flee before them. <sup>6</sup> They will come out

after us, until we have drawn them away from the city; for they will say, 'They flee before us, like the first time.' So we will flee before them, <sup>7</sup> and you shall rise up from the ambush, and take possession of the city; for Yahweh your God will deliver it into your hand. <sup>8</sup> It shall be, when you have seized the city, that you shall set the city on fire. You shall do this according to Yahweh's word. Behold, I have commanded you."

<sup>9</sup> Joshua sent them out; and they went to set up the ambush, and stayed between Bethel and Ai, on the west side of Ai; but Joshua stayed among the people that night. <sup>10</sup> Joshua rose up early in the morning, mustered the people, and went up, he and the elders of Israel, before the people to Ai.

<sup>11</sup> All the people, even the men of war who were with him, went up, and came near, and came before the city, and encamped on the north side of Ai. Now there was a valley between him and Ai. <sup>12</sup> He took about five thousand men, and set them in ambush between Bethel and Ai, on the west side of the city. <sup>13</sup> So they set the people, even all the army who was on the north of the city, and their ambush on the west of the city; and Joshua went that night into the middle of the valley. <sup>14</sup> When the king of Ai saw it, they hurried and rose up early, and the men of the city went out against Israel to battle, he and all his people, at the time appointed, before the Arabah; but he didn't know that there was an ambush against him behind the city. <sup>15</sup> Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. <sup>16</sup> All the people who were in the city were called together to pursue after them. They pursued Joshua, and were

drawn away from the city. <sup>17</sup> There was not a man left in Ai or Beth El who didn't go out after Israel. They left the city open, and pursued Israel.

<sup>18</sup> Yahweh said to Joshua, "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand."

Joshua stretched out the javelin that was in his hand toward the city. <sup>19</sup> The ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it. They hurried and set the city on fire. <sup>20</sup> When the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way. The people who fled to the wilderness turned back on the pursuers. <sup>21</sup> When Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and killed the men of Ai. <sup>22</sup> The others came out of the city against them, so they were in the middle of Israel, some on this side, and some on that side. They struck them, so that they let none of them remain or escape. <sup>23</sup> They captured the king of Ai alive, and brought him to Joshua.

<sup>24</sup> When Israel had finished killing all the inhabitants of Ai in the field, in the wilderness in which they pursued them, and they had all fallen by the edge of the sword, until they were consumed, all Israel returned to Ai, and struck it with the edge of the sword. <sup>25</sup> All that fell that day, both of men and women, were twelve thousand, even all the men of Ai. <sup>26</sup> For Joshua didn't draw back his hand, with which he

stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. <sup>27</sup> Israel took for themselves only the livestock and the goods of that city, according to Yahweh's word which he commanded Joshua. <sup>28</sup> So Joshua burned Ai, and made it a heap forever, even a desolation, to this day. <sup>29</sup> He hanged the king of Ai on a tree until the evening, and at sundown Joshua commanded, and they took his body down from the tree, and threw it at the entrance of the gate of the city, and raised a great heap of stones on it that remains to this day.

<sup>30</sup> Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, <sup>31</sup> as Moses the servant of Yahweh commanded the children of Israel, as it is written in the book of the law of Moses, an altar of uncut stones, on which no one had lifted up any iron. They offered burnt offerings on it to Yahweh and sacrificed peace offerings. <sup>32</sup> He wrote there on the stones a copy of Moses' law, which he wrote in the presence of the children of Israel. <sup>33</sup> All Israel, their elders and officers, and their judges, stood on both sides of the ark before the priests the Levites, who carried the ark of Yahweh's covenant, the foreigner as well as the native; half of them in front of Mount Gerizim, and half of them in front of Mount Ebal, as Moses the servant of Yahweh had commanded at the first, that they should bless the people of Israel. <sup>34</sup> Afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. <sup>35</sup> There was not a word of all that Moses commanded, which Joshua didn't read before all the assembly of Israel, with the

women, the little ones, and the foreigners who were among them.

## 9

<sup>1</sup> When all the kings who were beyond the Jordan, in the hill country, and in the lowland, and on all the shore of the great sea in front of Lebanon, the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard of it <sup>2</sup> they gathered themselves together to fight with Joshua and with Israel, with one accord. <sup>3</sup> But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, <sup>4</sup> they also resorted to a ruse, and went and made as if they had been ambassadors, and took old sacks on their donkeys, and old, torn-up and bound up wine skins, <sup>5</sup> and old and patched shoes on their feet, and wore old garments. All the bread of their food supply was dry and moldy. <sup>6</sup> They went to Joshua at the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country. Now therefore make a covenant with us."

<sup>7</sup> The men of Israel said to the Hivites, "What if you live among us. How could we make a covenant with you?"

<sup>8</sup> They said to Joshua, "We are your servants."

Joshua said to them, "Who are you? Where do you come from?"

<sup>9</sup> They said to him, "Your servants have come from a very far country because of the name of Yahweh your God; for we have heard of his fame, all that he did in Egypt, <sup>10</sup> and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan, who was at Ashtaroth.

<sup>11</sup> Our elders and all the inhabitants of our country spoke to us, saying, 'Take supplies in your hand for the journey, and go to meet them. Tell them, "We are your servants. Now make a covenant with us."'

<sup>12</sup> This our bread we took hot for our supplies out of our houses on the day we went out to go to you; but now, behold, it is dry, and has become moldy. <sup>13</sup> These wine skins, which we filled, were new; and behold, they are torn. These our garments and our shoes have become old because of the very long journey."

<sup>14</sup> The men sampled their provisions, and didn't ask counsel from Yahweh's mouth.

<sup>15</sup> Joshua made peace with them, and made a covenant with them, to let them live. The princes of the congregation swore to them.

<sup>16</sup> At the end of three days after they had made a covenant with them, they heard that they were their neighbors, and that they lived among them. <sup>17</sup> The children of Israel traveled and came to their cities on the third day. Now their cities were Gibeon,

Chephirah, Beeroth, and Kiriath Jearim. <sup>18</sup> The children of Israel didn't strike them,

because the princes of the congregation had sworn to them by Yahweh, the God of Israel. All the congregation murmured against the princes. <sup>19</sup> But all the princes said to all the congregation,

"We have sworn to them by Yahweh, the God of Israel. Now therefore we may not touch them. <sup>20</sup> We will do this to them, and let them live; lest wrath be on us, because of the oath which we swore to them."

<sup>21</sup> The princes said to them, "Let them live, so they became wood cutters and drawers of water for all the congregation, as the princes had spoken to them."

<sup>22</sup> Joshua called for them, and he spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you,’ when you live among us? <sup>23</sup> Now therefore you are cursed, and some of you will never fail to be slaves, both wood cutters and drawers of water for the house of my God.”

<sup>24</sup> They answered Joshua, and said, “Because your servants were certainly told how Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and have done this thing. <sup>25</sup> Now, behold, we are in your hand. Do to us as it seems good and right to you to do.”

<sup>26</sup> He did so to them, and delivered them out of the hand of the children of Israel, so that they didn’t kill them. <sup>27</sup> That day Joshua made them wood cutters and drawers of water for the congregation and for Yahweh’s altar to this day, in the place which he should choose.

## 10

<sup>1</sup> Now when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them. <sup>2</sup> They were very afraid, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all its men were mighty. <sup>3</sup> Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, <sup>4</sup> “Come up to

me and help me. Let us strike Gibeon; for they have made peace with Joshua and with the children of Israel.” <sup>5</sup> Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together and went up, they and all their armies, and encamped against Gibeon, and made war against it. <sup>6</sup> The men of Gibeon sent to Joshua at the camp at Gilgal, saying, “Don’t abandon your servants! Come up to us quickly and save us! Help us; for all the kings of the Amorites that dwell in the hill country have gathered together against us.”

<sup>7</sup> So Joshua went up from Gilgal, he, and the whole army with him, including all the mighty men of valor. <sup>8</sup> Yahweh said to Joshua, “Don’t fear them, for I have delivered them into your hands. Not a man of them will stand before you.”

<sup>9</sup> Joshua therefore came to them suddenly. He marched from Gilgal all night. <sup>10</sup> Yahweh confused them before Israel. He killed them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth Horon, and struck them to Azekah and to Makkedah. <sup>11</sup> As they fled from before Israel, while they were at the descent of Beth Horon, Yahweh hurled down great stones from the sky on them to Azekah, and they died. There were more who died from the hailstones than those whom the children of Israel killed with the sword.

<sup>12</sup> Then Joshua spoke to Yahweh in the day when Yahweh delivered up the Amorites before the children of Israel. He said in the sight of Israel, “Sun, stand still on Gibeon! You, moon, stop in the valley of Aijalon!”

<sup>13</sup> The sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Isn't this written in the book of Jashar? The sun stayed in the middle of the sky, and didn't hurry to go down about a whole day. <sup>14</sup> There was no day like that before it or after it, that Yahweh listened to the voice of a man; for Yahweh fought for Israel.

<sup>15</sup> Joshua returned, and all Israel with him, to the camp to Gilgal. <sup>16</sup> These five kings fled, and hid themselves in the cave at Makkedah. <sup>17</sup> Joshua was told, saying, "The five kings have been found, hidden in the cave at Makkedah."

<sup>18</sup> Joshua said, "Roll large stones to cover the cave's entrance, and set men by it to guard them; <sup>19</sup> but don't stay there. Pursue your enemies, and attack them from the rear. Don't allow them to enter into their cities; for Yahweh your God has delivered them into your hand."

<sup>20</sup> When Joshua and the children of Israel had finished killing them with a very great slaughter until they were consumed, and the remnant which remained of them had entered into the fortified cities, <sup>21</sup> all the people returned to the camp to Joshua at Makkedah in peace. None moved his tongue against any of the children of Israel. <sup>22</sup> Then Joshua said, "Open the cave entrance, and bring those five kings out of the cave to me."

<sup>23</sup> They did so, and brought those five kings out of the cave to him: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. <sup>24</sup> When they brought those kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men

of war who went with him, "Come near. Put your feet on the necks of these kings."

They came near, and put their feet on their necks.

<sup>25</sup> Joshua said to them, "Don't be afraid, nor be dismayed. Be strong and courageous, for Yahweh will do this to all your enemies against whom you fight."

<sup>26</sup> Afterward Joshua struck them, put them to death, and hanged them on five trees. They were hanging on the trees until the evening. <sup>27</sup> At the time of the going down of the sun, Joshua commanded, and they took them down off the trees, and threw them into the cave in which they had hidden themselves, and laid great stones on the mouth of the cave, which remain to this very day.

<sup>28</sup> Joshua took Makkedah on that day, and struck it with the edge of the sword, with its king. He utterly destroyed it and all the souls who were in it. He left no one remaining. He did to the king of Makkedah as he had done to the king of Jericho.

<sup>29</sup> Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah. <sup>30</sup> Yahweh delivered it also, with its king, into the hand of Israel. He struck it with the edge of the sword, and all the souls who were in it. He left no one remaining in it. He did to its king as he had done to the king of Jericho.

<sup>31</sup> Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it. <sup>32</sup> Yahweh delivered Lachish into the hand of Israel. He took it on the second day, and struck it with the edge of the sword, with all the souls who were in it, according to all that he had done to Libnah. <sup>33</sup> Then Horam king of Gezer came up to help Lachish; and

Joshua struck him and his people, until he had left him no one remaining.

<sup>34</sup> Joshua passed from Lachish, and all Israel with him, to Eglon; and they encamped against it fought against it. <sup>35</sup> They took it on that day, and struck it with the edge of the sword. He utterly destroyed all the souls who were in it that day, according to all that he had done to Lachish.

<sup>36</sup> Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it. <sup>37</sup> They took it, and struck it with the edge of the sword, with its king and all its cities, and all the souls who were in it. He left no one remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the souls who were in it.

<sup>38</sup> Joshua returned, and all Israel with him, to Debir, and fought against it. <sup>39</sup> He took it, with its king and all its cities. They struck them with the edge of the sword, and utterly destroyed all the souls who were in it. He left no one remaining. As he had done to Hebron, so he did to Debir, and to its king; as he had done also to Libnah, and to its king. <sup>40</sup> So Joshua struck all the land, the hill country, the South, the lowland, the slopes, and all their kings. He left no one remaining, but he utterly destroyed all that breathed, as Yahweh, the God of Israel, commanded. <sup>41</sup> Joshua struck them from Kadesh Barnea even to Gaza, and all the country of Goshen, even to Gibeon. <sup>42</sup> Joshua took all these kings and their land at one time, because Yahweh, the God of Israel, fought for Israel. <sup>43</sup> Joshua returned, and all Israel with him, to the camp to Gilgal.

## 11

<sup>1</sup> When Jabin king of Hazor heard of it, he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, <sup>2</sup> and to the kings who were on the north, in the hill country, in the Arabah south of Chinneroth, in the lowland, and in the heights of Dor on the west, <sup>3</sup> to the Canaanite on the east and on the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the hill country, and the Hivite under Hermon in the land of Mizpah. <sup>4</sup> They went out, they and all their armies with them, many people, even as the sand that is on the seashore in multitude, with very many horses and chariots. <sup>5</sup> All these kings met together; and they came and encamped together at the waters of Merom, to fight with Israel.

<sup>6</sup> Yahweh said to Joshua, "Don't be afraid because of them; for tomorrow at this time, I will deliver them up all slain before Israel. You shall hamstring their horses and burn their chariots with fire."

<sup>7</sup> So Joshua came suddenly, with all the warriors, against them by the waters of Merom, and attacked them. <sup>8</sup> Yahweh delivered them into the hand of Israel, and they struck them, and chased them to great Sidon, and to Misrephoth Maim, and to the valley of Mizpah eastward. They struck them until they left them no one remaining. <sup>9</sup> Joshua did to them as Yahweh told him. He hamstrung their horses and burned their chariots with fire. <sup>10</sup> Joshua turned back at that time, and took Hazor, and struck its king with the sword: for Hazor used to be the head of all those kingdoms. <sup>11</sup> They struck all the souls who were in it with the edge of the sword, utterly destroying them.

There was no one left who breathed. He burned Hazor with fire. <sup>12</sup> Joshua captured all the cities of those kings, with their kings, and he struck them with the edge of the sword, and utterly destroyed them; as Moses the servant of Yahweh commanded. <sup>13</sup> But as for the cities that stood on their mounds, Israel burned none of them, except Hazor only. Joshua burned that. <sup>14</sup> The children of Israel took all the plunder of these cities, with the livestock, as plunder for themselves; but every man they struck with the edge of the sword, until they had destroyed them. They didn't leave any who breathed.

<sup>15</sup> As Yahweh commanded Moses his servant, so Moses commanded Joshua. Joshua did so. He left nothing undone of all that Yahweh commanded Moses. <sup>16</sup> So Joshua captured all that land, the hill country, all the South, all the land of Goshen, the lowland, the Arabah, the hill country of Israel, and the lowland of the same; <sup>17</sup> from Mount Halak, that goes up to Seir, even to Baal Gad in the valley of Lebanon under Mount Hermon. He took all their kings, struck them, and put them to death. <sup>18</sup> Joshua made war a long time with all those kings. <sup>19</sup> There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. They took all in battle. <sup>20</sup> For it was of Yahweh to harden their hearts, to come against Israel in battle, that he might utterly destroy them, that they might have no favor, but that he might destroy them, as Yahweh commanded Moses. <sup>21</sup> Joshua came at that time, and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill

country of Israel: Joshua utterly destroyed them with their cities. <sup>22</sup> There were none of the Anakim left in the land of the children of Israel. Only in Gaza, in Gath, and in Ashdod, did some remain. <sup>23</sup> So Joshua took the whole land, according to all that Yahweh spoke to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. The land had rest from war.

## 12

<sup>1</sup> Now these are the kings of the land, whom the children of Israel struck, and possessed their land beyond the Jordan toward the sunrise, from the valley of the Arnon to Mount Hermon, and all the Arabah eastward: <sup>2</sup> Sihon king of the Amorites, who lived in Heshbon, and ruled from Aroer, which is on the edge of the valley of the Arnon, and the middle of the valley, and half Gilead, even to the river Jabbok, the border of the children of Ammon; <sup>3</sup> and the Arabah to the sea of Chinneroth, eastward, and to the sea of the Arabah, even the Salt Sea, eastward, the way to Beth Jeshimoth; and on the south, under the slopes of Pisgah: <sup>4</sup> and the border of Og king of Bashan, of the remnant of the Rephaim, who lived at Ashtaroth and at Edrei, <sup>5</sup> and ruled in Mount Hermon, and in Salecah, and in all Bashan, to the border of the Geshurites and the Maacathites, and half Gilead, the border of Sihon king of Heshbon.

<sup>6</sup> Moses the servant of Yahweh and the children of Israel struck them. Moses the servant of Yahweh gave it for a possession to the Reubenites, and the Gadites, and the half-tribe of Manasseh. <sup>7</sup> These are the kings of the land whom Joshua and the

children of Israel struck beyond the Jordan westward, from Baal Gad in the valley of Lebanon even to Mount Halak, that goes up to Seir. Joshua gave it to the tribes of Israel for a possession according to their divisions; <sup>8</sup> in the hill country, and in the lowland, and in the Arabah, and in the slopes, and in the wilderness, and in the South; the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:

<sup>9</sup> the king of Jericho, one;  
the king of Ai, which is beside Bethel, one;

<sup>10</sup> the king of Jerusalem, one;  
the king of Hebron, one;

<sup>11</sup> the king of Jarmuth, one;  
the king of Lachish, one;

<sup>12</sup> the king of Eglon, one;  
the king of Gezer, one;

<sup>13</sup> the king of Debir, one;  
the king of Geder, one;

<sup>14</sup> the king of Hormah, one;  
the king of Arad, one;

<sup>15</sup> the king of Libnah, one;  
the king of Adullam, one;

<sup>16</sup> the king of Makkedah, one;  
the king of Bethel, one;

<sup>17</sup> the king of Tappuah, one;  
the king of Hopher, one;

<sup>18</sup> the king of Aphek, one;  
the king of Lassaron, one;

<sup>19</sup> the king of Madon, one;  
the king of Hazor, one;

<sup>20</sup> the king of Shimron Meron, one;  
the king of Achshaph, one;

<sup>21</sup> the king of Taanach, one;  
the king of Megiddo, one;

<sup>22</sup> the king of Kedesh, one;  
the king of Jokneam in Carmel, one;

<sup>23</sup> the king of Dor in the height of Dor, one;

the king of Goim in Gilgal, one;

<sup>24</sup> the king of Tirzah, one:

all the kings thirty-one.

## 13

<sup>1</sup> Now Joshua was old and well advanced in years. Yahweh said to him, "You are old and advanced in years, and there remains yet very much land to be possessed.

<sup>2</sup> "This is the land that still remains: all the regions of the Philistines, and all the Geshurites; <sup>3</sup> from the Shihor, which is before Egypt, even to the border of Ekron northward, which is counted as Canaanite; the five lords of the Philistines; the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avvim, <sup>4</sup> on the south; all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the border of the Amorites; <sup>5</sup> and the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal Gad under Mount Hermon to the entrance of Hamath; <sup>6</sup> all the inhabitants of the hill country from Lebanon to Misrephoth Maim, even all the Sidonians. I will drive them out from before the children of Israel. Just allocate it to Israel for an inheritance, as I have commanded you. <sup>7</sup> Now therefore divide this land for an inheritance to the nine tribes and the half-tribe of Manasseh." <sup>8</sup> With him the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, even as Moses the servant of Yahweh gave them: <sup>9</sup> from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain of Medeba to Dibon; <sup>10</sup> and all the cities of Sihon king of the Amorites, who reigned in Heshbon, to

the border of the children of Ammon; <sup>11</sup> and Gilead, and the border of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan to Salecah; <sup>12</sup> all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (the same was left of the remnant of the Rephaim); for Moses attacked these, and drove them out. <sup>13</sup> Nevertheless the children of Israel didn't drive out the Geshurites, nor the Maacathites: but Geshur and Maacath live within Israel to this day. <sup>14</sup> Only he gave no inheritance to the tribe of Levi. The offerings of Yahweh, the God of Israel, made by fire are his inheritance, as he spoke to him. <sup>15</sup> Moses gave to the tribe of the children of Reuben according to their families. <sup>16</sup> Their border was from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain by Medeba; <sup>17</sup> Heshbon, and all its cities that are in the plain; Dibon, Bamoth Baal, Beth Baal Meon, <sup>18</sup> Jahaz, Kedemoth, Mephaath, <sup>19</sup> Kiriathaim, Sibmah, Zereth Shahar in the mount of the valley, <sup>20</sup> Beth Peor, the slopes of Pisgah, Beth Jeshimoth, <sup>21</sup> all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses struck with the chiefs of Midian, Evi, Rekem, Zur, Hur, and Reba, the princes of Sihon, who lived in the land. <sup>22</sup> The children of Israel also killed Balaam the son of Beor, the soothsayer, with the sword, among the rest of their slain.

<sup>23</sup> The border of the children of Reuben was the bank of the Jordan. This was the inheritance of the children of Reuben

according to their families, the cities and its villages.

<sup>24</sup> Moses gave to the tribe of Gad, to the children of Gad, according to their families.

<sup>25</sup> Their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is near Rabbah; <sup>26</sup> and from Heshbon to Ramath Mizpeh, and Betonim; and from Mahanaim to the border of Debir; <sup>27</sup> and in the valley, Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan's bank, to the uttermost part of the sea of Chinnereth beyond the Jordan eastward. <sup>28</sup> This is the inheritance of the children of Gad according to their families, the cities and its villages.

<sup>29</sup> Moses gave an inheritance to the half-tribe of Manasseh. It was for the half-tribe of the children of Manasseh according to their families. <sup>30</sup> Their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities. <sup>31</sup> Half Gilead, Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, even for the half of the children of Machir according to their families.

<sup>32</sup> These are the inheritances which Moses distributed in the plains of Moab, beyond the Jordan at Jericho, eastward. <sup>33</sup> But Moses gave no inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, as he spoke to them.

## 14

<sup>1</sup> These are the inheritances which the children of Israel took in the land of Canaan, which Eleazar the priest, Joshua

the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed to them,<sup>2</sup> by the lot of their inheritance, as Yahweh commanded by Moses, for the nine tribes, and for the half-tribe.<sup>3</sup> For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but to the Levites he gave no inheritance among them.<sup>4</sup> For the children of Joseph were two tribes, Manasseh and Ephraim. They gave no portion to the Levites in the land, except cities to dwell in, with their suburbs for their livestock and for their property.<sup>5</sup> The children of Israel did as Yahweh commanded Moses, and they divided the land.

<sup>6</sup> Then the children of Judah came near to Joshua in Gilgal. Caleb the son of Jephunneh the Kenizzite said to him, "You know the thing that Yahweh spoke to Moses the man of God concerning me and concerning you in Kadesh Barnea.<sup>7</sup> I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy out the land. I brought him word again as it was in my heart.<sup>8</sup> Nevertheless, my brothers who went up with me made the heart of the people melt; but I wholly followed Yahweh my God.<sup>9</sup> Moses swore on that day, saying, 'Surely the land where you walked shall be an inheritance to you and to your children forever, because you have wholly followed Yahweh my God.'

<sup>10</sup> "Now, behold, Yahweh has kept me alive, as he spoke, these forty-five years, from the time that Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, behold, I am eighty-five years old, today.<sup>11</sup> As yet I am as strong today as I was in the day that Moses sent

me. As my strength was then, even so is my strength now for war, to go out and to come in.<sup>12</sup> Now therefore give me this hill country, of which Yahweh spoke in that day; for you heard in that day how the Anakim were there, and great and fortified cities. It may be that Yahweh will be with me, and I shall drive them out, as Yahweh said."

<sup>13</sup> Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh for an inheritance.<sup>14</sup> Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he followed Yahweh, the God of Israel wholeheartedly.<sup>15</sup> Now the name of Hebron before was Kiriath Arba, after the greatest man among the Anakim. Then the land had rest from war.

## 15

<sup>1</sup> The lot for the tribe of the children of Judah according to their families was to the border of Edom, even to the wilderness of Zin southward, at the uttermost part of the south.<sup>2</sup> Their south border was from the uttermost part of the Salt Sea, from the bay that looks southward;<sup>3</sup> and it went out southward of the ascent of Akrabbim, and passed along to Zin, and went up by the south of Kadesh Barnea, and passed along by Hezron, went up to Addar, and turned towards Karka;<sup>4</sup> and it passed along to Azmon, went out at the brook of Egypt; and the border ended at the sea. This shall be your south border.<sup>5</sup> The east border was the Salt Sea, even to the end of the Jordan. The border of the north quarter was from the bay of the sea at the end of the Jordan.<sup>6</sup> The border went up to Beth Hoglah, and passed along by the north of Beth Arabah;

and the border went up to the stone of Bohan the son of Reuben. <sup>7</sup> The border went up to Debir from the valley of Achor, and so northward, looking toward Gilgal, that faces the ascent of Adummim, which is on the south side of the river. The border passed along to the waters of En Shemesh, and ended at En Rogel. <sup>8</sup> The border went up by the valley of the son of Hinnom to the side of the Jebusite (also called Jerusalem) southward; and the border went up to the top of the mountain that lies before the valley of Hinnom westward, which is at the farthest part of the valley of Rephaim northward. <sup>9</sup> The border extended from the top of the mountain to the spring of the waters of Nephtoah, and went out to the cities of Mount Ephron; and the border extended to Baalah (also called Kiriath Jearim); <sup>10</sup> and the border turned about from Baalah westward to Mount Seir, and passed along to the side of Mount Jearim (also called Chesalon) on the north, and went down to Beth Shemesh, and passed along by Timnah; <sup>11</sup> and the border went out to the side of Ekron northward; and the border extended to Shikkeron, and passed along to Mount Baalah, and went out at Jabneel; and the goings out of the border were at the sea. <sup>12</sup> The west border was to the shore of the great sea. This is the border of the children of Judah according to their families.

<sup>13</sup> He gave to Caleb the son of Jephunneh a portion among the children of Judah, according to the commandment of Yahweh to Joshua, even Kiriath Arba, named after the father of Anak (also called Hebron). <sup>14</sup> Caleb drove out the three sons of Anak: Sheshai, and Ahiman, and Talmai, the

children of Anak. <sup>15</sup> He went up against the inhabitants of Debir: now the name of Debir before was Kiriath Sepher. <sup>16</sup> Caleb said, "He who strikes Kiriath Sepher, and takes it, to him I will give Achsah my daughter as wife." <sup>17</sup> Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter as wife. <sup>18</sup> When she came, she had him ask her father for a field. She got off of her donkey, and Caleb said, "What do you want?"

<sup>19</sup> She said, "Give me a blessing. Because you have set me in the land of the South, give me also springs of water."

So he gave her the upper springs and the lower springs.

<sup>20</sup> This is the inheritance of the tribe of the children of Judah according to their families. <sup>21</sup> The farthest cities of the tribe of the children of Judah toward the border of Edom in the South were Kabzeel, Eder, Jagur, <sup>22</sup> Kinah, Dimonah, Adadah, <sup>23</sup> Kedesh, Hazor, Ithnan, <sup>24</sup> Ziph, Telem, Bealoth, <sup>25</sup> Hazor Hadattah, Kerioth Hezron (also called Hazor), <sup>26</sup> Amam, Shema, Moladah, <sup>27</sup> Hazar Gaddah, Heshmon, Beth Pelet, <sup>28</sup> Hazar Shual, Beersheba, Biziothiah, <sup>29</sup> Baalah, Iim, Ezem, <sup>30</sup> Eltolad, Chesil, Hormah, <sup>31</sup> Ziklag, Madmannah, Sansannah, <sup>32</sup> Lebaoth, Shilhim, Ain, and Rimmon. All the cities are twenty-nine, with their villages.

<sup>33</sup> In the lowland, Eshtaol, Zorah, Ashnah,

<sup>34</sup> Zanoah, En Gannim, Tappuah, Enam, <sup>35</sup>

Jarmuth, Adullam, Socoh, Azekah, <sup>36</sup>

Shaaraim, Adithaim and Gederah (or Gederothaim); fourteen cities with their villages.

<sup>37</sup> Zenan, Hadashah, Migdal Gad, <sup>38</sup> Dilean, Mizpah, Joktheel, <sup>39</sup> Lachish, Bozkath, Eglon, <sup>40</sup> Cabbon, Lahmam, Chitlish, <sup>41</sup> Gederoth, Beth Dagon, Naamah, and Makkedah; sixteen cities with their villages.

<sup>42</sup> Libnah, Ether, Ashan, <sup>43</sup> Iphtah, Ashnah, Nezib, <sup>44</sup> Keilah, Achzib, and Mareshah; nine cities with their villages.

<sup>45</sup> Ekron, with its towns and its villages; <sup>46</sup> from Ekron even to the sea, all that were by the side of Ashdod, with their villages. <sup>47</sup> Ashdod, its towns and its villages; Gaza, its towns and its villages; to the brook of Egypt, and the great sea with its coastline.

<sup>48</sup> In the hill country, Shamir, Jattir, Socoh,

<sup>49</sup> Dannah, Kiriath Sannah (which is Debir), <sup>50</sup> Anab, Esstemoh, Anim, <sup>51</sup> Goshen, Holon, and Giloh; eleven cities with their villages.

<sup>52</sup> Arab, Dumah, Eshan, <sup>53</sup> Janim, Beth Tappuah, Aphekah, <sup>54</sup> Humtah, Kiriath Arba (also called Hebron), and Zior; nine cities with their villages.

<sup>55</sup> Maon, Carmel, Ziph, Jutah, <sup>56</sup> Jezreel, Jokdeam, Zanoah, <sup>57</sup> Kain, Gibeah, and Timnah; ten cities with their villages.

<sup>58</sup> Halhul, Beth Zur, Gedor, <sup>59</sup> Maarath, Beth Anoth, and Eltekon; six cities with their villages. <sup>60</sup> Kiriath Baal (also called Kiriath Jearim), and Rabbah; two cities with their villages.

<sup>61</sup> In the wilderness, Beth Arabah, Middin, Secacah, <sup>62</sup> Nibshan, the City of Salt, and En Gedi; six cities with their villages.

<sup>63</sup> As for the Jebusites, the inhabitants of Jerusalem, the children of Judah couldn't drive them out; but the Jebusites live with

the children of Judah at Jerusalem to this day.

## 16

<sup>1</sup> The lot came out for the children of Joseph from the Jordan at Jericho, at the waters of Jericho on the east, even the wilderness, going up from Jericho through the hill country to Bethel. <sup>2</sup> It went out from Bethel to Luz, and passed along to the border of the Archites to Ataroth; <sup>3</sup> and it went down westward to the border of the Japhletites, to the border of Beth Horon the lower, and on to Gezer; and ended at the sea.

<sup>4</sup> The children of Joseph, Manasseh and Ephraim, took their inheritance. <sup>5</sup> This was the border of the children of Ephraim according to their families. The border of their inheritance eastward was Ataroth Addar, to Beth Horon the upper. <sup>6</sup> The border went out westward at Michmethath on the north. The border turned about eastward to Taanath Shiloh, and passed along it on the east of Janoah. <sup>7</sup> It went down from Janoah to Ataroth, to Naarah, reached to Jericho, and went out at the Jordan. <sup>8</sup> From Tappuah the border went along westward to the brook of Kanah; and ended at the sea. This is the inheritance of the tribe of the children of Ephraim according to their families; <sup>9</sup> together with the cities which were set apart for the children of Ephraim in the middle of the inheritance of the children of Manasseh, all the cities with their villages. <sup>10</sup> They didn't drive out the Canaanites who lived in Gezer; but the Canaanites dwell in the territory of Ephraim to this day, and have become servants to do forced labor.

## 17

<sup>1</sup> This was the lot for the tribe of Manasseh, for he was the firstborn of Joseph. As for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war, therefore he had Gilead and Bashan. <sup>2</sup> So this was for the rest of the children of Manasseh according to their families: for the children of Abiezer, for the children of Helek, for the children of Asriel, for the children of Shechem, for the children of Hephher, and for the children of Shemida. These were the male children of Manasseh the son of Joseph according to their families. <sup>3</sup> But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. <sup>4</sup> They came to Eleazar the priest, and to Joshua the son of Nun, and to the princes, saying, “Yahweh commanded Moses to give us an inheritance among our brothers.” Therefore according to the commandment of Yahweh he gave them an inheritance among the brothers of their father. <sup>5</sup> Ten parts fell to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan; <sup>6</sup> because the daughters of Manasseh had an inheritance among his sons. The land of Gilead belonged to the rest of the sons of Manasseh. <sup>7</sup> The border of Manasseh was from Asher to Michmethath, which is before Shechem. The border went along to the right hand, to the inhabitants of En Tappuah. <sup>8</sup> The land of Tappuah belonged to Manasseh; but Tappuah on the border of Manasseh belonged to the children of Ephraim. <sup>9</sup> The border went down to the brook of Kanah,

southward of the brook. These cities belonged to Ephraim among the cities of Manasseh. The border of Manasseh was on the north side of the brook, and ended at the sea. <sup>10</sup> Southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border. They reached to Asher on the north, and to Issachar on the east. <sup>11</sup> Manasseh had three heights in Issachar, in Asher Beth Shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns. <sup>12</sup> Yet the children of Manasseh couldn't drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

<sup>13</sup> When the children of Israel had grown strong, they put the Canaanites to forced labor, and didn't utterly drive them out. <sup>14</sup> The children of Joseph spoke to Joshua, saying, “Why have you given me just one lot and one part for an inheritance, since we are a numerous people, because Yahweh has blessed us so far?”

<sup>15</sup> Joshua said to them, “If you are a numerous people, go up to the forest, and clear land for yourself there in the land of the Perizzites and of the Rephaim; since the hill country of Ephraim is too narrow for you.”

<sup>16</sup> The children of Joseph said, “The hill country is not enough for us. All the Canaanites who dwell in the land of the valley have chariots of iron, both those who are in Beth Shean and its towns, and those who are in the valley of Jezreel.”

<sup>17</sup> Joshua spoke to the house of Joseph, that is, to Ephraim and to Manasseh, saying, “You are a numerous people, and

have great power. You shall not have one lot only; <sup>18</sup> but the hill country shall be yours. Although it is a forest, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have chariots of iron, and though they are strong.”

## 18

<sup>1</sup> The whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the Tent of Meeting there. The land was subdued before them. <sup>2</sup> Seven tribes remained among the children of Israel, which had not yet divided their inheritance. <sup>3</sup> Joshua said to the children of Israel, “How long will you neglect to go in to possess the land, which Yahweh, the God of your fathers, has given you? <sup>4</sup> Appoint for yourselves three men from each tribe. I will send them, and they shall arise, walk through the land, and describe it according to their inheritance; and they shall come to me. <sup>5</sup> They shall divide it into seven portions. Judah shall live in his borders on the south, and the house of Joseph shall live in their borders on the north. <sup>6</sup> You shall survey the land into seven parts, and bring the description here to me; and I will cast lots for you here before Yahweh our God. <sup>7</sup> However, the Levites have no portion among you; for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half-tribe of Manasseh have received their inheritance east of the Jordan, which Moses the servant of Yahweh gave them.”

<sup>8</sup> The men arose and went. Joshua commanded those who went to survey the land, saying, “Go walk through the land,

survey it, and come again to me. I will cast lots for you here before Yahweh in Shiloh.”

<sup>9</sup> The men went and passed through the land, and surveyed it by cities into seven portions in a book. They came to Joshua to the camp at Shiloh. <sup>10</sup> Joshua cast lots for them in Shiloh before Yahweh. There Joshua divided the land to the children of Israel according to their divisions.

<sup>11</sup> The lot of the tribe of the children of Benjamin came up according to their families. The border of their lot went out between the children of Judah and the children of Joseph. <sup>12</sup> Their border on the north quarter was from the Jordan. The border went up to the side of Jericho on the north, and went up through the hill country westward. It ended at the wilderness of Beth Aven. <sup>13</sup> The border passed along from there to Luz, to the side of Luz (also called Bethel), southward. The border went down to Ataroth Addar, by the mountain that lies on the south of Beth Horon the lower. <sup>14</sup> The border extended, and turned around on the west quarter southward, from the mountain that lies before Beth Horon southward; and ended at Kiriath Baal (also called Kiriath Jearim), a city of the children of Judah. This was the west quarter. <sup>15</sup> The south quarter was from the farthest part of Kiriath Jearim. The border went out westward, and went out to the spring of the waters of Nephtoah. <sup>16</sup> The border went down to the farthest part of the mountain that lies before the valley of the son of Hinnom, which is in the valley of Rephaim northward. It went down to the valley of Hinnom, to the side of the Jebusite southward, and went down to En Rogel. <sup>17</sup> It extended northward, went out at En Shemesh, and went out to Geliloth, which

is over against the ascent of Adummim. It went down to the stone of Bohan the son of Reuben.<sup>18</sup> It passed along to the side over against the Arabah northward, and went down to the Arabah.<sup>19</sup> The border passed along to the side of Beth Hoglah northward; and the border ended at the north bay of the Salt Sea, at the south end of the Jordan. This was the south border.<sup>20</sup> The Jordan was its border on the east quarter. This was the inheritance of the children of Benjamin, by the borders around it, according to their families.<sup>21</sup> Now the cities of the tribe of the children of Benjamin according to their families were Jericho, Beth Hoglah, Emek Keziz,<sup>22</sup> Beth Arabah, Zemaraim, Bethel,<sup>23</sup> Avvim, Parah, Ophrah,<sup>24</sup> Chephar Ammoni, Ophni, and Geba; twelve cities with their villages.<sup>25</sup> Gibeon, Ramah, Beeroth,<sup>26</sup> Mizpeh, Chephirah, Mozah,<sup>27</sup> Rekem, Irpeel, Taralah,<sup>28</sup> Zelah, Eleph, the Jebusite (also called Jerusalem), Gibeath, and Kiriath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

## 19

<sup>1</sup> The second lot came out for Simeon, even for the tribe of the children of Simeon according to their families. Their inheritance was in the middle of the inheritance of the children of Judah.<sup>2</sup> They had for their inheritance Beersheba (or Sheba), Moladah,<sup>3</sup> Hazar Shual, Balah, Ezem,<sup>4</sup> Eltolad, Bethul, Hormah,<sup>5</sup> Ziklag, Beth Marcaboth, Hazar Susah,<sup>6</sup> Beth Lebaoth, and Sharuhem; thirteen cities with their villages;<sup>7</sup> Ain, Rimmon, Ether, and

Ashan; four cities with their villages;<sup>8</sup> and all the villages that were around these cities to Baalath Beer, Ramah of the South. This is the inheritance of the tribe of the children of Simeon according to their families.<sup>9</sup> Out of the part of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too much for them. Therefore the children of Simeon had inheritance in the middle of their inheritance.

<sup>10</sup> The third lot came up for the children of Zebulun according to their families. The border of their inheritance was to Sarid.<sup>11</sup> Their border went up westward, even to Maralah, and reached to Dabbesheth. It reached to the brook that is before Jokneam.<sup>12</sup> It turned from Sarid eastward toward the sunrise to the border of Chisloth Tabor. It went out to Daberath, and went up to Japhia.<sup>13</sup> From there it passed along eastward to Gath Hepher, to Ethkazin; and it went out at Rimmon which stretches to Neah.<sup>14</sup> The border turned around it on the north to Hannathon; and it ended at the valley of Iphtah El;<sup>15</sup> Kattath, Nahalal, Shimron, Idalah, and Bethlehem: twelve cities with their villages.<sup>16</sup> This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

<sup>17</sup> The fourth lot came out for Issachar, even for the children of Issachar according to their families.<sup>18</sup> Their border was to Jezreel, Chesulloth, Shunem,<sup>19</sup> Hapharaim, Shion, Anaharath,<sup>20</sup> Rabbith, Kishion, Ebez,<sup>21</sup> Remeth, Engannim, En Haddah, and Beth Pazzez.<sup>22</sup> The border reached to Tabor, Shahazumah, and Beth Shemesh. Their border ended at the Jordan:

sixteen cities with their villages.<sup>23</sup> This is the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.

<sup>24</sup> The fifth lot came out for the tribe of the children of Asher according to their families.<sup>25</sup> Their border was Helkath, Hali, Beten, Achshaph,<sup>26</sup> Allammelech, Amad, Mishal. It reached to Carmel westward, and to Shihorlibnath.<sup>27</sup> It turned toward the sunrise to Beth Dagon, and reached to Zebulun, and to the valley of Iphtah El northward to Beth Emek and Neiel. It went out to Cabul on the left hand,<sup>28</sup> and Ebron, Rehob, Hammon, and Kanah, even to great Sidon.<sup>29</sup> The border turned to Ramah, to the fortified city of Tyre; and the border turned to Hosah. It ended at the sea by the region of Achzib;<sup>30</sup> Ummah also, and Aphek, and Rehob: twenty-two cities with their villages.<sup>31</sup> This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

<sup>32</sup> The sixth lot came out for the children of Naphtali, even for the children of Naphtali according to their families.<sup>33</sup> Their border was from Heleph, from the oak in Zaanannim, Adami-nekeb, and Jabneel, to Lakkum. It ended at the Jordan.<sup>34</sup> The border turned westward to Aznoth Tabor, and went out from there to Hukkok. It reached to Zebulun on the south, and reached to Asher on the west, and to Judah at the Jordan toward the sunrise.<sup>35</sup> The fortified cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth,<sup>36</sup> Adamah, Ramah, Hazor,<sup>37</sup> Kedesh, Edrei, En Hazor,<sup>38</sup> Iron, Migdal El, Horem, Beth

Anath, and Beth Shemesh; nineteen cities with their villages.<sup>39</sup> This is the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages.

<sup>40</sup> The seventh lot came out for the tribe of the children of Dan according to their families.<sup>41</sup> The border of their inheritance was Zorah, Eshtaol, Irshemesh,<sup>42</sup> Shaalabbin, Aijalon, Ithlah,<sup>43</sup> Elon, Timnah, Ekron,<sup>44</sup> Eltekeh, Gibbethon, Baalath,<sup>45</sup> Jehud, Bene Berak, Gath Rimmon,<sup>46</sup> Me Jarkon, and Rakkon, with the border over against Joppa.<sup>47</sup> The border of the children of Dan went out beyond them; for the children of Dan went up and fought against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived therein, and called Leshem, Dan, after the name of Dan their forefather.<sup>48</sup> This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

<sup>49</sup> So they finished distributing the land for inheritance by its borders. The children of Israel gave an inheritance to Joshua the son of Nun among them.<sup>50</sup> According to Yahweh's commandment, they gave him the city which he asked, even Timnathserah in the hill country of Ephraim; and he built the city, and lived there.<sup>51</sup> These are the inheritances, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed for inheritance by lot in Shiloh before Yahweh, at the door of the Tent of Meeting. So they finished dividing the land.

## 20

<sup>1</sup> Yahweh spoke to Joshua, saying, <sup>2</sup> “Speak to the children of Israel, saying, ‘Assign the cities of refuge, of which I spoke to you by Moses, <sup>3</sup> that the man slayer who kills any person accidentally or unintentionally may flee there. They shall be to you for a refuge from the avenger of blood. <sup>4</sup> He shall flee to one of those cities, and shall stand at the entrance of the gate of the city, and declare his case in the ears of the elders of that city. They shall take him into the city with them, and give him a place, that he may live among them. <sup>5</sup> If the avenger of blood pursues him, then they shall not deliver up the man slayer into his hand; because he struck his neighbor unintentionally, and didn’t hate him before. <sup>6</sup> He shall dwell in that city until he stands before the congregation for judgment, until the death of the high priest that shall be in those days. Then the man slayer shall return, and come to his own city, and to his own house, to the city he fled from.’”

<sup>7</sup> They set apart Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (also called Hebron) in the hill country of Judah. <sup>8</sup> Beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. <sup>9</sup> These were the appointed cities for all the children of Israel, and for the alien who lives among them, that whoever kills any person unintentionally might flee there, and not die by the hand of the avenger of blood, until he stands trial before the congregation.

## 21

<sup>1</sup> Then the heads of fathers’ houses of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of fathers’ houses of the tribes of the children of Israel. <sup>2</sup> They spoke to them at Shiloh in the land of Canaan, saying, “Yahweh commanded through Moses to give us cities to dwell in, with their suburbs for our livestock.”

<sup>3</sup> The children of Israel gave to the Levites out of their inheritance, according to the commandment of Yahweh, these cities with their suburbs. <sup>4</sup> The lot came out for the families of the Kohathites. The children of Aaron the priest, who were of the Levites, had thirteen cities by lot out of the tribe of Judah, out of the tribe of the Simeonites, and out of the tribe of Benjamin. <sup>5</sup> The rest of the children of Kohath had ten cities by lot out of the families of the tribe of Ephraim, out of the tribe of Dan, and out of the half-tribe of Manasseh. <sup>6</sup> The children of Gershon had thirteen cities by lot out of the families of the tribe of Issachar, out of the tribe of Asher, out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan. <sup>7</sup> The children of Merari according to their families had twelve cities out of the tribe of Reuben, out of the tribe of Gad, and out of the tribe of Zebulun. <sup>8</sup> The children of Israel gave these cities with their suburbs by lot to the Levites, as Yahweh commanded by Moses. <sup>9</sup> They gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are mentioned by name: <sup>10</sup> and they were for the children of Aaron, of the families of the Kohathites, who were of the

children of Levi; for theirs was the first lot.

<sup>11</sup> They gave them Kiriath Arba, named after the father of Anak (also called Hebron), in the hill country of Judah, with its suburbs around it. <sup>12</sup> But they gave the fields of the city and its villages to Caleb the son of Jephunneh for his possession. <sup>13</sup> To the children of Aaron the priest they gave Hebron with its suburbs, the city of refuge for the man slayer, Libnah with its suburbs, <sup>14</sup> Jattir with its suburbs, Eshtemoa with its suburbs, <sup>15</sup> Holon with its suburbs, Debir with its suburbs, <sup>16</sup> Ain with its suburbs, Juttah with its suburbs, and Beth Shemesh with its suburbs: nine cities out of those two tribes. <sup>17</sup> Out of the tribe of Benjamin, Gibeon with its suburbs, Geba with its suburbs, <sup>18</sup> Anathoth with its suburbs, and Almon with its suburbs: four cities. <sup>19</sup> All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

<sup>20</sup> The families of the children of Kohath, the Levites, even the rest of the children of Kohath, had the cities of their lot out of the tribe of Ephraim. <sup>21</sup> They gave them Shechem with its suburbs in the hill country of Ephraim, the city of refuge for the man slayer, and Gezer with its suburbs, <sup>22</sup> Kibzaim with its suburbs, and Beth Horon with its suburbs: four cities. <sup>23</sup> Out of the tribe of Dan, Elteke with its suburbs, Gibbethon with its suburbs, <sup>24</sup> Aijalon with its suburbs, Gath Rimmon with its suburbs: four cities. <sup>25</sup> Out of the half-tribe of Manasseh, Taanach with its suburbs, and Gath Rimmon with its suburbs: two cities. <sup>26</sup> All the cities of the families of the rest of the children of Kohath were ten with their suburbs.

<sup>27</sup> They gave to the children of Gershon, of the families of the Levites, out of the half-tribe of Manasseh Golan in Bashan with its suburbs, the city of refuge for the man slayer, and Be Eshterah with its suburbs: two cities. <sup>28</sup> Out of the tribe of Issachar, Kishion with its suburbs, Daberath with its suburbs, <sup>29</sup> Jarmuth with its suburbs, En Gannim with its suburbs: four cities. <sup>30</sup> Out of the tribe of Asher, Mishal with its suburbs, Abdon with its suburbs, <sup>31</sup> Helkath with its suburbs, and Rehob with its suburbs: four cities. <sup>32</sup> Out of the tribe of Naphtali, Kedesh in Galilee with its suburbs, the city of refuge for the man slayer, Hammothdor with its suburbs, and Kartan with its suburbs: three cities. <sup>33</sup> All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

<sup>34</sup> To the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its suburbs, Kartah with its suburbs, <sup>35</sup> Dimnah with its suburbs, and Nahalal with its suburbs: four cities. <sup>36</sup> Out of the tribe of Reuben, Bezer with its suburbs, Jahaz with its suburbs, <sup>37</sup> Kedemoth with its suburbs, and Mephaath with its suburbs: four cities. <sup>38</sup> Out of the tribe of Gad, Ramoth in Gilead with its suburbs, the city of refuge for the man slayer, and Mahanaim with its suburbs, <sup>39</sup> Heshbon with its suburbs, Jazer with its suburbs: four cities in all. <sup>40</sup> All these were the cities of the children of Merari according to their families, even the rest of the families of the Levites. Their lot was twelve cities.

<sup>41</sup> All the cities of the Levites among the possessions of the children of Israel were

forty-eight cities with their suburbs. <sup>42</sup> Each of these cities included their suburbs around them. It was this way with all these cities.

<sup>43</sup> So Yahweh gave to Israel all the land which he swore to give to their fathers. They possessed it, and lived in it. <sup>44</sup> Yahweh gave them rest all around, according to all that he swore to their fathers. Not a man of all their enemies stood before them. Yahweh delivered all their enemies into their hand. <sup>45</sup> Nothing failed of any good thing which Yahweh had spoken to the house of Israel. All came to pass.

## 22

<sup>1</sup> Then Joshua called the Reubenites, the Gadites, and the half-tribe of Manasseh, <sup>2</sup> and said to them, “You have kept all that Moses the servant of Yahweh commanded you, and have listened to my voice in all that I commanded you. <sup>3</sup> You have not left your brothers these many days to this day, but have performed the duty of the commandment of Yahweh your God. <sup>4</sup> Now Yahweh your God has given rest to your brothers, as he spoke to them. Therefore now return and go to your tents, to the land of your possession, which Moses the servant of Yahweh gave you beyond the Jordan. <sup>5</sup> Only take diligent heed to do the commandment and the law which Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, to hold fast to him, and to serve him with all your heart and with all your soul.”

<sup>6</sup> So Joshua blessed them, and sent them away; and they went to their tents. <sup>7</sup> Now

to the one half-tribe of Manasseh Moses had given inheritance in Bashan; but to the other half gave Joshua among their brothers beyond the Jordan westward. Moreover when Joshua sent them away to their tents, he blessed them, <sup>8</sup> and spoke to them, saying, “Return with much wealth to your tents, with very much livestock, with silver, with gold, with brass, with iron, and with very much clothing. Divide the plunder of your enemies with your brothers.”

<sup>9</sup> The children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they owned, according to the commandment of Yahweh by Moses. <sup>10</sup> When they came to the region about the Jordan, that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built there an altar by the Jordan, a great altar to look at. <sup>11</sup> The children of Israel heard this, “Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar in the border of the land of Canaan, in the region around the Jordan, on the side that belongs to the children of Israel.” <sup>12</sup> When the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up against them to war. <sup>13</sup> The children of Israel sent to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest. <sup>14</sup> With him were ten princes, one prince of a fathers’ house for each of the tribes of Israel; and they were each head of their

fathers' houses among the thousands of Israel. <sup>15</sup> They came to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, <sup>16</sup> "Thus says the whole congregation of Yahweh, 'What trespass is this that you have committed against the God of Israel, to turn away today from following Yahweh, in that you have built yourselves an altar, to rebel today against Yahweh?' <sup>17</sup> Is the iniquity of Peor too little for us, from which we have not cleansed ourselves to this day, although there came a plague on the congregation of Yahweh, <sup>18</sup> that you must turn away today from following Yahweh? It will be, since you rebel today against Yahweh, that tomorrow he will be angry with the whole congregation of Israel. <sup>19</sup> However, if the land of your possession is unclean, then pass over to the land of the possession of Yahweh, in which Yahweh's tabernacle dwells, and take possession among us; but don't rebel against Yahweh, nor rebel against us, in building an altar other than Yahweh our God's altar. <sup>20</sup> Didn't Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell on all the congregation of Israel? That man didn't perish alone in his iniquity.'"

<sup>21</sup> Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and spoke to the heads of the thousands of Israel, <sup>22</sup> "The Mighty One, God, Yahweh, the Mighty One, God, Yahweh, he knows; and Israel shall know: if it was in rebellion, or if in trespass against Yahweh (don't save us today), <sup>23</sup> that we have built us an altar to turn away from following Yahweh; or if to

offer burnt offering or meal offering, or if to offer sacrifices of peace offerings, let Yahweh himself require it.

<sup>24</sup> "If we have not out of concern done this, and for a reason, saying, 'In time to come your children might speak to our children, saying, "What have you to do with Yahweh, the God of Israel?' <sup>25</sup> For Yahweh has made the Jordan a border between us and you, you children of Reuben and children of Gad. You have no portion in Yahweh.'" So your children might make our children cease from fearing Yahweh.

<sup>26</sup> "Therefore we said, 'Let's now prepare to build ourselves an altar, not for burnt offering, nor for sacrifice; <sup>27</sup> but it will be a witness between us and you, and between our generations after us, that we may perform the service of Yahweh before him with our burnt offerings, with our sacrifices, and with our peace offerings;' that your children may not tell our children in time to come, 'You have no portion in Yahweh.'

<sup>28</sup> "Therefore we said, 'It shall be, when they tell us or our generations this in time to come, that we shall say, "Behold the pattern of Yahweh's altar, which our fathers made, not for burnt offering, nor for sacrifice; but it is a witness between us and you.'"

<sup>29</sup> "Far be it from us that we should rebel against Yahweh, and turn away today from following Yahweh, to build an altar for burnt offering, for meal offering, or for sacrifice, besides Yahweh our God's altar that is before his tabernacle!"

<sup>30</sup> When Phinehas the priest, and the princes of the congregation, even the heads of the thousands of Israel that were with

him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them well. <sup>31</sup> Phinehas the son of Eleazar the priest said to the children of Reuben, to the children of Gad, and to the children of Manasseh, "Today we know that Yahweh is among us, because you have not committed this trespass against Yahweh. Now you have delivered the children of Israel out of Yahweh's hand." <sup>32</sup> Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again. <sup>33</sup> The thing pleased the children of Israel; and the children of Israel blessed God, and spoke no more of going up against them to war, to destroy the land in which the children of Reuben and the children of Gad lived. <sup>34</sup> The children of Reuben and the children of Gad named the altar "A Witness Between Us that Yahweh is God."

## 23

<sup>1</sup> After many days, when Yahweh had given rest to Israel from their enemies all around, and Joshua was old and well advanced in years, <sup>2</sup> Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said to them, "I am old and well advanced in years. <sup>3</sup> You have seen all that Yahweh your God has done to all these nations because of you; for it is Yahweh your God who has fought for you. <sup>4</sup> Behold, I have allotted to you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations

that I have cut off, even to the great sea toward the going down of the sun. <sup>5</sup> Yahweh your God will thrust them out from before you, and drive them from out of your sight. You shall possess their land, as Yahweh your God spoke to you.

<sup>6</sup> "Therefore be very courageous to keep and to do all that is written in the book of the law of Moses, that you not turn aside from it to the right hand or to the left; <sup>7</sup> that you not come among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves to them; <sup>8</sup> but hold fast to Yahweh your God, as you have done to this day.

<sup>9</sup> "For Yahweh has driven great and strong nations out from before you. But as for you, no man has stood before you to this day. <sup>10</sup> One man of you shall chase a thousand; for it is Yahweh your God who fights for you, as he spoke to you. <sup>11</sup> Take good heed therefore to yourselves, that you love Yahweh your God.

<sup>12</sup> "But if you do at all go back, and hold fast to the remnant of these nations, even these who remain among you, and make marriages with them, and go in to them, and they to you; <sup>13</sup> know for a certainty that Yahweh your God will no longer drive these nations from out of your sight; but they shall be a snare and a trap to you, a scourge in your sides, and thorns in your eyes, until you perish from off this good land which Yahweh your God has given you.

<sup>14</sup> "Behold, today I am going the way of all the earth. You know in all your hearts and in all your souls that not one thing has failed of all the good things which Yahweh

your God spoke concerning you. All have happened to you. Not one thing has failed of it. <sup>15</sup> It shall happen that as all the good things have come on you of which Yahweh your God spoke to you, so Yahweh will bring on you all the evil things, until he has destroyed you from off this good land which Yahweh your God has given you, <sup>16</sup> when you disobey the covenant of Yahweh your God, which he commanded you, and go and serve other gods, and bow down yourselves to them. Then Yahweh's anger will be kindled against you, and you will perish quickly from off the good land which he has given to you."

## 24

<sup>1</sup> Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before God. <sup>2</sup> Joshua said to all the people, "Yahweh says, the God of Israel, 'Your fathers lived of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. <sup>3</sup> I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his offspring,<sup>h</sup> and gave him Isaac. <sup>4</sup> I gave to Isaac Jacob and Esau: and I gave to Esau Mount Seir, to possess it. Jacob and his children went down into Egypt.

<sup>5</sup> "I sent Moses and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. <sup>6</sup> I brought your fathers out of Egypt: and you came to the sea. The Egyptians pursued your fathers with chariots and with

horsemen to the Red Sea. <sup>7</sup> When they cried out to Yahweh, he put darkness between you and the Egyptians, and brought the sea on them, and covered them; and your eyes saw what I did in Egypt. You lived in the wilderness many days.

<sup>8</sup> "I brought you into the land of the Amorites, that lived beyond the Jordan. They fought with you, and I gave them into your hand. You possessed their land, and I destroyed them from before you. <sup>9</sup> Then Balak the son of Zippor, king of Moab, arose and fought against Israel. He sent and called Balaam the son of Beor to curse you, <sup>10</sup> but I would not listen to Balaam; therefore he blessed you still. So I delivered you out of his hand.

<sup>11</sup> "You went over the Jordan, and came to Jericho. The men of Jericho fought against you, the Amorite, the Perizzite, the Canaanite, the Hittite, the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand. <sup>12</sup> I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. <sup>13</sup> I gave you a land whereon you had not labored, and cities which you didn't build, and you live in them. You eat of vineyards and olive groves which you didn't plant.'

<sup>14</sup> "Now therefore fear Yahweh, and serve him in sincerity and in truth. Put away the gods which your fathers served beyond the River, in Egypt; and serve Yahweh. <sup>15</sup> If it seems evil to you to serve Yahweh, choose today whom you will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land you

<sup>h</sup> or, seed

dwell; but as for me and my house, we will serve Yahweh.”

<sup>16</sup> The people answered, “Far be it from us that we should forsake Yahweh, to serve other gods; <sup>17</sup> for it is Yahweh our God who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and preserved us in all the way in which we went, and among all the peoples through the middle of whom we passed. <sup>18</sup> Yahweh drove out from before us all the peoples, even the Amorites who lived in the land. Therefore we also will serve Yahweh; for he is our God.”

<sup>19</sup> Joshua said to the people, “You can’t serve Yahweh, for he is a holy God. He is a jealous God. He will not forgive your disobedience nor your sins. <sup>20</sup> If you forsake Yahweh, and serve foreign gods, then he will turn and do you evil, and consume you, after he has done you good.”

<sup>21</sup> The people said to Joshua, “No, but we will serve Yahweh.” <sup>22</sup> Joshua said to the people, “You are witnesses against yourselves that you have chosen Yahweh yourselves, to serve him.”

They said, “We are witnesses.”

<sup>23</sup> “Now therefore put away the foreign gods which are among you, and incline your heart to Yahweh, the God of Israel.”

<sup>24</sup> The people said to Joshua, “We will serve Yahweh our God, and we will listen to his voice.”

<sup>25</sup> So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. <sup>26</sup> Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of Yahweh. <sup>27</sup> Joshua said to all the people, “Behold, this stone shall be a witness against us, for it has heard all Yahweh’s words which he spoke to us. It shall be therefore a witness against you, lest you deny your God.” <sup>28</sup> So Joshua sent the people away, each to his own inheritance.

<sup>29</sup> After these things, Joshua the son of Nun, the servant of Yahweh, died, being one hundred ten years old. <sup>30</sup> They buried him in the border of his inheritance in Timnathserah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. <sup>31</sup> Israel served Yahweh all the days of Joshua, and all the days of the elders who outlived Joshua, and had known all the work of Yahweh, that he had worked for Israel. <sup>32</sup> They buried the bones of Joseph, which the children of Israel brought up out of Egypt, in Shechem, in the parcel of ground which Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of silver.<sup>1</sup> They became the inheritance of the children of Joseph. <sup>33</sup> Eleazar the son of Aaron died. They buried him in the hill of Phinehas his son, which was given him in the hill country of Ephraim.

<sup>1</sup> Hebrew: kesitahs. A kesitah was a kind of silver coin.



## *The Book of*

# Judges

### 1

<sup>1</sup> After the death of Joshua, the children of Israel asked of Yahweh, <sup>a</sup> saying, “Who should go up for us first against the Canaanites, to fight against them?”

<sup>2</sup> Yahweh said, “Judah shall go up. Behold,<sup>b</sup> I have delivered the land into his hand.”

<sup>3</sup> Judah said to Simeon his brother, “Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot.” So Simeon went with him. <sup>4</sup> Judah went up, and Yahweh delivered the Canaanites and the Perizzites into their hand. They struck ten thousand men in Bezek. <sup>5</sup> They found Adoni-Bezek in Bezek, and they fought against him. They struck the Canaanites and the Perizzites. <sup>6</sup> But Adoni-Bezek fled. They pursued him, caught him, and cut off his thumbs and his big toes. <sup>7</sup> Adoni-Bezek said, “Seventy kings, having their thumbs and their big toes cut off, scavenged under my table. As I have done, so God<sup>c</sup> has done to me.” They brought him to Jerusalem, and he died there. <sup>8</sup> The children of Judah fought against Jerusalem, took it, struck it with the edge of the sword, and set the city on fire.

<sup>9</sup> After that, the children of Judah went down to fight against the Canaanites who lived in the hill country, and in the South, and in the lowland. <sup>10</sup> Judah went against the Canaanites who lived in Hebron. (The

name of Hebron before that was Kiriath Arba.) They struck Sheshai, Ahiman, and Talmai.

<sup>11</sup> From there he went against the inhabitants of Debir. (The name of Debir before that was Kiriath Sepher.) <sup>12</sup> Caleb said, “I will give Achsah my daughter as wife to the man who strikes Kiriath Sepher, and takes it.” <sup>13</sup> Othniel the son of Kenaz, Caleb’s younger brother, took it, so he gave him Achsah his daughter as his wife.

<sup>14</sup> When she came, she got him to ask her father for a field. She dismounted from off of her donkey; and Caleb said to her, “What would you like?”

<sup>15</sup> She said to him, “Give me a blessing; because you have set me in the land of the South, give me also springs of water.” Then Caleb gave her the upper springs and the lower springs. <sup>16</sup> The children of the Kenite, Moses’ brother-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and lived with the people. <sup>17</sup> Judah went with Simeon his brother, and they struck the Canaanites who inhabited Zephath, and utterly destroyed it. The name of the city was called Hormah. <sup>18</sup> Also Judah took Gaza with its border, and Ashkelon with its border, and Ekron with its border. <sup>19</sup> Yahweh was with Judah; and drove out the inhabitants of the hill country; for he could not drive out the inhabitants of the valley, because they had

<sup>a</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>b</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>c</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

chariots of iron. <sup>20</sup> They gave Hebron to Caleb, as Moses had said, and he drove the three sons of Anak out of there. <sup>21</sup> The children of Benjamin did not drive out the Jebusites who inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

<sup>22</sup> The house of Joseph also went up against Bethel, and Yahweh was with them.

<sup>23</sup> The house of Joseph sent to spy out Bethel. (The name of the city before that was Luz.) <sup>24</sup> The watchers saw a man come out of the city, and they said to him, "Please show us the entrance into the city, and we will deal kindly with you." <sup>25</sup> He showed them the entrance into the city, and they struck the city with the edge of the sword; but they let the man and all his family go. <sup>26</sup> The man went into the land of the Hittites, built a city, and called its name Luz, which is its name to this day.

<sup>27</sup> Manasseh did not drive out the inhabitants of Beth Shean and its towns, nor Taanach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns; but the Canaanites would dwell in that land. <sup>28</sup> When Israel had grown strong, they put the Canaanites to forced labor, and did not utterly drive them out. <sup>29</sup> Ephraim didn't drive out the Canaanites who lived in Gezer, but the Canaanites lived in Gezer among them. <sup>30</sup> Zebulun didn't drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites lived among them, and became subject to forced labor. <sup>31</sup> Asher didn't drive out the inhabitants of Acco, nor the inhabitants of Sidon, nor of Ahlab, nor of Achzib, nor of

<sup>d</sup> "Bochim" means "weepers".

Helbah, nor of Aphik, nor of Rehob; <sup>32</sup> but the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out. <sup>33</sup> Naphtali didn't drive out the inhabitants of Beth Shemesh, nor the inhabitants of Beth Anath; but he lived among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and of Beth Anath became subject to forced labor. <sup>34</sup> The Amorites forced the children of Dan into the hill country, for they would not allow them to come down to the valley; <sup>35</sup> but the Amorites would dwell in Mount Heres, in Aijalon, and in Shaalbim. Yet the hand of the house of Joseph prevailed, so that they became subject to forced labor. <sup>36</sup> The border of the Amorites was from the ascent of Akrabbim, from the rock, and upward.

## 2

<sup>1</sup> Yahweh's angel came up from Gilgal to Bochim. He said, "I brought you out of Egypt, and have brought you to the land which I swore to give your fathers. I said, 'I will never break my covenant with you. <sup>2</sup> You shall make no covenant with the inhabitants of this land. You shall break down their altars.' But you have not listened to my voice. Why have you done this? <sup>3</sup> Therefore I also said, 'I will not drive them out from before you; but they shall be in your sides, and their gods will be a snare to you.'"

<sup>4</sup> When Yahweh's angel spoke these words to all the children of Israel, the people lifted up their voice, and wept. <sup>5</sup> They called the name of that place Bochim,<sup>d</sup> and they sacrificed there to Yahweh. <sup>6</sup> Now when Joshua had sent the

people away, the children of Israel each went to his inheritance to possess the land.<sup>7</sup> The people served Yahweh all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work of Yahweh that he had worked for Israel.<sup>8</sup> Joshua the son of Nun, the servant of Yahweh, died, being one hundred ten years old.<sup>9</sup> They buried him in the border of his inheritance in Timnath Heres, in the hill country of Ephraim, on the north of the mountain of Gaash.<sup>10</sup> After all that generation were gathered to their fathers, another generation arose after them, who didn't know Yahweh, nor the work which he had done for Israel.<sup>11</sup> The children of Israel did that which was evil in Yahweh's sight, and served the Baals.<sup>12</sup> They abandoned Yahweh, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples who were around them, and bowed themselves down to them; and they provoked Yahweh to anger.<sup>13</sup> They abandoned Yahweh, and served Baal and the Ashtaroth.<sup>14</sup> Yahweh's anger burned against Israel, and he delivered them into the hands of raiders who plundered them. He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies.<sup>15</sup> Wherever they went out, Yahweh's hand was against them for evil, as Yahweh had spoken, and as Yahweh had sworn to them; and they were very distressed.<sup>16</sup> Yahweh raised up judges, who saved them out of the hand of those who plundered them.<sup>17</sup> Yet they didn't listen to their judges; for they prostituted themselves to other gods, and bowed themselves down to them. They

turned aside quickly out of the way in which their fathers walked, obeying Yahweh's commandments. They didn't do so.<sup>18</sup> When Yahweh raised up judges for them, then Yahweh was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it grieved Yahweh because of their groaning by reason of those who oppressed them and troubled them.<sup>19</sup> But when the judge was dead, they turned back, and dealt more corruptly than their fathers in following other gods to serve them, and to bow down to them. They didn't cease what they were doing, or give up their stubborn ways.<sup>20</sup> Yahweh's anger burned against Israel; and he said, "Because this nation transgressed my covenant which I commanded their fathers, and has not listened to my voice,<sup>21</sup> I also will no longer drive out any of the nations that Joshua left when he died from before them;<sup>22</sup> that by them I may test Israel, to see if they will keep the Yahweh's way to walk therein, as their fathers kept it, or not."<sup>23</sup> So Yahweh left those nations, without driving them out hastily. He didn't deliver them into Joshua's hand.

### 3

<sup>1</sup> Now these are the nations which Yahweh left, to test Israel by them, even as many as had not known all the wars of Canaan; <sup>2</sup> only that the generations of the children of Israel might know, to teach them war, at least those who knew nothing of it before: <sup>3</sup> the five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who lived on Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath. <sup>4</sup> They were left

to test Israel by them, to know whether they would listen to Yahweh's commandments, which he commanded their fathers by Moses.<sup>5</sup> The children of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.<sup>6</sup> They took their daughters to be their wives, and gave their own daughters to their sons and served their gods.<sup>7</sup> The children of Israel did that which was evil in Yahweh's sight, and forgot Yahweh their God, and served the Baals and the Asheroth.<sup>8</sup> Therefore Yahweh's anger burned against Israel, and he sold them into the hand of Cushan Rishathaim king of Mesopotamia; and the children of Israel served Cushan Rishathaim eight years.<sup>9</sup> When the children of Israel cried to Yahweh, Yahweh raised up a savior to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother.<sup>10</sup> The Yahweh's Spirit came on him, and he judged Israel; and he went out to war, and Yahweh delivered Cushan Rishathaim king of Mesopotamia into his hand. His hand prevailed against Cushan Rishathaim.<sup>11</sup> The land had rest forty years, then Othniel the son of Kenaz died.

<sup>12</sup> The children of Israel again did that which was evil in Yahweh's sight, and Yahweh strengthened Eglon the king of Moab against Israel, because they had done that which was evil in Yahweh's sight.<sup>13</sup> He gathered the children of Ammon and Amalek to himself; and he went and struck Israel, and they possessed the city of palm trees.<sup>14</sup> The children of Israel served Eglon

the king of Moab eighteen years.<sup>15</sup> But when the children of Israel cried to Yahweh, Yahweh raised up a savior for them, Ehud the son of Gera, the Benjamite, a left-handed man. The children of Israel sent tribute by him to Eglon the king of Moab.<sup>16</sup> Ehud made himself a sword which had two edges, a cubit<sup>e</sup> in length; and he wore it under his clothing on his right thigh.<sup>17</sup> He offered the tribute to Eglon king of Moab. Now Eglon was a very fat man.<sup>18</sup> When he had finished offering the tribute, he sent away the people who carried the tribute.<sup>19</sup> But he himself turned back from the stone idols that were by Gilgal, and said, "I have a secret message for you, O king."

The king said, "Keep silence!" All who stood by him left him.

<sup>20</sup> Ehud came to him; and he was sitting by himself alone in the cool upper room. Ehud said, "I have a message from God to you." He arose out of his seat.<sup>21</sup> Ehud put out his left hand, and took the sword from his right thigh, and thrust it into his body:<sup>22</sup> and the handle also went in after the blade; and the fat closed on the blade, for he didn't draw the sword out of his body; and it came out behind.<sup>23</sup> Then Ehud went out onto the porch, and shut the doors of the upper room on him, and locked them.

<sup>24</sup> After he had gone, his servants came and saw that the doors of the upper room were locked. They said, "Surely he is covering his feet<sup>f</sup> in the upper room."<sup>25</sup> They waited until they were ashamed; and behold, he didn't open the doors of the upper room. Therefore they took the key

<sup>e</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>f</sup> or, "relieving himself".

and opened them, and behold, their lord had fallen down dead on the floor.

<sup>26</sup> Ehud escaped while they waited, passed beyond the stone idols, and escaped to Seirah. <sup>27</sup> When he had come, he blew a trumpet in the hill country of Ephraim; and the children of Israel went down with him from the hill country, and he led them.

<sup>28</sup> He said to them, "Follow me; for Yahweh has delivered your enemies the Moabites into your hand." They followed him, and took the fords of the Jordan against the Moabites, and didn't allow any man to pass over. <sup>29</sup> They struck at that time about ten thousand men of Moab, every strong man, and every man of valor. No man escaped. <sup>30</sup> So Moab was subdued that day under the hand of Israel. Then the land had rest eighty years.

<sup>31</sup> After him was Shamgar the son of Anath, who struck six hundred men of the Philistines with an ox goad. He also saved Israel.

## 4

<sup>1</sup> The children of Israel again did that which was evil in Yahweh's sight, when Ehud was dead. <sup>2</sup> Yahweh sold them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose army was Sisera, who lived in Harosheth of the Gentiles. <sup>3</sup> The children of Israel cried to Yahweh, for he had nine hundred chariots of iron; and he mightily oppressed the children of Israel for twenty years. <sup>4</sup> Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. <sup>5</sup> She lived under Deborah's palm tree between Ramah and Bethel in the hill country of Ephraim; and the children of Israel came

up to her for judgment. <sup>6</sup> She sent and called Barak the son of Abinoam out of Kedesh Naphtali, and said to him, "Hasn't Yahweh, the God of Israel, commanded, 'Go and lead the way to Mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?' <sup>7</sup> I will draw to you, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand.'"

<sup>8</sup> Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go."

<sup>9</sup> She said, "I will surely go with you. Nevertheless, the journey that you take won't be for your honor; for Yahweh will sell Sisera into a woman's hand." Deborah arose, and went with Barak to Kedesh.

<sup>10</sup> Barak called Zebulun and Naphtali together to Kedesh; and ten thousand men followed him; and Deborah went up with him. <sup>11</sup> Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab, Moses' brother-in-law, and had pitched his tent as far as the oak in Zaananim, which is by Kedesh. <sup>12</sup> They told Sisera that Barak the son of Abinoam was gone up to Mount Tabor. <sup>13</sup> Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people who were with him, from Harosheth of the Gentiles, to the river Kishon.

<sup>14</sup> Deborah said to Barak, "Go; for this is the day in which Yahweh has delivered Sisera into your hand. Hasn't Yahweh gone out before you?" So Barak went down from Mount Tabor, and ten thousand men after him. <sup>15</sup> Yahweh confused Sisera, all his chariots, and all his army, with the edge of

the sword before Barak. Sisera abandoned his chariot and fled away on his feet. <sup>16</sup> But Barak pursued the chariots and the army to Harosheth of the Gentiles; and all the army of Sisera fell by the edge of the sword. There was not a man left.

<sup>17</sup> However Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. <sup>18</sup> Jael went out to meet Sisera, and said to him, "Turn in, my lord, turn in to me; don't be afraid." He came in to her into the tent, and she covered him with a rug.

<sup>19</sup> He said to her, "Please give me a little water to drink; for I am thirsty."

She opened a bottle of milk, and gave him a drink, and covered him.

<sup>20</sup> He said to her, "Stand in the door of the tent, and if any man comes and inquires of you, and says, 'Is there any man here?' you shall say, 'No.'"

<sup>21</sup> Then Jael Heber's wife took a tent peg, and took a hammer in her hand, and went softly to him, and struck the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he fainted and died. <sup>22</sup> Behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, "Come, and I will show you the man whom you seek." He came to her; and behold, Sisera lay dead, and the tent peg was in his temples. <sup>23</sup> So God subdued Jabin the king of Canaan before the children of Israel on that day. <sup>24</sup> The hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

## 5

<sup>1</sup> Then Deborah and Barak the son of Abinoam sang on that day, saying,

<sup>2</sup> "Because the leaders took the lead in Israel,

because the people offered themselves willingly,

be blessed, Yahweh!

<sup>3</sup> "Hear, you kings!

Give ear, you princes!

I, even I, will sing to Yahweh.

I will sing praise to Yahweh, the God of Israel.

<sup>4</sup> "Yahweh, when you went out of Seir, when you marched out of the field of Edom,

the earth trembled, the sky also dropped. Yes, the clouds dropped water.

<sup>5</sup> The mountains quaked Yahweh's presence, even Sinai at the presence of Yahweh, the God of Israel.

<sup>6</sup> "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied.

The travelers walked through byways.

<sup>7</sup> The rulers ceased in Israel.

They ceased until I, Deborah, arose; Until I arose a mother in Israel.

<sup>8</sup> They chose new gods.

Then war was in the gates.

Was there a shield or spear seen among forty thousand in Israel?

<sup>9</sup> My heart is toward the governors of Israel,

who offered themselves willingly among the people.

- Bless Yahweh!
- <sup>10</sup> “Speak, you who ride on white donkeys,  
you who sit on rich carpets,  
and you who walk by the way.
- <sup>11</sup> Far from the noise of archers, in the places of drawing water,  
there they will rehearse Yahweh’s righteous acts,  
the righteous acts of his rule in Israel.
- “Then Yahweh’s people went down to the gates.
- <sup>12</sup> ‘Awake, awake, Deborah!  
Awake, awake, utter a song!  
Arise, Barak, and lead away your captives, you son of Abinoam.’
- <sup>13</sup> “Then a remnant of the nobles and the people came down.  
Yahweh came down for me against the mighty.
- <sup>14</sup> Those whose root is in Amalek came out of Ephraim,  
after you, Benjamin, among your peoples.  
Governors come down out of Machir.  
Those who handle the marshal’s staff came out of Zebulun.
- <sup>15</sup> The princes of Issachar were with Deborah.  
As was Issachar, so was Barak.  
They rushed into the valley at his feet.
- By the watercourses of Reuben,  
there were great resolves of heart.
- <sup>16</sup> Why did you sit among the sheepfolds?  
To hear the whistling for the flocks?  
At the watercourses of Reuben,
- there were great searchings of heart.
- <sup>17</sup> Gilead lived beyond the Jordan.  
Why did Dan remain in ships?  
Asher sat still at the haven of the sea,  
and lived by his creeks.
- <sup>18</sup> Zebulun was a people that jeopardized their lives to the death;  
Naphtali also, on the high places of the field.
- <sup>19</sup> “The kings came and fought,  
then the kings of Canaan fought at Taanach by the waters of Megiddo.  
They took no plunder of silver.
- <sup>20</sup> From the sky the stars fought.  
From their courses, they fought against Sisera.
- <sup>21</sup> The river Kishon swept them away,  
that ancient river, the river Kishon.  
My soul, march on with strength.
- <sup>22</sup> Then the horse hoofs stamped  
because of the prancing,  
the prancing of their strong ones.
- <sup>23</sup> ‘Curse Meroz,’ said Yahweh’s angel.  
‘Curse bitterly its inhabitants,  
because they didn’t come to help Yahweh,  
to help Yahweh against the mighty.’
- <sup>24</sup> “Jael shall be blessed above women,  
the wife of Heber the Kenite;  
blessed shall she be above women in the tent.
- <sup>25</sup> He asked for water.  
She gave him milk.  
She brought him butter in a lordly dish.
- <sup>26</sup> She put her hand to the tent peg,

and her right hand to the  
workmen's hammer.  
With the hammer she struck Sisera.  
She struck through his head.  
Yes, she pierced and struck through  
his temples.  
27 At her feet he bowed, he fell, he lay.  
At her feet he bowed, he fell.  
Where he bowed, there he fell  
down dead.  
28 "Through the window she looked out,  
and cried:  
Sisera's mother looked through the  
lattice.  
'Why is his chariot so long in coming?  
Why do the wheels of his chariots  
wait?'  
29 Her wise ladies answered her,  
Yes, she returned answer to herself,  
30 'Have they not found, have they not  
divided the plunder?  
A lady, two ladies to every man;  
to Sisera a plunder of dyed garments,  
a plunder of dyed garments  
embroidered,  
of dyed garments embroidered on  
both sides, on the necks of  
the plunder?'  
31 "So let all your enemies perish,  
Yahweh,  
but let those who love him be as the  
sun when it rises in its  
strength."  
Then the land had rest forty years.

## 6

<sup>1</sup> The children of Israel did that which was evil in Yahweh's sight: and Yahweh delivered them into the hand of Midian seven years. <sup>2</sup> The hand of Midian

prevailed against Israel; and because of Midian the children of Israel made themselves the dens which are in the mountains, and the caves, and the strongholds. <sup>3</sup> So it was, when Israel had sown, that the Midianites, the Amalekites, and the children of the east came up against them. <sup>4</sup> They encamped against them, and destroyed the increase of the earth, until you come to Gaza. They left no sustenance in Israel, and no sheep, ox, or donkey. <sup>5</sup> For they came up with their livestock and their tents. They came in as locusts for multitude. Both they and their camels were without number; and they came into the land to destroy it. <sup>6</sup> Israel was brought very low because of Midian; and the children of Israel cried to Yahweh.

<sup>7</sup> When the children of Israel cried to Yahweh because of Midian, <sup>8</sup> Yahweh sent a prophet to the children of Israel; and he said to them, "Yahweh says, the God of Israel, 'I brought you up from Egypt, and brought you out of the house of bondage. <sup>9</sup> I delivered you out of the hand of the Egyptians, and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land. <sup>10</sup> I said to you, "I am Yahweh your God. You shall not fear the gods of the Amorites, in whose land you dwell." But you have not listened to my voice.'"

<sup>11</sup> Yahweh's angel came, and sat under the oak which was in Ophrah, that belonged to Joash the Abiezrite. His son Gideon was beating out wheat in the wine press, to hide it from the Midianites. <sup>12</sup> Yahweh's angel appeared to him, and said to him, "Yahweh is with you, you mighty man of valor!"

<sup>13</sup> Gideon said to him, “Oh, my lord, if Yahweh is with us, why then has all this happened to us? Where are all his wondrous works which our fathers told us of, saying, ‘Didn’t Yahweh bring us up from Egypt?’ But now Yahweh has cast us off, and delivered us into the hand of Midian.”

<sup>14</sup> Yahweh looked at him, and said, “Go in this your might, and save Israel from the hand of Midian. Haven’t I sent you?”

<sup>15</sup> He said to him, “O Lord,<sup>g</sup> how shall I save Israel? Behold, my family is the poorest in Manasseh, and I am the least in my father’s house.”

<sup>16</sup> Yahweh said to him, “Surely I will be with you, and you shall strike the Midianites as one man.”

<sup>17</sup> He said to him, “If now I have found favor in your sight, then show me a sign that it is you who talk with me. <sup>18</sup> Please don’t go away, until I come to you, and bring out my present, and lay it before you.”

He said, “I will wait until you come back.”

<sup>19</sup> Gideon went in and prepared a young goat and unleavened cakes of an ephah <sup>h</sup> of meal. He put the meat in a basket and he put the broth in a pot, and brought it out to him under the oak, and presented it.

<sup>20</sup> The angel of God said to him, “Take the meat and the unleavened cakes, and lay them on this rock, and pour out the broth.”

He did so. <sup>21</sup> Then Yahweh’s angel stretched out the end of the staff that was in his hand, and touched the meat and the unleavened cakes; and fire went up out of

the rock, and consumed the meat and the unleavened cakes. Then Yahweh’s angel departed out of his sight.

<sup>22</sup> Gideon saw that he was Yahweh’s angel; and Gideon said, “Alas, Lord Yahweh! Because I have seen Yahweh’s angel face to face!”

<sup>23</sup> Yahweh said to him, “Peace be to you! Don’t be afraid. You shall not die.”

<sup>24</sup> Then Gideon built an altar there to Yahweh, and called it “Yahweh is Peace.”<sup>i</sup> To this day it is still in Ophrah of the Abiezrites.

<sup>25</sup> That same night, Yahweh said to him, “Take your father’s bull, even the second bull seven years old, and throw down the altar of Baal that your father has, and cut down the Asherah that is by it. <sup>26</sup> Then build an altar to Yahweh your God on the top of this stronghold, in an orderly way, and take the second bull, and offer a burnt offering with the wood of the Asherah which you shall cut down.”

<sup>27</sup> Then Gideon took ten men of his servants, and did as Yahweh had spoken to him. Because he feared his father’s household and the men of the city, he could not do it by day, but he did it by night.

<sup>28</sup> When the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bull was offered on the altar that was built. <sup>29</sup> They said to one another, “Who has done this thing?”

When they inquired and asked, they said, “Gideon the son of Joash has done this thing.”

<sup>30</sup> Then the men of the city said to Joash, “Bring out your son, that he may die,

<sup>g</sup> The word translated “Lord” is “Adonai.” <sup>h</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>i</sup> or, Yahweh Shalom

because he has broken down the altar of Baal, and because he has cut down the Asherah that was by it.”<sup>31</sup> Joash said to all who stood against him, “Will you contend for Baal? Or will you save him? He who will contend for him, let him be put to death by morning! If he is a god, let him contend for himself, because someone has broken down his altar!”<sup>32</sup> Therefore on that day he named him Jerub-Baal,<sup>j</sup> saying, “Let Baal contend against him, because he has broken down his altar.”

<sup>33</sup> Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. <sup>34</sup> But Yahweh’s Spirit came on Gideon, and he blew a trumpet; and Abiezer was gathered together to follow him. <sup>35</sup> He sent messengers throughout all Manasseh; and they also were gathered together to follow him. He sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.

<sup>36</sup> Gideon said to God, “If you will save Israel by my hand, as you have spoken,<sup>37</sup> behold, I will put a fleece of wool on the threshing floor; if there is dew on the fleece only, and it is dry on all the ground, then shall I know that you will save Israel by my hand, as you have spoken.”

<sup>38</sup> It was so; for he rose up early on the next day, and pressed the fleece together, and wrung the dew out of the fleece, a bowl full of water.

<sup>39</sup> Gideon said to God, “Don’t let your anger be kindled against me, and I will speak but this once. Please let me make a trial just this once with the fleece. Let it

now be dry only on the fleece, and on all the ground let there be dew.”

<sup>40</sup> God did so that night; for it was dry on the fleece only, and there was dew on all the ground.

## 7

<sup>1</sup> Then Jerubbaal, who is Gideon, and all the people who were with him, rose up early, and encamped beside the spring of Harod. Midian’s camp was on the north side of them, by the hill of Moreh, in the valley. <sup>2</sup> Yahweh said to Gideon, “The people who are with you are too many for me to give the Midianites into their hand, lest Israel brag against me, saying, ‘My own hand has saved me.’<sup>3</sup> Now therefore proclaim in the ears of the people, saying, ‘Whoever is fearful and trembling, let him return and depart from Mount Gilead.’” So twenty-two thousand of the people returned, and ten thousand remained.

<sup>4</sup> Yahweh said to Gideon, “There are still too many people. Bring them down to the water, and I will test them for you there. It shall be, that those whom I tell you, ‘This shall go with you,’ the same shall go with you; and whoever I tell you, ‘This shall not go with you,’ the same shall not go.”<sup>5</sup> So he brought down the people to the water; and Yahweh said to Gideon, “Everyone who laps of the water with his tongue, like a dog laps, you shall set him by himself; likewise everyone who bows down on his knees to drink.”<sup>6</sup> The number of those who lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down on their knees to drink water. <sup>7</sup> Yahweh said to Gideon, “By the three hundred men who lapped will I

<sup>j</sup> “Jerub-Baal” means “Let Baal contend”.

save you, and deliver the Midianites into your hand. Let all the other people go, each to his own place.”

<sup>8</sup> So the people took food in their hand, and their trumpets; and he sent all the men of Israel every man to his tent, but retained the three hundred men; and the camp of Midian was beneath him in the valley. <sup>9</sup> That same night, Yahweh said to him, “Arise, go down into the camp; for I have delivered it into your hand. <sup>10</sup> But if you are afraid to go down, go with Purah your servant down to the camp. <sup>11</sup> You will hear what they say; and afterward your hands will be strengthened to go down into the camp.” Then went he down with Purah his servant to the outermost part of the armed men who were in the camp.

<sup>12</sup> The Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is on the seashore for multitude.

<sup>13</sup> When Gideon had come, behold, there was a man telling a dream to his fellow. He said, “Behold, I dreamed a dream; and behold, a cake of barley bread tumbled into the camp of Midian, and came to the tent, and struck it so that it fell, and turned it upside down, so that the tent lay flat.”

<sup>14</sup> His fellow answered, “This is nothing other than the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian into his hand, with all the army.”

<sup>15</sup> It was so, when Gideon heard the telling of the dream, and its interpretation, that he worshiped. Then he returned into the camp of Israel, and said, “Arise; for Yahweh has delivered the army of Midian into your hand!”

<sup>16</sup> He divided the three hundred men into three companies, and he put into the hands of all them trumpets, and empty pitchers, with torches within the pitchers.

<sup>17</sup> He said to them, “Watch me, and do likewise. Behold, when I come to the outermost part of the camp, it shall be that, as I do, so you shall do. <sup>18</sup> When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp, and shout, ‘For Yahweh and for Gideon!’”

<sup>19</sup> So Gideon, and the hundred men who were with him, came to the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch. Then they blew the trumpets, and broke in pieces the pitchers that were in their hands. <sup>20</sup> The three companies blew the trumpets, broke the pitchers, and held the torches in their left hands, and the trumpets in their right hands with which to blow; and they shouted, “The sword of Yahweh and of Gideon!” <sup>21</sup> They each stood in his place around the camp; and all the army ran; and they shouted, and put them to flight. <sup>22</sup> They blew the three hundred trumpets, and Yahweh set every man’s sword against his fellow, and against all the army; and the army fled as far as Beth Shittah toward Zererah, as far as the border of Abel Meholah, by Tabbath. <sup>23</sup> The men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued Midian. <sup>24</sup> Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down against Midian, and take before them the waters, as far as Beth Barah, even the Jordan!” So all the men of Ephraim were gathered together, and took the waters as

far as Beth Barah, even the Jordan. <sup>25</sup> They took the two princes of Midian, Oreb and Zeeb. They killed Oreb at Oreb's rock, and Zeeb they killed at Zeeb's wine press; and pursued Midian. Then they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

## 8

<sup>1</sup> The men of Ephraim said to him, "Why have you treated us this way, that you didn't call us when you went to fight with Midian?" They rebuked him sharply. <sup>2</sup> He said to them, "What have I now done in comparison with you? Isn't the gleanings of the grapes of Ephraim better than the vintage of Abiezer?" <sup>3</sup> God has delivered into your hand the princes of Midian, Oreb and Zeeb! What was I able to do in comparison with you?" Then their anger was abated toward him, when he had said that.

<sup>4</sup> Gideon came to the Jordan, and passed over, he, and the three hundred men who were with him, faint, yet pursuing. <sup>5</sup> He said to the men of Succoth, "Please give loaves of bread to the people who follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, the kings of Midian."

<sup>6</sup> The princes of Succoth said, "Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?"

<sup>7</sup> Gideon said, "Therefore when Yahweh has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers."

<sup>8</sup> He went up there to Penuel, and spoke to them in the same way; and the men of

Penuel answered him as the men of Succoth had answered. <sup>9</sup> He spoke also to the men of Penuel, saying, "When I come again in peace, I will break down this tower."

<sup>10</sup> Now Zebah and Zalmunna were in Karkor, and their armies with them, about fifteen thousand men, all who were left of all the army of the children of the east; for there fell one hundred twenty thousand men who drew sword. <sup>11</sup> Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and struck the army; for the army was secure. <sup>12</sup> Zebah and Zalmunna fled; and he pursued them. He took the two kings of Midian, Zebah and Zalmunna, and confused all the army. <sup>13</sup> Gideon the son of Joash returned from the battle from the ascent of Heres. <sup>14</sup> He caught a young man of the men of Succoth, and inquired of him: and he described for him the princes of Succoth, and its elders, seventy-seven men. <sup>15</sup> He came to the men of Succoth, and said, "See Zebah and Zalmunna, concerning whom you taunted me, saying, 'Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men who are weary?'" <sup>16</sup> He took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. <sup>17</sup> He broke down the tower of Penuel, and killed the men of the city.

<sup>18</sup> Then he said to Zebah and Zalmunna, "What kind of men were they whom you killed at Tabor?"

They answered, "They were like you. Each one resembled the children of a king."

<sup>19</sup> He said, "They were my brothers, the sons of my mother. As Yahweh lives, if

you had saved them alive, I would not kill you.”

<sup>20</sup> He said to Jether his firstborn, “Get up, and kill them!” But the youth didn’t draw his sword; for he was afraid, because he was yet a youth.

<sup>21</sup> Then Zebah and Zalmunna said, “Rise and fall on us; for as the man is, so is his strength.” Gideon arose, and killed Zebah and Zalmunna, and took the crescents that were on their camels’ necks.

<sup>22</sup> Then the men of Israel said to Gideon, “Rule over us, both you, and your son, and your son’s son also; for you have saved us out of the hand of Midian.”

<sup>23</sup> Gideon said to them, “I will not rule over you, neither shall my son rule over you. Yahweh shall rule over you.” <sup>24</sup> Gideon said to them, “I do have a request, that you would each give me the earrings of his plunder.” (For they had golden earrings, because they were Ishmaelites.)

<sup>25</sup> They answered, “We will willingly give them.” They spread a garment, and every man threw the earrings of his plunder into it. <sup>26</sup> The weight of the golden earrings that he requested was one thousand and seven hundred shekels<sup>k</sup> of gold, besides the crescents, and the pendants, and the purple clothing that was on the kings of Midian, and besides the chains that were about their camels’ necks. <sup>27</sup> Gideon made an ephod out of it, and put it in Ophrah, his city. Then all Israel played the prostitute with it there; and it became a snare to Gideon, and to his house. <sup>28</sup> So Midian was subdued before the children of Israel, and they lifted up their heads no more. The land had rest forty years in the days of Gideon. <sup>29</sup> Jerubbaal the son of Joash went and lived

in his own house. <sup>30</sup> Gideon had seventy sons conceived from his body, for he had many wives. <sup>31</sup> His concubine who was in Shechem also bore him a son, and he named him Abimelech. <sup>32</sup> Gideon the son of Joash died in a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

<sup>33</sup> As soon as Gideon was dead, the children of Israel turned again, and played the prostitute following the Baals, and made Baal Berith their god. <sup>34</sup> The children of Israel didn’t remember Yahweh their God, who had delivered them out of the hand of all their enemies on every side; <sup>35</sup> neither did they show kindness to the house of Jerubbaal, that is, Gideon, according to all the goodness which he had shown to Israel.

## 9

<sup>1</sup> Abimelech the son of Jerubbaal went to Shechem to his mother’s brothers, and spoke with them, and with all the family of the house of his mother’s father, saying, <sup>2</sup> “Please speak in the ears of all the men of Shechem, ‘Is it better for you that all the sons of Jerubbaal, who are seventy persons, rule over you, or that one rule over you?’ Remember also that I am your bone and your flesh.”

<sup>3</sup> His mother’s brothers spoke of him in the ears of all the men of Shechem all these words. Their hearts inclined to follow Abimelech; for they said, “He is our brother.” <sup>4</sup> They gave him seventy pieces of silver out of the house of Baal Berith, with which Abimelech hired vain and light fellows, who followed him. <sup>5</sup> He went to his father’s house at Ophrah, and killed his

<sup>k</sup> a shekel is about 10 grams or about 0.32 Troy ounces, so 1700 shekels is about 17 kilograms or 37.4 pounds

brothers the sons of Jerubbaal, being seventy persons, on one stone: but Jotham the youngest son of Jerubbaal was left; for he hid himself. <sup>6</sup> All the men of Shechem assembled themselves together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem. <sup>7</sup> When they told it to Jotham, he went and stood on the top of Mount Gerizim, and lifted up his voice, cried out, and said to them, "Listen to me, you men of Shechem, that God may listen to you. <sup>8</sup> The trees set out to anoint a king over themselves. They said to the olive tree, 'Reign over us.'

<sup>9</sup> "But the olive tree said to them, 'Should I stop producing my oil, with which they honor God and man by me, and go to wave back and forth over the trees?'

<sup>10</sup> "The trees said to the fig tree, 'Come and reign over us.'

<sup>11</sup> "But the fig tree said to them, 'Should I leave my sweetness, and my good fruit, and go to wave back and forth over the trees?'

<sup>12</sup> "The trees said to the vine, 'Come and reign over us.'

<sup>13</sup> "The vine said to them, 'Should I leave my new wine, which cheers God and man, and go to wave back and forth over the trees?'

<sup>14</sup> "Then all the trees said to the bramble, 'Come and reign over us.'

<sup>15</sup> "The bramble said to the trees, 'If in truth you anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.'

<sup>16</sup> "Now therefore, if you have dealt truly and righteously, in that you have made

Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands <sup>17</sup> (for my father fought for you, and risked his life, and delivered you out of the hand of Midian; <sup>18</sup> and you have risen up against my father's house today, and have slain his sons, seventy persons, on one stone, and have made Abimelech, the son of his female servant, king over the men of Shechem, because he is your brother); <sup>19</sup> if you then have dealt truly and righteously with Jerubbaal and with his house today, then rejoice in Abimelech, and let him also rejoice in you; <sup>20</sup> but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

<sup>21</sup> Jotham ran away, and fled, and went to Beer,<sup>1</sup> and lived there, for fear of Abimelech his brother.

<sup>22</sup> Abimelech was prince over Israel three years. <sup>23</sup> Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech, <sup>24</sup> that the violence done to the seventy sons of Jerubbaal might come, and that their blood might be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers. <sup>25</sup> The men of Shechem set an ambush for him on the tops of the mountains, and they robbed all who came along that way by them, and Abimelech was told about it. <sup>26</sup> Gaal the son of Ebed came with his brothers, and went over to

<sup>1</sup> "Beer" is Hebrew for "well", i. e. a village named for its well.

Shechem; and the men of Shechem put their trust in him. <sup>27</sup> They went out into the field, harvested their vineyards, trod the grapes, held festival, and went into the house of their god, and ate and drank, and cursed Abimelech. <sup>28</sup> Gaal the son of Ebed said, "Who is Abimelech, and who is Shechem, that we should serve him? Isn't he the son of Jerubbaal? Isn't Zebul his officer? Serve the men of Hamor the father of Shechem, but why should we serve him? <sup>29</sup> I wish that this people were under my hand! Then I would remove Abimelech." He said to Abimelech, "Increase your army, and come out!"

<sup>30</sup> When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned. <sup>31</sup> He sent messengers to Abimelech craftily, saying, "Behold, Gaal the son of Ebed and his brothers have come to Shechem; and behold, they incite the city against you. <sup>32</sup> Now therefore, go up by night, you and the people who are with you, and lie in wait in the field. <sup>33</sup> It shall be that in the morning, as soon as the sun is up, you shall rise early, and rush on the city. Behold, when he and the people who are with him come out against you, then may you do to them as you shall find occasion."

<sup>34</sup> Abimelech rose up, and all the people who were with him, by night, and they laid wait against Shechem in four companies. <sup>35</sup> Gaal the son of Ebed went out, and stood in the entrance of the gate of the city. Abimelech rose up, and the people who were with him, from the ambush.

<sup>36</sup> When Gaal saw the people, he said to Zebul, "Behold, people are coming down from the tops of the mountains."

Zebul said to him, "You see the shadow of the mountains as if they were men."

<sup>37</sup> Gaal spoke again and said, "Behold, people are coming down by the middle of the land, and one company comes by the way of the oak of Meonenim."

<sup>38</sup> Then Zebul said to him, "Now where is your mouth, that you said, 'Who is Abimelech, that we should serve him?' Isn't this the people that you have despised? Please go out now and fight with them."

<sup>39</sup> Gaal went out before the men of Shechem, and fought with Abimelech. <sup>40</sup> Abimelech chased him, and he fled before him, and many fell wounded, even to the entrance of the gate. <sup>41</sup> Abimelech lived at Arumah; and Zebul drove out Gaal and his brothers, that they should not dwell in Shechem. <sup>42</sup> On the next day, the people went out into the field; and they told Abimelech. <sup>43</sup> He took the people, and divided them into three companies, and laid wait in the field; and he looked, and behold, the people came out of the city. So, he rose up against them, and struck them. <sup>44</sup> Abimelech and the companies that were with him rushed forward, and stood in the entrance of the gate of the city; and the two companies rushed on all who were in the field, and struck them. <sup>45</sup> Abimelech fought against the city all that day; and he took the city, and killed the people in it. He beat down the city, and sowed it with salt.

<sup>46</sup> When all the men of the tower of Shechem heard of it, they entered into the stronghold of the house of Elberith. <sup>47</sup> Abimelech was told that all the men of the tower of Shechem were gathered together. <sup>48</sup> Abimelech went up to Mount Zalmon,

he and all the people who were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder. Then he said to the people who were with him, "What you have seen me do, make haste, and do as I have done!"<sup>49</sup> All the people likewise each cut down his bough, and followed Abimelech, and put them at the base of the stronghold, and set the stronghold on fire on them; so that all the people of the tower of Shechem died also, about a thousand men and women.<sup>50</sup> Then Abimelech went to Thebez, and encamped against Thebez, and took it.<sup>51</sup> But there was a strong tower within the city, and all the men and women of the city fled there, and shut themselves in, and went up to the roof of the tower.<sup>52</sup> Abimelech came to the tower, and fought against it, and came near to the door of the tower to burn it with fire.<sup>53</sup> A certain woman cast an upper millstone on Abimelech's head, and broke his skull.

<sup>54</sup> Then he called hastily to the young man his armor bearer, and said to him, "Draw your sword, and kill me, that men not say of me, 'A woman killed him.' His young man thrust him through, and he died."

<sup>55</sup> When the men of Israel saw that Abimelech was dead, they each departed to his place.<sup>56</sup> Thus God repaid the wickedness of Abimelech, which he did to his father, in killing his seventy brothers;<sup>57</sup> and God repaid all the wickedness of the men of Shechem on their heads; and the curse of Jotham the son of Jerubbaal came on them.

## 10

<sup>1</sup> After Abimelech, Tola the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel. He lived in Shamir in the hill country of Ephraim.<sup>2</sup> He judged Israel twenty-three years, and died, and was buried in Shamir.

<sup>3</sup> After him Jair, the Gileadite arose, and he judged Israel twenty-two years.<sup>4</sup> He had thirty sons who rode on thirty donkey colts, and they had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead.<sup>5</sup> Jair died, and was buried in Kamon.

<sup>6</sup> The children of Israel again did that which was evil in Yahweh's sight, and served the Baals, the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines. They abandoned Yahweh, and didn't serve him.<sup>7</sup> Yahweh's anger burned against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of Ammon.<sup>8</sup> They troubled and oppressed the children of Israel that year. For eighteen years, they oppressed all the children of Israel that were beyond the Jordan in the land of the Amorites, which is in Gilead.<sup>9</sup> The children of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was very distressed.<sup>10</sup> The children of Israel cried to Yahweh, saying, "We have sinned against you, even because we have forsaken our God, and have served the Baals."

<sup>11</sup> Yahweh said to the children of Israel, "Didn't I save you from the Egyptians, and from the Amorites, from the children of

Ammon, and from the Philistines? <sup>12</sup> The Sidonians also, and the Amalekites, and the Maonites, oppressed you; and you cried to me, and I saved you out of their hand. <sup>13</sup> Yet you have forsaken me, and served other gods. Therefore I will save you no more. <sup>14</sup> Go and cry to the gods which you have chosen. Let them save you in the time of your distress!”

<sup>15</sup> The children of Israel said to Yahweh, “We have sinned! Do you to us whatever seems good to you; only deliver us, please, today.” <sup>16</sup> They put away the foreign gods from among them, and served Yahweh; and his soul was grieved for the misery of Israel.

<sup>17</sup> Then the children of Ammon were gathered together and encamped in Gilead. The children of Israel assembled themselves together and encamped in Mizpah. <sup>18</sup> The people, the princes of Gilead, said to one another, “Who is the man who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead.”

## 11

<sup>1</sup> Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a prostitute. Gilead became the father of Jephthah. <sup>2</sup> Gilead’s wife bore him sons. When his wife’s sons grew up, they drove Jephthah out, and said to him, “You will not inherit in our father’s house, for you are the son of another woman.” <sup>3</sup> Then Jephthah fled from his brothers, and lived in the land of Tob. Outlaws joined up with Jephthah, and they went out with him.

<sup>4</sup> After a while, the children of Ammon made war against Israel. <sup>5</sup> When the

children of Ammon made war against Israel, the elders of Gilead went to get Jephthah out of the land of Tob. <sup>6</sup> They said to Jephthah, “Come and be our chief, that we may fight with the children of Ammon.”

<sup>7</sup> Jephthah said to the elders of Gilead, “Didn’t you hate me, and drive me out of my father’s house? Why have you come to me now when you are in distress?”

<sup>8</sup> The elders of Gilead said to Jephthah, “Therefore we have turned again to you now, that you may go with us, and fight with the children of Ammon. You will be our head over all the inhabitants of Gilead.”

<sup>9</sup> Jephthah said to the elders of Gilead, “If you bring me home again to fight with the children of Ammon, and Yahweh delivers them before me, will I be your head?”

<sup>10</sup> The elders of Gilead said to Jephthah, “Yahweh will be witness between us. Surely we will do what you say.”

<sup>11</sup> Then Jephthah went with the elders of Gilead, and the people made him head and chief over them. Jephthah spoke all his words before Yahweh in Mizpah.

<sup>12</sup> Jephthah sent messengers to the king of the children of Ammon, saying, “What have you to do with me, that you have come to me to fight against my land?”

<sup>13</sup> The king of the children of Ammon answered to the messengers of Jephthah, “Because Israel took away my land, when he came up out of Egypt, from the Arnon even to the Jabbok, and to the Jordan. Now therefore restore that territory again peaceably.”

<sup>14</sup> Jephthah sent messengers again to the king of the children of Ammon; <sup>15</sup> and he said to him, “Thus says Jephthah: Israel didn’t take away the land of Moab, nor the

land of the children of Ammon, <sup>16</sup> but when they came up from Egypt, and Israel went through the wilderness to the Red Sea, and came to Kadesh; <sup>17</sup> then Israel sent messengers to the king of Edom, saying, 'Please let me pass through your land;' but the king of Edom didn't listen. In the same way, he sent to the king of Moab; but he would not: and Israel stayed in Kadesh. <sup>18</sup> Then they went through the wilderness, and went around the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they encamped on the other side of the Arnon; but they didn't come within the border of Moab, for the Arnon was the border of Moab. <sup>19</sup> Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, 'Please let us pass through your land to my place.' <sup>20</sup> But Sihon didn't trust Israel to pass through his border; but Sihon gathered all his people together, and encamped in Jahaz, and fought against Israel. <sup>21</sup> Yahweh, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they struck them. So Israel possessed all the land of the Amorites, the inhabitants of that country. <sup>22</sup> They possessed all the border of the Amorites, from the Arnon even to the Jabbok, and from the wilderness even to the Jordan. <sup>23</sup> So now Yahweh, the God of Israel, has dispossessed the Amorites from before his people Israel, and should you possess them? <sup>24</sup> Won't you possess that which Chemosh your god gives you to possess? So whoever Yahweh our God has dispossessed from before us, them will we possess. <sup>25</sup> Now are you anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or

did he ever fight against them? <sup>26</sup> While Israel lived in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along by the side of the Arnon, three hundred years; why didn't you recover them within that time? <sup>27</sup> I therefore have not sinned against you, but you do me wrong to war against me. May Yahweh the Judge be judge today between the children of Israel and the children of Ammon."

<sup>28</sup> However the king of the children of Ammon didn't listen to the words of Jephthah which he sent him. <sup>29</sup> Then Yahweh's Spirit came on Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpah of Gilead, and from Mizpah of Gilead he passed over to the children of Ammon.

<sup>30</sup> Jephthah vowed a vow to Yahweh, and said, "If you will indeed deliver the children of Ammon into my hand, <sup>31</sup> then it shall be, that whatever comes out of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Yahweh's, and I will offer it up for a burnt offering."

<sup>32</sup> So Jephthah passed over to the children of Ammon to fight against them; and Yahweh delivered them into his hand. <sup>33</sup> He struck them from Aroer until you come to Minnith, even twenty cities, and to Abelcheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

<sup>34</sup> Jephthah came to Mizpah to his house; and behold, his daughter came out to meet him with tambourines and with dances. She was his only child. Besides her he had neither son nor daughter. <sup>35</sup> When he saw

her, he tore his clothes, and said, "Alas, my daughter! You have brought me very low, and you are one of those who trouble me; for I have opened my mouth to Yahweh, and I can't go back."

<sup>36</sup> She said to him, "My father, you have opened your mouth to Yahweh; do to me according to that which has proceeded out of your mouth, because Yahweh has taken vengeance for you on your enemies, even on the children of Ammon." <sup>37</sup> She said to her father, "Let this thing be done for me. Leave me alone two months, that I may depart and go down on the mountains, and bewail my virginity, I and my companions."

<sup>38</sup> He said, "Go." He sent her away for two months: and she departed, she and her companions, and mourned her virginity on the mountains. <sup>39</sup> At the end of two months, she returned to her father, who did with her according to his vow which he had vowed. She was a virgin. It was a custom in Israel <sup>40</sup> that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year.

## 12

<sup>1</sup> The men of Ephraim were gathered together, and passed northward; and they said to Jephthah, "Why did you pass over to fight against the children of Ammon, and didn't call us to go with you? We will burn your house around you with fire!"

<sup>2</sup> Jephthah said to them, "I and my people were at great strife with the children of Ammon; and when I called you, you didn't save me out of their hand. <sup>3</sup> When I saw that you didn't save me, I put my life in my hand, and passed over against the children

of Ammon, and Yahweh delivered them into my hand. Why then have you come up to me today, to fight against me?"

<sup>4</sup> Then Jephthah gathered together all the men of Gilead, and fought with Ephraim. The men of Gilead struck Ephraim, because they said, "You are fugitives of Ephraim, you Gileadites, in the middle of Ephraim, and in the middle of Manasseh." <sup>5</sup> The Gileadites took the fords of the Jordan against the Ephraimites. When the fugitives of Ephraim said, "Let me go over," the men of Gilead said to him, "Are you an Ephraimite?" If he said, "No"; <sup>6</sup> then they said to him, "Now say 'Shibboleth,'" and he said "Sibboleth"; for he couldn't manage to pronounce it right: then they seized him, and killed him at the fords of the Jordan. At that time, forty-two thousand of Ephraim fell.

<sup>7</sup> Jephthah judged Israel six years. Then Jephthah the Gileadite died, and was buried in the cities of Gilead.

<sup>8</sup> After him Ibzan of Bethlehem judged Israel. <sup>9</sup> He had thirty sons; and thirty daughters he sent outside his clan, and thirty daughters he brought in from outside his clan for his sons. He judged Israel seven years. <sup>10</sup> Ibzan died, and was buried at Bethlehem.

<sup>11</sup> After him Elon the Zebulunite judged Israel; and he judged Israel ten years. <sup>12</sup> Elon the Zebulunite died, and was buried in Aijalon in the land of Zebulun.

<sup>13</sup> After him Abdon the son of Hillel the Pirathonite judged Israel. <sup>14</sup> He had forty sons and thirty sons' sons, who rode on seventy donkey colts. He judged Israel eight years. <sup>15</sup> Abdon the son of Hillel the Pirathonite died, and was buried in

Pirathon in the land of Ephraim, in the hill country of the Amalekites.

## 13

<sup>1</sup> The children of Israel again did that which was evil in Yahweh's sight; and Yahweh delivered them into the hand of the Philistines forty years. <sup>2</sup> There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and childless. <sup>3</sup> Yahweh's angel appeared to the woman, and said to her, "See now, you are barren and childless; but you shall conceive, and bear a son. <sup>4</sup> Now therefore please beware and drink no wine nor strong drink, and don't eat any unclean thing: <sup>5</sup> for, behold, you shall conceive, and give birth to a son. No razor shall come on his head; for the child shall be a Nazirite to God from the womb. He shall begin to save Israel out of the hand of the Philistines."

<sup>6</sup> Then the woman came and told her husband, saying, "A man of God came to me, and his face was like the face of the angel of God, very awesome. I didn't ask him where he was from, neither did he tell me his name; <sup>7</sup> but he said to me, 'Behold, you shall conceive, and bear a son; and now drink no wine nor strong drink. Don't eat any unclean thing; for the child shall be a Nazirite to God from the womb to the day of his death.'"

<sup>8</sup> Then Manoah entreated Yahweh, and said, "Oh, Lord, please let the man of God whom you sent come again to us, and teach us what we should do to the child who shall be born."

<sup>9</sup> God listened to the voice of Manoah, and the angel of God came again to the

woman as she sat in the field, but Manoah, her husband, wasn't with her. <sup>10</sup> The woman hurried and ran, and told her husband, and said to him, "Behold, the man who came to me that day has appeared to me,"

<sup>11</sup> Manoah arose, and followed his wife, and came to the man, and said to him, "Are you the man who spoke to my wife?"

He said, "I am."

<sup>12</sup> Manoah said, "Now let your words happen. What shall the child's way of life and mission be?"

<sup>13</sup> Yahweh's angel said to Manoah, "Of all that I said to the woman let her beware.

<sup>14</sup> She may not eat of anything that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean thing. Let her observe all that I commanded her."

<sup>15</sup> Manoah said to Yahweh's angel, "Please stay with us, that we may make a young goat ready for you."

<sup>16</sup> Yahweh's angel said to Manoah, "Though you detain me, I won't eat your bread. If you will prepare a burnt offering, you must offer it to Yahweh." For Manoah didn't know that he was Yahweh's angel.

<sup>17</sup> Manoah said to Yahweh's angel, "What is your name, that when your words happen, we may honor you?"

<sup>18</sup> Yahweh's angel said to him, "Why do you ask about my name, since it is incomprehensible<sup>m</sup>?"

<sup>19</sup> So Manoah took the young goat with the meal offering, and offered it on the rock to Yahweh. Then the angel did an amazing thing as Manoah and his wife watched. <sup>20</sup> For when the flame went up toward the sky from off the altar, Yahweh's angel ascended in the flame of the altar. Manoah

<sup>m</sup> or, wonderful

and his wife watched; and they fell on their faces to the ground. <sup>21</sup> But Yahweh's angel didn't appear to Manoah or to his wife any more. Then Manoah knew that he was Yahweh's angel. <sup>22</sup> Manoah said to his wife, "We shall surely die, because we have seen God."

<sup>23</sup> But his wife said to him, "If Yahweh were pleased to kill us, he wouldn't have received a burnt offering and a meal offering at our hand, and he wouldn't have shown us all these things, nor would he have told us such things as these at this time." <sup>24</sup> The woman bore a son, and named him Samson. The child grew, and Yahweh blessed him. <sup>25</sup> Yahweh's Spirit began to move him in Mahaneh Dan, between Zorah and Eshtaol.

## 14

<sup>1</sup> Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. <sup>2</sup> He came up, and told his father and his mother, and said, "I have seen a woman in Timnah of the daughters of the Philistines. Now therefore get her for me as my wife."

<sup>3</sup> Then his father and his mother said to him, "Isn't there a woman among your brothers' daughters, or among all my people, that you go to take a wife of the uncircumcised Philistines?"

Samson said to his father, "Get her for me, for she pleases me well."

<sup>4</sup> But his father and his mother didn't know that it was of Yahweh; for he sought an occasion against the Philistines. Now at that time the Philistines ruled over Israel. <sup>5</sup> Then went Samson down with his father and his mother to Timnah, and came to the vineyards of Timnah; and behold, a young

lion roared against him. <sup>6</sup> Yahweh's Spirit came mightily on him, and he tore him as he would have torn a young goat; and he had nothing in his hand, but he didn't tell his father or his mother what he had done. <sup>7</sup> He went down, and talked with the woman, and she pleased Samson well. <sup>8</sup> After a while he returned to take her; and he turned aside to see the carcass of the lion; and behold, there was a swarm of bees in the body of the lion, and honey. <sup>9</sup> He took it into his hands, and went on, eating as he went. He came to his father and mother, and gave to them, and they ate, but he didn't tell them that he had taken the honey out of the lion's body. <sup>10</sup> His father went down to the woman: and Samson made a feast there; for so the young men used to do. <sup>11</sup> When they saw him, they brought thirty companions to be with him.

<sup>12</sup> Samson said to them, "Let me tell you a riddle now. If you can declare it to me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of clothing; <sup>13</sup> but if you can't declare it to me, then you shall give me thirty linen garments and thirty changes of clothing."

They said to him, "Tell us your riddle, that we may hear it." <sup>14</sup> He said to them,

"Out of the eater came out food.

Out of the strong came out  
sweetness."

They couldn't in three days declare the riddle. <sup>15</sup> On the seventh day, they said to Samson's wife, "Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire. Have you called us to impoverish us? Isn't that so?"

<sup>16</sup> Samson's wife wept before him, and said, "You just hate me, and don't love me. You've told a riddle to the children of my people, and haven't told it to me."

He said to her, "Behold, I haven't told my father or my mother, so why should I tell you?"

<sup>17</sup> She wept before him the seven days, while their feast lasted; and on the seventh day, he told her, because she pressed him severely; and she told the riddle to the children of her people. <sup>18</sup> The men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? What is stronger than a lion?"

He said to them,

"If you hadn't plowed with my heifer,  
you wouldn't have found out my  
riddle."

<sup>19</sup> Yahweh's Spirit came mightily on him, and he went down to Ashkelon, and struck thirty men of them, and took their plunder, then gave the changes of clothing to those who declared the riddle. His anger burned, and he went up to his father's house. <sup>20</sup> But Samson's wife was given to his companion who had been his friend.

## 15

<sup>1</sup> But after a while, in the time of wheat harvest, Samson visited his wife with a young goat. He said, "I will go in to my wife's room."

But her father wouldn't allow him to go in. <sup>2</sup> Her father said, "I most certainly thought that you utterly hated her; therefore I gave her to your companion. Isn't her younger sister more beautiful than she? Please take her, instead."

<sup>3</sup> Samson said to them, "This time I will be blameless in the case of the Philistines,

when I harm them." <sup>4</sup> Samson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch in the middle between every two tails.

<sup>5</sup> When he had set the torches on fire, he let them go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, and also the olive groves.

<sup>6</sup> Then the Philistines said, "Who has done this?"

They said, "Samson, the son-in-law of the Timnite, because he has taken his wife, and given her to his companion." The Philistines came up, and burned her and her father with fire.

<sup>7</sup> Samson said to them, "If you behave like this, surely I will take revenge on you, and after that I will cease." <sup>8</sup> He struck them hip and thigh with a great slaughter; and he went down and lived in the cave in Etam's rock. <sup>9</sup> Then the Philistines went up, encamped in Judah, and spread themselves in Lehi.

<sup>10</sup> The men of Judah said, "Why have you come up against us?"

They said, "We have come up to bind Samson, to do to him as he has done to us."

<sup>11</sup> Then three thousand men of Judah went down to the cave in Etam's rock, and said to Samson, "Don't you know that the Philistines are rulers over us? What then is this that you have done to us?"

He said to them, "As they did to me, so have I done to them."

<sup>12</sup> They said to him, "We have come down to bind you, that we may deliver you into the hand of the Philistines."

Samson said to them, "Swear to me that you will not attack me yourselves."

<sup>13</sup> They spoke to him, saying, “No; but we will bind you securely, and deliver you into their hands; but surely we will not kill you.” They bound him with two new ropes, and brought him up from the rock.

<sup>14</sup> When he came to Lehi, the Philistines shouted as they met him. Then Yahweh’s Spirit came mightily on him, and the ropes that were on his arms became as flax that was burned with fire, and his bands dropped from off his hands. <sup>15</sup> He found a fresh jawbone of a donkey, put out his hand, took it, and struck a thousand men with it. <sup>16</sup> Samson said, “With the jawbone of a donkey, heaps on heaps; with the jawbone of a donkey I have struck a thousand men.” <sup>17</sup> When he had finished speaking, he threw the jawbone out of his hand; and that place was called Ramath Lehi.<sup>n</sup> <sup>18</sup> He was very thirsty, and called on Yahweh, and said, “You have given this great deliverance by the hand of your servant; and now shall I die of thirst, and fall into the hands of the uncircumcised?”

<sup>19</sup> But God split the hollow place that is in Lehi, and water came out of it. When he had drunk, his spirit came again, and he revived. Therefore its name was called En Hakkore, which is in Lehi, to this day. <sup>20</sup> He judged Israel twenty years in the days of the Philistines.

## 16

<sup>1</sup> Samson went to Gaza, and saw there a prostitute, and went in to her. <sup>2</sup> The Gazites were told, “Samson is here!” They surrounded him, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, “Wait until morning

light, then we will kill him.” <sup>3</sup> Samson lay until midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them on his shoulders, and carried them up to the top of the mountain that is before Hebron.

<sup>4</sup> It came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. <sup>5</sup> The lords of the Philistines came up to her, and said to her, “Entice him, and see in which his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him; and we will each give you eleven hundred pieces of silver.”

<sup>6</sup> Delilah said to Samson, “Please tell me where your great strength lies, and what you might be bound to afflict you.”

<sup>7</sup> Samson said to her, “If they bind me with seven green cords that were never dried, then shall I become weak, and be as another man.”

<sup>8</sup> Then the lords of the Philistines brought up to her seven green cords which had not been dried, and she bound him with them. <sup>9</sup> Now she had an ambush waiting in the inner room. She said to him, “The Philistines are on you, Samson!” He broke the cords, as a string of tow is broken when it touches the fire. So his strength was not known.

<sup>10</sup> Delilah said to Samson, “Behold, you have mocked me, and told me lies: now please tell me with which you might be bound.”

<sup>11</sup> He said to her, “If they only bind me with new ropes with which no work has been done, then shall I become weak, and be as another man.”

<sup>n</sup> “Lehi” means “jawbone”.

<sup>12</sup> So Delilah took new ropes, and bound him therewith, and said to him, “The Philistines are on you, Samson!” The ambush was waiting in the inner room. He broke them off his arms like a thread.

<sup>13</sup> Delilah said to Samson, “Until now, you have mocked me and told me lies. Tell me with what you might be bound.”

He said to her, “If you weave the seven locks of my head with the web.”

<sup>14</sup> She fastened it with the pin, and said to him, “The Philistines are on you, Samson!” He awakened out of his sleep, and plucked away the pin of the beam, and the web.

<sup>15</sup> She said to him, “How can you say, ‘I love you,’ when your heart is not with me? You have mocked me these three times, and have not told me where your great strength lies.”

<sup>16</sup> When she pressed him daily with her words, and urged him, his soul was troubled to death. <sup>17</sup> He told her all his heart, and said to her, “No razor has ever come on my head; for I have been a Nazirite to God from my mother’s womb. If I am shaved, then my strength will go from me, and I will become weak, and be like any other man.”

<sup>18</sup> When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, “Come up this once, for he has told me all his heart.” Then the lords of the Philistines came up to her, and brought the money in their hand. <sup>19</sup> She made him sleep on her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. <sup>20</sup> She said, “The Philistines are upon you, Samson!”

He awoke out of his sleep, and said, “I will go out as at other times, and shake myself free.” But he didn’t know that Yahweh had departed from him. <sup>21</sup> The Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he ground at the mill in the prison. <sup>22</sup> However the hair of his head began to grow again after he was shaved.

<sup>23</sup> The lords of the Philistines gathered them together to offer a great sacrifice to Dagon their god, and to rejoice; for they said, “Our god has delivered Samson our enemy into our hand.” <sup>24</sup> When the people saw him, they praised their god; for they said, “Our god has delivered our enemy and the destroyer of our country, who has slain many of us, into our hand.”

<sup>25</sup> When their hearts were merry, they said, “Call for Samson, that he may entertain us.” They called for Samson out of the prison; and he performed before them. They set him between the pillars; <sup>26</sup> and Samson said to the boy who held him by the hand, “Allow me to feel the pillars whereupon the house rests, that I may lean on them.”

<sup>27</sup> Now the house was full of men and women; and all the lords of the Philistines were there; and there were on the roof about three thousand men and women, who saw while Samson performed. <sup>28</sup> Samson called to Yahweh, and said, “Lord Yahweh, remember me, please, and strengthen me, please, only this once, God, that I may be at once avenged of the Philistines for my two eyes.” <sup>29</sup> Samson took hold of the two middle pillars on which the house rested,

and leaned on them, the one with his right hand, and the other with his left. <sup>30</sup> Samson said, "Let me die with the Philistines!" He bowed himself with all his might; and the house fell on the lords, and on all the people who were therein. So the dead that he killed at his death were more than those who he killed in his life. <sup>31</sup> Then his brothers and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burial site of Manoah his father. He judged Israel twenty years.

## 17

<sup>1</sup> There was a man of the hill country of Ephraim, whose name was Micah. <sup>2</sup> He said to his mother, "The eleven hundred pieces of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears, behold, the silver is with me. I took it."

His mother said, "May Yahweh bless my son!"

<sup>3</sup> He restored the eleven hundred pieces of silver to his mother, then his mother said, "I most certainly dedicate the silver to Yahweh from my hand for my son, to make an engraved image and a molten image. Now therefore I will restore it to you."

<sup>4</sup> When he restored the money to his mother, his mother took two hundred pieces of silver, and gave them to a silversmith, who made an engraved image and a molten image out of it. It was in the house of Micah.

<sup>5</sup> The man Micah had a house of gods, and he made an ephod, and teraphim,<sup>o</sup> and consecrated one of his sons, who became his priest. <sup>6</sup> In those days there was no king

in Israel. Everyone did that which was right in his own eyes. <sup>7</sup> There was a young man out of Bethlehem Judah, of the family of Judah, who was a Levite; and he lived there. <sup>8</sup> The man departed out of the city, out of Bethlehem Judah, to live where he could find a place, and he came to the hill country of Ephraim, to the house of Micah, as he traveled. <sup>9</sup> Micah said to him, "Where did you come from?"

He said to him, "I am a Levite of Bethlehem Judah, and I am looking for a place to live." <sup>10</sup> Micah said to him, "Dwell with me, and be to me a father and a priest, and I will give you ten pieces of silver per year, a suit of clothing, and your food." So the Levite went in. <sup>11</sup> The Levite was content to dwell with the man; and the young man was to him as one of his sons. <sup>12</sup> Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah. <sup>13</sup> Then Micah said, "Now know I that Yahweh will do good to me, since I have a Levite as my priest."

## 18

<sup>1</sup> In those days there was no king in Israel. In those days the tribe of the Danites sought an inheritance to dwell in; for to that day, their inheritance had not fallen to them among the tribes of Israel. <sup>2</sup> The children of Dan sent five men of their family from their whole number, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it. They said to them, "Go, explore the land!"

They came to the hill country of Ephraim, to the house of Micah, and lodged there. <sup>3</sup> When they were by the house of Micah, they knew the voice of the young man the

<sup>o</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

Levite; so they turned aside there, and said to him, "Who brought you here? What do you do in this place? What do you have here?"

<sup>4</sup> He said to them, "Thus and thus has Micah dealt with me, and he has hired me, and I am become his priest."

<sup>5</sup> They said to him, "Please ask counsel of God, that we may know whether our way which we go shall be prosperous."

<sup>6</sup> The priest said to them, "Go in peace. Your way in which you go is before Yahweh."

<sup>7</sup> Then the five men departed, and came to Laish, and saw the people who were there, how they lived in safety, in the way of the Sidonians, quiet and secure; for there was no one in the land, possessing authority, that might put them to shame in anything, and they were far from the Sidonians, and had no dealings with anyone else. <sup>8</sup> They came to their brothers at Zorah and Eshtaol; and their brothers asked them, "What do you say?"

<sup>9</sup> They said, "Arise, and let us go up against them; for we have seen the land, and behold, it is very good. Do you stand still? Don't be slothful to go and to enter in to possess the land. <sup>10</sup> When you go, you will come to an unsuspecting people, and the land is large; for God has given it into your hand, a place where there is no lack of anything that is in the earth."

<sup>11</sup> The family of the Danites set out from Zorah and Eshtaol, with six hundred men armed with weapons of war. <sup>12</sup> They went up and encamped in Kiriath Jearim, in Judah. Therefore they called that place Mahaneh Dan, to this day. Behold, it is behind Kiriath Jearim. <sup>13</sup> They passed from

there to the hill country of Ephraim, and came to the house of Micah.

<sup>14</sup> Then the five men who went to spy out the country of Laish answered, and said to their brothers, "Do you know that there is in these houses an ephod, and teraphim,<sup>p</sup> and an engraved image, and a molten image? Now therefore consider what you have to do." <sup>15</sup> They turned aside there, and came to the house of the young Levite man, even to the house of Micah, and asked him how he was doing. <sup>16</sup> The six hundred men armed with their weapons of war, who were of the children of Dan, stood by the entrance of the gate. <sup>17</sup> The five men who went to spy out the land went up, and came in there, and took the engraved image, the ephod, the teraphim, and the molten image; and the priest stood by the entrance of the gate with the six hundred men armed with weapons of war.

<sup>18</sup> When these went into Micah's house, and took the engraved image, the ephod, the teraphim, and the molten image, the priest said to them, "What are you doing?"

<sup>19</sup> They said to him, "Hold your peace, put your hand on your mouth, and go with us, and be to us a father and a priest. Is it better for you to be priest to the house of one man, or to be priest to a tribe and a family in Israel?"

<sup>20</sup> The priest's heart was glad, and he took the ephod, the teraphim, and the engraved image, and went with the people.

<sup>21</sup> So they turned and departed, and put the little ones, the livestock, and the goods before them. <sup>22</sup> When they were a good way from the house of Micah, the men who were in the houses near Micah's house

<sup>p</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

gathered together and overtook the children of Dan. <sup>23</sup> As they cried to the children of Dan, they turned their faces, and said to Micah, “What ails you, that you come with such a company?”

<sup>24</sup> He said, “You have taken away my gods which I made, and the priest, and have gone away! What more do I have? How can you ask me, ‘What ails you?’”

<sup>25</sup> The children of Dan said to him, “Don’t let your voice be heard among us, lest angry fellows fall on you, and you lose your life, with the lives of your household.”

<sup>26</sup> The children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house. <sup>27</sup> They took that which Micah had made, and the priest whom he had, and came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword; then they burned the city with fire. <sup>28</sup> There was no deliverer, because it was far from Sidon, and they had no dealings with anyone else; and it was in the valley that lies by Beth Rehob. They built the city, and lived in it. <sup>29</sup> They called the name of the city Dan, after the name of Dan their father, who was born to Israel; however the name of the city used to be Laish. <sup>30</sup> The children of Dan set up for themselves the engraved image; and Jonathan, the son of Gershom, the son of Moses, and his sons were priests to the tribe of the Danites until the day of the captivity of the land. <sup>31</sup> So they set up for themselves Micah’s engraved image which he made, and it remained all the time that God’s house was in Shiloh.

## 19

<sup>1</sup> In those days, when there was no king in Israel, there was a certain Levite living on the farther side of the hill country of Ephraim, who took for himself a concubine out of Bethlehem Judah. <sup>2</sup> His concubine played the prostitute against him, and went away from him to her father’s house to Bethlehem Judah, and was there for four months. <sup>3</sup> Her husband arose, and went after her, to speak kindly to her, to bring her again, having his servant with him, and a couple of donkeys. She brought him into her father’s house; and when the father of the young lady saw him, he rejoiced to meet him. <sup>4</sup> His father-in-law, the young lady’s father, kept him there; and he stayed with him three days. So they ate and drank, and stayed there.

<sup>5</sup> On the fourth day, they got up early in the morning, and he rose up to depart. The young lady’s father said to his son-in-law, “Strengthen your heart with a morsel of bread, and afterward you shall go your way.” <sup>6</sup> So they sat down, ate, and drank, both of them together. Then the young lady’s father said to the man, “Please be pleased to stay all night, and let your heart be merry.” <sup>7</sup> The man rose up to depart; but his father-in-law urged him, and he stayed there again. <sup>8</sup> He arose early in the morning on the fifth day to depart; and the young lady’s father said, “Please strengthen your heart and stay until the day declines”; and they both ate.

<sup>9</sup> When the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the young lady’s father, said to him, “Behold, now the day draws toward evening, please stay all night. Behold, the

day is ending. Stay here, that your heart may be merry; and tomorrow go on your way early, that you may go home.”<sup>10</sup> But the man wouldn’t stay that night, but he rose up and departed, and toward Jebus (also called Jerusalem). With him were a couple of saddled donkeys. His concubine also was with him.

<sup>11</sup> When they were by Jebus, the day was far spent; and the servant said to his master, “Please come and let us turn aside into this city of the Jebusites, and stay in it.”

<sup>12</sup> His master said to him, “We won’t turn aside into the city of a foreigner that is not of the children of Israel; but we will pass over to Gibeah.”<sup>13</sup> He said to his servant, “Come and let us draw near to one of these places; and we will lodge in Gibeah, or in Ramah.”<sup>14</sup> So they passed on and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin.<sup>15</sup> They turned aside there, to go in to stay in Gibeah. He went in, and sat down in the street of the city; for there was no one who took them into his house to stay.

<sup>16</sup> Behold, an old man came from his work out of the field at evening. Now the man was from the hill country of Ephraim, and he lived in Gibeah; but the men of the place were Benjamites.<sup>17</sup> He lifted up his eyes, and saw the wayfaring man in the street of the city; and the old man said, “Where are you going? Where did you come from?”

<sup>18</sup> He said to him, “We are passing from Bethlehem Judah to the farther side of the hill country of Ephraim. I am from there, and I went to Bethlehem Judah. I am going to Yahweh’s house; and there is no one who has taken me into his house.”<sup>19</sup> Yet there is both straw and feed for our

donkeys; and there is bread and wine also for me, and for your servant, and for the young man who is with your servants. There is no lack of anything.”

<sup>20</sup> The old man said, “Peace be to you; how ever let me supply all your needs. Just don’t sleep in the street.”<sup>21</sup> So he brought him into his house, and gave the donkeys fodder. Then they washed their feet, and ate and drank.<sup>22</sup> As they were making their hearts merry, behold, the men of the city, certain base fellows, surrounded the house, beating at the door; and they spoke to the master of the house, the old man, saying, “Bring out the man who came into your house, that we can have sex with him!”

<sup>23</sup> The man, the master of the house, went out to them, and said to them, “No, my brothers, please don’t act so wickedly; since this man has come into my house, don’t do this folly.”<sup>24</sup> Behold, here is my virgin daughter and his concubine. I will bring them out now. Humble them, and do with them what seems good to you; but to this man don’t do any such folly.”

<sup>25</sup> But the men wouldn’t listen to him: so the man laid hold of his concubine, and brought her out to them; and they had sex with her, and abused her all night until the morning. When the day began to dawn, they let her go.<sup>26</sup> Then the woman came in the dawning of the day, and fell down at the door of the man’s house where her lord was, until it was light.<sup>27</sup> Her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and behold, the woman his concubine had fallen down at the door of the house, with her hands on the threshold.

<sup>28</sup> He said to her, “Get up, and let us be going!” but no one answered. Then he took

her up on the donkey; and the man rose up, and went to his place.

<sup>29</sup> When he had come into his house, he took a knife, and cut up his concubine, and divided her, limb by limb, into twelve pieces, and sent her throughout all the borders of Israel. <sup>30</sup> It was so, that all who saw it said, "Such a deed has not been done or seen from the day that the children of Israel came up out of the land of Egypt to this day! Consider it, take counsel, and speak."

## 20

<sup>1</sup> Then all the children of Israel went out, and the congregation was assembled as one man, from Dan even to Beersheba, with the land of Gilead, to Yahweh at Mizpah. <sup>2</sup> The chiefs of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen who drew sword. <sup>3</sup> (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) The children of Israel said, "Tell us, how did this wickedness happen?"

<sup>4</sup> The Levite, the husband of the woman who was murdered, answered, "I came into Gibeah that belongs to Benjamin, I and my concubine, to spend the night. <sup>5</sup> The men of Gibeah rose against me, and surrounded the house by night. They intended to kill me, and they raped my concubine, and she is dead. <sup>6</sup> I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel. <sup>7</sup> Behold, you children of Israel, all of you, give here your advice and counsel."

<sup>8</sup> All the people arose as one man, saying, "None of us will go to his tent, neither will

any of us turn to his house. <sup>9</sup> But now this is the thing which we will do to Gibeah: we will go up against it by lot; <sup>10</sup> and we will take ten men of one hundred throughout all the tribes of Israel, and one hundred of one thousand, and a thousand out of ten thousand, to get food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have worked in Israel." <sup>11</sup> So all the men of Israel were gathered against the city, knit together as one man.

<sup>12</sup> The tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness is this that is happen among you? <sup>13</sup> Now therefore deliver up the men, the base fellows, who are in Gibeah, that we may put them to death, and put away evil from Israel."

But Benjamin would not listen to the voice of their brothers the children of Israel. <sup>14</sup> The children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel. <sup>15</sup> The children of Benjamin were numbered on that day out of the cities twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who were numbered seven hundred chosen men. <sup>16</sup> Among all these soldiers there were seven hundred chosen men who were left-handed. Every one of them could sling a stone at a hair and not miss. <sup>17</sup> The men of Israel, besides Benjamin, were numbered four hundred thousand men who drew sword. All these were men of war.

<sup>18</sup> The children of Israel arose, went up to Bethel, and asked counsel of God. They asked, "Who shall go up for us first to battle against the children of Benjamin?"

Yahweh said, "Judah first."

<sup>19</sup> The children of Israel rose up in the morning, and encamped against Gibeah. <sup>20</sup> The men of Israel went out to battle against Benjamin; and the men of Israel set the battle in array against them at Gibeah. <sup>21</sup> The children of Benjamin came out of Gibeah, and on that day destroyed twenty-two thousand of the Israelite men down to the ground. <sup>22</sup> The people, the men of Israel, encouraged themselves, and set the battle again in array in the place where they set themselves in array the first day. <sup>23</sup> The children of Israel went up and wept before Yahweh until evening; and they asked of Yahweh, saying, "Shall I again draw near to battle against the children of Benjamin my brother?"

Yahweh said, "Go up against him."

<sup>24</sup> The children of Israel came near against the children of Benjamin the second day. <sup>25</sup> Benjamin went out against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men. All these drew the sword.

<sup>26</sup> Then all the children of Israel, and all the people, went up, and came to Bethel, and wept, and sat there before Yahweh, and fasted that day until evening; then they offered burnt offerings and peace offerings before Yahweh. <sup>27</sup> The children of Israel asked Yahweh (for the ark of the covenant of God was there in those days, <sup>28</sup> and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?"

Yahweh said, "Go up; for tomorrow I will deliver him into your hand."

<sup>29</sup> Israel set ambushes all around Gibeah.

<sup>30</sup> The children of Israel went up against the children of Benjamin on the third day, and set themselves in array against Gibeah, as at other times. <sup>31</sup> The children of Benjamin went out against the people, and were drawn away from the city; and they began to strike and kill of the people, as at other times, in the highways, of which one goes up to Bethel, and the other to Gibeah, in the field, about thirty men of Israel.

<sup>32</sup> The children of Benjamin said, "They are struck down before us, as at the first." But the children of Israel said, "Let us flee, and draw them away from the city to the highways."

<sup>33</sup> All the men of Israel rose up out of their place, and set themselves in array at Baal Tamar. Then the ambushers of Israel broke out of their place, even out of Maareh Geba. <sup>34</sup> Ten thousand chosen men out of all Israel came over against Gibeah, and the battle was severe; but they didn't know that disaster was close to them. <sup>35</sup> Yahweh struck Benjamin before Israel; and the children of Israel destroyed of Benjamin that day twenty-five thousand one hundred men. All these drew the sword. <sup>36</sup> So the children of Benjamin saw that they were struck; for the men of Israel yielded to Benjamin, because they trusted the ambushers whom they had set against Gibeah. <sup>37</sup> The ambushers hurried, and rushed on Gibeah; then the ambushers spread out, and struck all the city with the edge of the sword. <sup>38</sup> Now the appointed sign between the men of Israel and the ambushers was that they should make a great cloud of smoke rise up out of the city.

<sup>39</sup> The men of Israel turned in the battle,

and Benjamin began to strike and kill of the men of Israel about thirty persons; for they said, "Surely they are struck down before us, as in the first battle."<sup>40</sup> But when the cloud began to arise up out of the city in a pillar of smoke, the Benjamites looked behind them; and behold, the whole city went up in smoke to the sky.<sup>41</sup> The men of Israel turned, and the men of Benjamin were dismayed; for they saw that disaster had come on them.<sup>42</sup> Therefore they turned their backs before the men of Israel to the way of the wilderness; but the battle followed hard after them; and those who came out of the cities destroyed them in the middle of it.<sup>43</sup> They surrounded the Benjamites, chased them, and trod them down at their resting place, as far as near Gibeah toward the sunrise.<sup>44</sup> Eighteen thousand men of Benjamin fell; all these were men of valor.<sup>45</sup> They turned and fled toward the wilderness to the rock of Rimmon; and they gleaned five thousand men of them in the highways, and followed hard after them to Gidom, and struck two thousand men of them.<sup>46</sup> So that all who fell that day of Benjamin were twenty-five thousand men who drew the sword. All these were men of valor.<sup>47</sup> But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and stayed in the rock of Rimmon four months.<sup>48</sup> The men of Israel turned again on the children of Benjamin, and struck them with the edge of the sword, both the entire city, and the livestock, and all that they found. Moreover all the cities which they found they set on fire.

## 21

<sup>1</sup> Now the men of Israel had sworn in Mizpah, saying, "None of us will give his daughter to Benjamin as a wife."<sup>2</sup> The people came to Bethel, and sat there until evening before God, and lifted up their voices, and wept severely.<sup>3</sup> They said, "Yahweh, the God of Israel, why has this happened in Israel, that there should be one tribe lacking in Israel today?"

<sup>4</sup> On the next day, the people rose early, and built an altar there, and offered burnt offerings and peace offerings.<sup>5</sup> The children of Israel said, "Who is there among all the tribes of Israel who didn't come up in the assembly to Yahweh?" For they had made a great oath concerning him who didn't come up to Yahweh to Mizpah, saying, "He shall surely be put to death."<sup>6</sup> The children of Israel grieved for Benjamin their brother, and said, "There is one tribe cut off from Israel today.<sup>7</sup> How shall we provide wives for those who remain, since we have sworn by Yahweh that we will not give them of our daughters to wives?"<sup>8</sup> They said, "What one is there of the tribes of Israel who didn't come up to Yahweh to Mizpah?" Behold, no one came from Jabesh Gilead to the camp to the assembly.<sup>9</sup> For when the people were numbered, behold, there were none of the inhabitants of Jabesh Gilead there.<sup>10</sup> The congregation sent twelve thousand of the most valiant men there, and commanded them, saying, "Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, with the women and the little ones."<sup>11</sup> This is the thing that you shall do: you shall utterly destroy every male, and every woman who has lain with a man."<sup>12</sup> They found among

the inhabitants of Jabesh Gilead four hundred young virgins, who had not known man by lying with him; and they brought them to the camp to Shiloh, which is in the land of Canaan.

<sup>13</sup> The whole congregation sent and spoke to the children of Benjamin who were in the rock of Rimmon, and proclaimed peace to them. <sup>14</sup> Benjamin returned at that time; and they gave them the women whom they had saved alive of the women of Jabesh Gilead. There still weren't enough for them. <sup>15</sup> The people grieved for Benjamin, because Yahweh had made a breach in the tribes of Israel. <sup>16</sup> Then the elders of the congregation said, "How shall we provide wives for those who remain, since the women are destroyed out of Benjamin?" <sup>17</sup> They said, "There must be an inheritance for those who are escaped of Benjamin, that a tribe not be blotted out from Israel. <sup>18</sup> However we may not give them wives of our daughters, for the children of Israel had sworn, saying, 'Cursed is he who gives a wife to Benjamin.'" <sup>19</sup> They said, "Behold, there is a feast of Yahweh from year to year in Shiloh, which is on the north of Bethel, on the east side of the highway that

goes up from Bethel to Shechem, and on the south of Lebonah." <sup>20</sup> They commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards, <sup>21</sup> and see, and behold, if the daughters of Shiloh come out to dance in the dances, then come out of the vineyards, and each man catch his wife of the daughters of Shiloh, and go to the land of Benjamin. <sup>22</sup> It shall be, when their fathers or their brothers come to complain to us, that we will say to them, 'Grant them graciously to us, because we didn't take for each man his wife in battle, neither did you give them to them, otherwise you would now be guilty.'"

<sup>23</sup> The children of Benjamin did so, and took wives for themselves, according to their number, of those who danced, whom they carried off. They went and returned to their inheritance, built the cities, and lived in them. <sup>24</sup> The children of Israel departed from there at that time, every man to his tribe and to his family, and they each went out from there to his own inheritance. <sup>25</sup> In those days there was no king in Israel. Everyone did that which was right in his own eyes.

## *The Book of*

# **Ruth**

### **1**

<sup>1</sup> In the days when the judges judged, there was a famine in the land. A certain man of Bethlehem Judah went to live in the country of Moab, he, and his wife, and his two sons. <sup>2</sup> The name of the man was Elimelech, and the name of his wife Naomi. The names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem Judah. They came into the country of Moab, and lived there. <sup>3</sup> Elimelech, Naomi's husband, died; and she was left with her two sons. <sup>4</sup> They took for themselves wives of the women of Moab. The name of the one was Orpah, and the name of the other was Ruth. They lived there about ten years. <sup>5</sup> Mahlon and Chilion both died, and the woman was bereaved of her two children and of her husband. <sup>6</sup> Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how Yahweh <sup>a</sup> had visited his people in giving them bread. <sup>7</sup> She went out of the place where she was, and her two daughters-in-law with her. They went on the way to return to the land of Judah. <sup>8</sup> Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May Yahweh deal kindly with you, as you have dealt with the dead, and with me. <sup>9</sup> May Yahweh grant you that you may find rest, each of you in the house of her husband."

Then she kissed them, and they lifted up their voices, and wept. <sup>10</sup> They said to her, "No, but we will return with you to your people."

<sup>11</sup> Naomi said, "Go back, my daughters. Why do you want to go with me? Do I still have sons in my womb, that they may be your husbands? <sup>12</sup> Go back, my daughters, go your way; for I am too old to have a husband. If I should say, 'I have hope,' if I should even have a husband tonight, and should also bear sons; <sup>13</sup> would you then wait until they were grown? Would you then refrain from having husbands? No, my daughters, for it grieves me seriously for your sakes, for Yahweh's hand has gone out against me."

<sup>14</sup> They lifted up their voices, and wept again; then Orpah kissed her mother-in-law, but Ruth joined with her. <sup>15</sup> She said, "Behold,<sup>b</sup> your sister-in-law has gone back to her people, and to her god. Follow your sister-in-law."

<sup>16</sup> Ruth said, "Don't urge me to leave you, and to return from following you, for where you go, I will go; and where you stay, I will stay. Your people will be my people, and your God<sup>c</sup> my God. <sup>17</sup> Where you die, I will die, and there I will be buried. May Yahweh do so to me, and more also, if anything but death parts you and me."

<sup>18</sup> When she saw that she was determined to go with her, she stopped urging her.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>c</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

<sup>19</sup> So they both went until they came to Bethlehem. When they had come to Bethlehem, all the city was excited about them, and they asked, “Is this Naomi?”

<sup>20</sup> She said to them, “Don’t call me Naomi.<sup>d</sup> Call me Mara;<sup>e</sup> for the Almighty has dealt very bitterly with me. <sup>21</sup> I went out full, and Yahweh has brought me home again empty. Why do you call me Naomi, since Yahweh has testified against me, and the Almighty has afflicted me?” <sup>22</sup> So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab. They came to Bethlehem in the beginning of barley harvest.

## 2

<sup>1</sup> Naomi had a relative of her husband’s, a mighty man of wealth, of the family of Elimelech, and his name was Boaz. <sup>2</sup> Ruth the Moabitess said to Naomi, “Let me now go to the field, and glean among the ears of grain after him in whose sight I find favor.”

She said to her, “Go, my daughter.” <sup>3</sup> She went, and came and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

<sup>4</sup> Behold, Boaz came from Bethlehem, and said to the reapers, “May Yahweh be with you.”

They answered him, “May Yahweh bless you.”

<sup>5</sup> Then Boaz said to his servant who was set over the reapers, “Whose young lady is this?”

<sup>6</sup> The servant who was set over the reapers answered, “It is the Moabite lady

who came back with Naomi out of the country of Moab. <sup>7</sup> She said, ‘Please let me glean and gather after the reapers among the sheaves.’ So she came, and has continued even from the morning until now, except that she rested a little in the house.”

<sup>8</sup> Then Boaz said to Ruth, “Listen, my daughter. Don’t go to glean in another field, and don’t go from here, but stay here close to my maidens. <sup>9</sup> Let your eyes be on the field that they reap, and go after them. Haven’t I commanded the young men not to touch you? When you are thirsty, go to the vessels, and drink from that which the young men have drawn.”

<sup>10</sup> Then she fell on her face, and bowed herself to the ground, and said to him, “Why have I found favor in your sight, that you should take knowledge of me, since I am a foreigner?”

<sup>11</sup> Boaz answered her, “I have been fully told about all that you have done to your mother-in-law since the death of your husband, and how you have left your father and your mother, and the land of your birth, and have come to a people that you didn’t know before. <sup>12</sup> May Yahweh repay your work, and a full reward be given to you from Yahweh, the God of Israel, under whose wings you have come to take refuge.”

<sup>13</sup> Then she said, “Let me find favor in your sight, my lord, because you have comforted me, and because you have spoken kindly to your servant, though I am not as one of your servants.”

<sup>14</sup> At meal time Boaz said to her, “Come here, and eat some bread, and dip your morsel in the vinegar.”

<sup>d</sup> “Naomi” means “pleasant”. <sup>e</sup> “Mara” means “bitter”.

She sat beside the reapers, and they passed her parched grain, and she ate, and was satisfied, and left some of it. <sup>15</sup> When she had risen up to glean, Boaz commanded his young men, saying, “Let her glean even among the sheaves, and don’t reproach her. <sup>16</sup> Also pull out some for her from the bundles, and leave it. Let her glean, and don’t rebuke her.”

<sup>17</sup> So she gleaned in the field until evening; and she beat out that which she had gleaned, and it was about an ephah<sup>f</sup> of barley. <sup>18</sup> She took it up, and went into the city. Then her mother-in-law saw what she had gleaned; and she brought out and gave to her that which she had left after she had enough.

<sup>19</sup> Her mother-in-law said to her, “Where have you gleaned today? Where have you worked? Blessed be he who noticed you.”

She told her mother-in-law with whom she had worked, “The man’s name with whom I worked today is Boaz.” <sup>20</sup> Naomi said to her daughter-in-law, “May he be blessed by Yahweh, who has not left off his kindness to the living and to the dead.” Naomi said to her, “The man is a close relative to us, one of our near kinsmen.”

<sup>21</sup> Ruth the Moabite said, “Yes, he said to me, ‘You shall stay close to my young men, until they have finished all my harvest.’”

<sup>22</sup> Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his maidens, and that they not meet you in any other field.” <sup>23</sup> So she stayed close to the maidens of Boaz, to glean to the end of barley harvest and of wheat harvest; and she lived with her mother-in-law.

<sup>f</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

### 3

<sup>1</sup> Naomi her mother-in-law said to her, “My daughter, shall I not seek rest for you, that it may be well with you? <sup>2</sup> Now isn’t Boaz our kinsman, with whose maidens you were? Behold, he will be winnowing barley tonight on the threshing floor. <sup>3</sup> Therefore wash yourself, anoint yourself, get dressed, and go down to the threshing floor, but don’t make yourself known to the man until he has finished eating and drinking. <sup>4</sup> It shall be, when he lies down, that you shall note the place where he is lying. Then you shall go in, uncover his feet, and lay down. Then he will tell you what to do.”

<sup>5</sup> She said to her, “All that you say, I will do.” <sup>6</sup> She went down to the threshing floor, and did everything that her mother-in-law told her. <sup>7</sup> When Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. She came softly, uncovered his feet, and laid down. <sup>8</sup> At midnight, the man was startled and turned himself; and behold, a woman lay at his feet. <sup>9</sup> He said, “Who are you?”

She answered, “I am Ruth your servant. Therefore spread the corner of your garment over your servant; for you are a near kinsman.”

<sup>10</sup> He said, “You are blessed by Yahweh, my daughter. You have shown more kindness in the latter end than at the beginning, because you didn’t follow young men, whether poor or rich. <sup>11</sup> Now, my daughter, don’t be afraid. I will do to you all that you say; for all the city of my people knows that you are a worthy

woman. <sup>12</sup> Now it is true that I am a near kinsman. However, there is a kinsman nearer than I. <sup>13</sup> Stay this night, and in the morning, if he will perform for you the part of a kinsman, good. Let him do the kinsman's duty. But if he will not do the duty of a kinsman for you, then I will do the duty of a kinsman for you, as Yahweh lives. Lie down until the morning."

<sup>14</sup> She lay at his feet until the morning, then she rose up before one could discern another. For he said, "Let it not be known that the woman came to the threshing floor." <sup>15</sup> He said, "Bring the mantle that is on you, and hold it." She held it; and he measured six measures of barley, and laid it on her; then he went into the city.

<sup>16</sup> When she came to her mother-in-law, she said, "How did it go, my daughter?"

She told her all that the man had done for her. <sup>17</sup> She said, "He gave me these six measures of barley; for he said, 'Don't go empty to your mother-in-law.'"

<sup>18</sup> Then she said, "Wait, my daughter, until you know what will happen; for the man will not rest until he has settled this today."

## 4

<sup>1</sup> Now Boaz went up to the gate, and sat down there. Behold, the near kinsman of whom Boaz spoke came by. He said to him, "Come over here, friend, and sit down!" He turned aside, and sat down. <sup>2</sup> He took ten men of the elders of the city, and said, "Sit down here," and they sat down. <sup>3</sup> He said to the near kinsman, "Naomi, who has come back out of the country of Moab, is selling the parcel of land, which was our brother Elimelech's. <sup>4</sup> I thought I should tell you, saying, 'Buy it

before those who sit here, and before the elders of my people.' If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know. For there is no one to redeem it besides you; and I am after you."

He said, "I will redeem it."

<sup>5</sup> Then Boaz said, "On the day you buy the field from the hand of Naomi, you must buy it also from Ruth the Moabitess, the wife of the dead, to raise up the name of the dead on his inheritance."

<sup>6</sup> The near kinsman said, "I can't redeem it for myself, lest I endanger my own inheritance. Take my right of redemption for yourself; for I can't redeem it."

<sup>7</sup> Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man took off his shoe, and gave it to his neighbor; and this was the way of legalizing transactions in Israel. <sup>8</sup> So the near kinsman said to Boaz, "Buy it for yourself," then he took off his shoe.

<sup>9</sup> Boaz said to the elders, and to all the people, "You are witnesses today, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. <sup>10</sup> Moreover Ruth the Moabitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead on his inheritance, that the name of the dead may not be cut off from among his brothers, and from the gate of his place. You are witnesses today."

<sup>11</sup> All the people who were in the gate, and the elders, said, "We are witnesses. May Yahweh make the woman who has come into your house like Rachel and like Leah, which both built the house of Israel; and treat you worthily in Ephrathah, and be

famous in Bethlehem. <sup>12</sup> Let your house be like the house of Perez, whom Tamar bore to Judah, of the offspring<sup>g</sup> which Yahweh will give you by this young woman.”

<sup>13</sup> So Boaz took Ruth, and she became his wife; and he went in to her, and Yahweh enabled her to conceive, and she bore a son. <sup>14</sup> The women said to Naomi, “Blessed be Yahweh, who has not left you today without a near kinsman. Let his name be famous in Israel. <sup>15</sup> He shall be to you a restorer of life, and sustain you in your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has given birth to him.” <sup>16</sup> Naomi took the

child, and laid him in her bosom, and became nurse to it. <sup>17</sup> The women, her neighbors, gave him a name, saying, “A son is born to Naomi”. They named him Obed. He is the father of Jesse, the father of David.

<sup>18</sup> Now this is the history of the generations of Perez: Perez became the father of Hezron, <sup>19</sup> and Hezron became the father of Ram, and Ram became the father of Amminadab, <sup>20</sup> and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon, <sup>21</sup> and Salmon became the father of Boaz, and Boaz became the father of Obed, <sup>22</sup> and Obed became the father of Jesse, and Jesse became the father of David.

<sup>g</sup> or, seed



# The First Book of Samuel

## 1

<sup>1</sup> Now there was a certain man of Ramathaim Zophim, of the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. <sup>2</sup> He had two wives. The name of one was Hannah, and the name of other Peninnah. Peninnah had children, but Hannah had no children. <sup>3</sup> This man went up out of his city from year to year to worship and to sacrifice to Yahweh<sup>a</sup> of Armies in Shiloh. The two sons of Eli, Hophni and Phinehas, priests to Yahweh, were there. <sup>4</sup> When the day came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions; <sup>5</sup> but to Hannah he gave a double portion, for he loved Hannah, but Yahweh had shut up her womb. <sup>6</sup> Her rival provoked her severely, to irritate her, because Yahweh had shut up her womb. <sup>7</sup> As he did so year by year, when she went up to Yahweh's house. Her rival provoked her; therefore she wept, and didn't eat. <sup>8</sup> Elkanah her husband said to her, "Hannah, why do you weep? Why don't you eat? Why is your heart grieved? Am I not better to you than ten sons?"

<sup>9</sup> So Hannah rose up after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on his seat by the doorpost of Yahweh's temple. <sup>10</sup> She was in bitterness of soul, and prayed to Yahweh, weeping bitterly. <sup>11</sup> She vowed a vow, and said, "Yahweh of Armies, if you

will indeed look at the affliction of your servant, and remember me, and not forget your servant, but will give to your servant a boy, then I will give him to Yahweh all the days of his life, and no razor shall come on his head."

<sup>12</sup> As she continued praying before Yahweh, Eli saw her mouth. <sup>13</sup> Now Hannah spoke in her heart. Only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. <sup>14</sup> Eli said to her, "How long will you be drunk? Get rid of your wine!"

<sup>15</sup> Hannah answered, "No, my lord, I am a woman of a sorrowful spirit. I have not been drinking wine or strong drink, but I poured out my soul before Yahweh. <sup>16</sup> Don't consider your servant a wicked woman; for I have been speaking out of the abundance of my complaint and my provocation."

<sup>17</sup> Then Eli answered, "Go in peace; and may the God<sup>b</sup> of Israel grant your petition that you have asked of him."

<sup>18</sup> She said, "Let your servant find favor in your sight." So the woman went her way, and ate; and her facial expression wasn't sad any more.

<sup>19</sup> They rose up in the morning early, and worshiped before Yahweh, and returned, and came to their house to Ramah. Then Elkanah knew Hannah his wife; and Yahweh remembered her.

<sup>20</sup> When the time had come, Hannah conceived, and bore a son; and she named him Samuel,<sup>c</sup> saying, "Because I have asked him of Yahweh."

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אלהים" (Elohim). <sup>c</sup> Samuel sounds like the Hebrew for "heard by God."

<sup>21</sup> The man Elkanah, and all his house, went up to offer to Yahweh the yearly sacrifice, and his vow. <sup>22</sup> But Hannah didn't go up; for she said to her husband, "Not until the child is weaned; then I will bring him, that he may appear before Yahweh, and stay there forever."

<sup>23</sup> Elkanah her husband said to her, "Do what seems good to you. Wait until you have weaned him; only may Yahweh establish his word."

So the woman waited and nursed her son, until she weaned him. <sup>24</sup> When she had weaned him, she took him up with her, with three bulls, and one ephah<sup>d</sup> of meal, and a bottle of wine, and brought him to Yahweh's house in Shiloh. The child was young. <sup>25</sup> They killed the bull, and brought the child to Eli. <sup>26</sup> She said, "Oh, my lord, as your soul lives, my lord, I am the woman who stood by you here, praying to Yahweh. <sup>27</sup> I prayed for this child; and Yahweh has given me my petition which I asked of him. <sup>28</sup> Therefore I have also given him to Yahweh. As long as he lives he is given to Yahweh." He worshiped Yahweh there.

## 2

<sup>1</sup> Hannah prayed, and said:

"My heart exults in Yahweh!

My horn is exalted in Yahweh.

My mouth is enlarged over my enemies,  
because I rejoice in your salvation.

<sup>2</sup> There is no one as holy as Yahweh,  
For there is no one besides you,  
nor is there any rock like our God.

<sup>3</sup> "Don't keep talking so exceedingly  
proudly.

Don't let arrogance come out of  
your mouth,

For Yahweh is a God of  
knowledge.

By him actions are weighed.

<sup>4</sup> "The bows of the mighty men are  
broken.

Those who stumbled are armed  
with strength.

<sup>5</sup> Those who were full have hired  
themselves out for bread.

Those who were hungry are  
satisfied.

Yes, the barren has borne seven.

She who has many children  
languishes.

<sup>6</sup> "Yahweh kills, and makes alive.

He brings down to Sheol,<sup>e</sup> and  
brings up.

<sup>7</sup> Yahweh makes poor, and makes rich.

He brings low, he also lifts up.

<sup>8</sup> He raises up the poor out of the dust.

He lifts up the needy from the  
dunghill,  
To make them sit with princes,  
and inherit the throne of glory.

For the pillars of the earth are

Yahweh's.

He has set the world on them.

<sup>9</sup> He will keep the feet of his holy ones,

but the wicked shall be put to  
silence in darkness;  
for no man shall prevail by  
strength.

<sup>10</sup> Those who strive with Yahweh shall  
be broken to pieces.

He will thunder against them in the  
sky.

"Yahweh will judge the ends of the  
earth.

<sup>d</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>e</sup> Sheol is the place of the dead.

He will give strength to his king,  
and exalt the horn of his anointed.”

<sup>11</sup> Elkanah went to Ramah to his house. The child served Yahweh before Eli the priest. <sup>12</sup> Now the sons of Eli were wicked men. They didn't know Yahweh. <sup>13</sup> The custom of the priests with the people was that when anyone offered a sacrifice, the priest's servant came while the flesh was boiling, with a fork of three teeth in his hand; <sup>14</sup> and he stabbed it into the pan, or kettle, or cauldron, or pot. The priest took all that the fork brought up for himself. So they did in Shiloh to all the Israelites who came there. <sup>15</sup> Yes, before they burned the fat, the priest's servant came, and said to the man who sacrificed, “Give meat to roast for the priest; for he will not accept boiled meat from you, but raw.”

<sup>16</sup> If the man said to him, “Let the fat be burned first, and then take as much as your soul desires”; then he would say, “No, but you shall give it to me now; and if not, I will take it by force.” <sup>17</sup> The sin of the young men was very great before Yahweh; for the men despised the offering of Yahweh. <sup>18</sup> But Samuel ministered before Yahweh, being a child, clothed with a linen ephod. <sup>19</sup> Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. <sup>20</sup> Eli blessed Elkanah and his wife, and said, “May Yahweh give you offspring<sup>f</sup> from this woman for the petition which was asked of Yahweh.” Then they went to their own home. <sup>21</sup> Yahweh visited Hannah, and she conceived, and bore three sons and two daughters. The child Samuel grew before Yahweh. <sup>22</sup> Now Eli was very old; and he

heard all that his sons did to all Israel, and how that they slept with the women who served at the door of the Tent of Meeting. <sup>23</sup> He said to them, “Why do you do such things? for I hear of your evil dealings from all this people. <sup>24</sup> No, my sons; for it is no good report that I hear! You make Yahweh's people disobey. <sup>25</sup> If one man sins against another, God will judge him; but if a man sins against Yahweh, who will intercede for him?” Notwithstanding, they didn't listen to the voice of their father, because Yahweh intended to kill them. <sup>26</sup> The child Samuel grew on, and increased in favor both with Yahweh, and also with men. <sup>27</sup> A man of God came to Eli, and said to him, “Yahweh says, ‘Did I reveal myself to the house of your father, when they were in Egypt in bondage to Pharaoh's house? <sup>28</sup> Didn't I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? Didn't I give to the house of your father all the offerings of the children of Israel made by fire? <sup>29</sup> Why do you<sup>g</sup> kick at my sacrifice and at my offering, which I have commanded in my habitation, and honor your sons above me, to make yourselves fat with the best of all the offerings of Israel my people?’

<sup>30</sup> “Therefore Yahweh, the God of Israel, says, ‘I said indeed that your house, and the house of your father, should walk before me forever.’ But now Yahweh says, ‘Far be it from me; for those who honor me I will honor, and those who despise me will be lightly esteemed. <sup>31</sup> Behold,<sup>h</sup> the days come, that I will cut off your arm, and the arm of your father's house, that there will not be an old man in your house. <sup>32</sup> You

<sup>f</sup> or, seed    <sup>g</sup> plural    <sup>h</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

will see the affliction of my habitation, in all the wealth which I will give Israel; and there shall not be an old man in your house forever. <sup>33</sup> The man of yours, whom I don't cut off from my altar, will consume your eyes<sup>i</sup> and grieve your heart; and all the increase of your house will die in the flower of their age.

<sup>34</sup> "This will be the sign to you, that will come on your two sons, on Hophni and Phinehas: in one day they will both die. <sup>35</sup> I will raise me up a faithful priest, that will do according to that which is in my heart and in my mind. I will build him a sure house; and he will walk before my anointed forever. <sup>36</sup> It will happen, that everyone who is left in your house will come and bow down to him for a piece of silver and a loaf of bread, and will say, "Please put me into one of the priests' offices, that I may eat a morsel of bread."'"

### 3

<sup>1</sup> The child Samuel ministered to Yahweh before Eli. Yahweh's word was precious in those days. There visions were not frequent. <sup>2</sup> At that time, when Eli was laid down in his place (now his eyes had begun to grow dim, so that he could not see), <sup>3</sup> and God's lamp hadn't yet gone out, and Samuel had laid down in Yahweh's temple, where God's ark was; <sup>4</sup> Yahweh called Samuel; and he said, "Here I am." <sup>5</sup> He ran to Eli, and said, "Here I am; for you called me."

He said, "I didn't call. Lie down again."

He went and lay down. <sup>6</sup> Yahweh called yet again, "Samuel!"

Samuel arose and went to Eli, and said, "Here I am; for you called me."

He answered, "I didn't call, my son. Lie down again." <sup>7</sup> Now Samuel didn't yet know Yahweh, neither was Yahweh's word yet revealed to him. <sup>8</sup> Yahweh called Samuel again the third time. He arose and went to Eli, and said, "Here I am; for you called me."

Eli perceived that Yahweh had called the child. <sup>9</sup> Therefore Eli said to Samuel, "Go, lie down. It shall be, if he calls you, that you shall say, 'Speak, Yahweh; for your servant hears.'" So Samuel went and lay down in his place. <sup>10</sup> Yahweh came, and stood, and called as at other times, "Samuel! Samuel!"

Then Samuel said, "Speak; for your servant hears."

<sup>11</sup> Yahweh said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of everyone who hears it will tingle. <sup>12</sup> In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even to the end. <sup>13</sup> For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons brought a curse on themselves, and he didn't restrain them. <sup>14</sup> Therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be removed with sacrifice or offering forever."

<sup>15</sup> Samuel lay until the morning, and opened the doors of Yahweh's house. Samuel feared to show Eli the vision. <sup>16</sup> Then Eli called Samuel, and said, "Samuel, my son!"

He said, "Here I am."

<sup>17</sup> He said, "What is the thing that he has spoken to you? Please don't hide it from me. God do so to you, and more also, if

<sup>i</sup> or, blind your eyes with tears

you hide anything from me of all the things that he spoke to you.”

<sup>18</sup> Samuel told him every bit, and hid nothing from him.

He said, “It is Yahweh. Let him do what seems good to him.”

<sup>19</sup> Samuel grew, and Yahweh was with him, and let none of his words fall to the ground. <sup>20</sup> All Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Yahweh. <sup>21</sup> Yahweh appeared again in Shiloh; for Yahweh revealed himself to Samuel in Shiloh by Yahweh’s word.

#### 4

<sup>1</sup> The word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and encamped beside Ebenezer; and the Philistines encamped in Aphek. <sup>2</sup> The Philistines put themselves in array against Israel. When they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field. <sup>3</sup> When the people had come into the camp, the elders of Israel said, “Why has Yahweh defeated us today before the Philistines? Let us get the ark of Yahweh’s covenant out of Shiloh and bring it to us, that it may come among us, and save us out of the hand of our enemies.”

<sup>4</sup> So the people sent to Shiloh; and they brought from there the ark of the covenant of Yahweh of Armies, who sits above the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. <sup>5</sup> When the ark of Yahweh’s covenant came into the camp, all Israel shouted with a great shout, so that the earth rang again. <sup>6</sup> When the Philistines

heard the noise of the shout, they said, “What does the noise of this great shout in the camp of the Hebrews mean?” They understood that Yahweh’s ark had come into the camp. <sup>7</sup> The Philistines were afraid, for they said, “God has come into the camp.” They said, “Woe to us! For there has not been such a thing before. <sup>8</sup> Woe to us! Who shall deliver us out of the hand of these mighty gods? These are the gods that struck the Egyptians with all kinds of plagues in the wilderness. <sup>9</sup> Be strong, and behave like men, O you Philistines, that you not be servants to the Hebrews, as they have been to you. Strengthen yourselves like men, and fight!”

<sup>10</sup> The Philistines fought, and Israel was defeated, and each man fled to his tent. There was a very great slaughter; for thirty thousand footmen of Israel fell. <sup>11</sup> God’s ark was taken; and the two sons of Eli, Hophni and Phinehas, were slain. <sup>12</sup> A man of Benjamin ran out of the army, and came to Shiloh the same day, with his clothes torn, and with dirt on his head. <sup>13</sup> When he came, behold, Eli was sitting on his seat by the road watching; for his heart trembled for God’s ark. When the man came into the city and told about it, all the city cried out. <sup>14</sup> When Eli heard the noise of the crying, he said, “What does the noise of this tumult mean?”

The man hurried, and came and told Eli. <sup>15</sup> Now Eli was ninety-eight years old. His eyes were set, so that he could not see. <sup>16</sup> The man said to Eli, “I am he who came out of the army, and I fled today out of the army.”

He said, “How did the matter go, my son?”

<sup>17</sup> He who brought the news answered, "Israel has fled before the Philistines, and there has been also a great slaughter among the people. Your two sons also, Hophni and Phinehas, are dead, and God's ark has been captured."

<sup>18</sup> When he made mention of God's ark, Eli fell from off his seat backward by the side of the gate; and his neck broke, and he died; for he was an old man, and heavy. He had judged Israel forty years.

<sup>19</sup> His daughter-in-law, Phinehas' wife, was with child, near to be delivered. When she heard the news that God's ark was taken, and that her father-in-law and her husband were dead, she bowed herself and gave birth; for her pains came on her. <sup>20</sup> About the time of her death the women who stood by her said to her, "Don't be afraid; for you have given birth to a son." But she didn't answer, neither did she regard it. <sup>21</sup> She named the child Ichabod,<sup>j</sup> saying, "The glory has departed from Israel"; because God's ark was taken, and because of her father-in-law and her husband. <sup>22</sup> She said, "The glory has departed from Israel; for God's ark has been taken."

## 5

<sup>1</sup> Now the Philistines had taken God's ark, and they brought it from Ebenezer to Ashdod. <sup>2</sup> The Philistines took God's ark, and brought it into the house of Dagon, and set it by Dagon. <sup>3</sup> When the people of Ashdod arose early on the next day, behold, Dagon had fallen on his face to the ground before Yahweh's ark. They took Dagon, and set him in his place again. <sup>4</sup> When they arose early on the following

morning, behold, Dagon had fallen on his face to the ground before Yahweh's ark; and the head of Dagon and both the palms of his hands were cut off on the threshold. Only Dagon's torso was intact. <sup>5</sup> Therefore neither the priests of Dagon, nor any who come into Dagon's house, step on the threshold of Dagon in Ashdod, to this day. <sup>6</sup> But Yahweh's hand was heavy on the people of Ashdod, and he destroyed them, and struck them with tumors, even Ashdod and its borders.

<sup>7</sup> When the men of Ashdod saw that it was so, they said, "The ark of the God of Israel shall not stay with us; for his hand is severe on us, and on Dagon our god." <sup>8</sup> They sent therefore and gathered together all the lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?"

They answered, "Let the ark of the God of Israel be carried over to Gath." They carried the ark of the God of Israel there. <sup>9</sup> It was so, that after they had carried it there, Yahweh's hand was against the city with a very great confusion; and he struck the men of the city, both small and great so that tumors broke out on them. <sup>10</sup> So they sent God's ark to Ekron.

As God's ark came to Ekron, the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to us, to kill us and our people." <sup>11</sup> They sent therefore and gathered together all the lords of the Philistines, and they said, "Send the ark of the God of Israel away, and let it go again to its own place, that it not kill us and our people." For there was a deadly confusion throughout all the city. The hand of God was very heavy there. <sup>12</sup>

<sup>j</sup> "Ichabod" means "no glory".

The men who didn't die were struck with the tumors; and the cry of the city went up to heaven.

## 6

<sup>1</sup> Yahweh's ark was in the country of the Philistines seven months. <sup>2</sup> The Philistines called for the priests and the diviners, saying, "What shall we do with Yahweh's ark? Show us how we should send it to its place."

<sup>3</sup> They said, "If you send away the ark of the God of Israel, don't send it empty; but by all means return a trespass offering to him. Then you will be healed, and it will be known to you why his hand is not removed from you."

<sup>4</sup> Then they said, "What should the trespass offering be which we shall return to him?"

They said, "Five golden tumors, and five golden mice, for the number of the lords of the Philistines; for one plague was on you all, and on your lords. <sup>5</sup> Therefore you shall make images of your tumors, and images of your mice that mar the land; and you shall give glory to the God of Israel. Perhaps he will release his hand from you, from your gods, and from your land. <sup>6</sup> Why then do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had worked wonderfully among them, didn't they let the people go, and they departed?"

<sup>7</sup> "Now therefore take and prepare yourselves a new cart, and two milk cows, on which there has come no yoke; and tie the cows to the cart, and bring their calves home from them; <sup>8</sup> and take Yahweh's ark, and lay it on the cart. Put the jewels of gold, which you return him for a trespass

offering, in a coffer by its side; and send it away, that it may go. <sup>9</sup> Behold; if it goes up by the way of its own border to Beth Shemesh, then he has done us this great evil; but if not, then we shall know that it is not his hand that struck us. It was a chance that happened to us."

<sup>10</sup> The men did so, and took two milk cows, and tied them to the cart, and shut up their calves at home. <sup>11</sup> They put Yahweh's ark on the cart, and the coffer with the golden mice and the images of their tumors. <sup>12</sup> The cows took the straight way by the way to Beth Shemesh. They went along the highway, lowing as they went, and didn't turn aside to the right hand or to the left; and the lords of the Philistines went after them to the border of Beth Shemesh. <sup>13</sup> The people of Beth Shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it. <sup>14</sup> The cart came into the field of Joshua of Beth Shemesh, and stood there, where there was a great stone. Then they split the wood of the cart, and offered up the cows for a burnt offering to Yahweh. <sup>15</sup> The Levites took down Yahweh's ark, and the coffer that was with it, in which the jewels of gold were, and put them on the great stone; and the men of Beth Shemesh offered burnt offerings and sacrificed sacrifices the same day to Yahweh. <sup>16</sup> When the five lords of the Philistines had seen it, they returned to Ekron the same day. <sup>17</sup> These are the golden tumors which the Philistines returned for a trespass offering to Yahweh: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one; <sup>18</sup> and the golden mice, according to the number of all the cities of the Philistines

belonging to the five lords, both of fortified cities and of country villages, even to the great stone, on which they set down Yahweh's ark. That stone remains to this day in the field of Joshua of Beth Shemesh. <sup>19</sup> He struck of the men of Beth Shemesh, because they had looked into Yahweh's ark, he struck fifty thousand seventy of the men. Then the people mourned, because Yahweh had struck the people with a great slaughter. <sup>20</sup> The men of Beth Shemesh said, "Who is able to stand before Yahweh, this holy God? To whom shall he go up from us?"

<sup>21</sup> They sent messengers to the inhabitants of Kiriath Jearim, saying, "The Philistines have brought back Yahweh's ark. Come down, and bring it up to yourselves."

## 7

<sup>1</sup> The men of Kiriath Jearim came, and took Yahweh's ark, and brought it into Abinadab's house on the hill, and consecrated Eleazar his son to keep Yahweh's ark. <sup>2</sup> From the day that the ark stayed in Kiriath Jearim, the time was long; for it was twenty years; and all the house of Israel lamented after Yahweh. <sup>3</sup> Samuel spoke to all the house of Israel, saying, "If you are returning to Yahweh with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts to Yahweh, and serve him only; and he will deliver you out of the hand of the Philistines." <sup>4</sup> Then the children of Israel removed the Baals and the Ashtaroth, and served Yahweh only. <sup>5</sup> Samuel said, "Gather all Israel to Mizpah, and I will

pray to Yahweh for you." <sup>6</sup> They gathered together to Mizpah, and drew water, and poured it out before Yahweh, and fasted on that day, and said there, "We have sinned against Yahweh." Samuel judged the children of Israel in Mizpah. <sup>7</sup> When the Philistines heard that the children of Israel were gathered together at Mizpah, the lords of the Philistines went up against Israel. When the children of Israel heard it, they were afraid of the Philistines. <sup>8</sup> The children of Israel said to Samuel, "Don't stop crying to Yahweh our God for us, that he will save us out of the hand of the Philistines." <sup>9</sup> Samuel took a suckling lamb, and offered it for a whole burnt offering to Yahweh. Samuel cried to Yahweh for Israel; and Yahweh answered him. <sup>10</sup> As Samuel was offering up the burnt offering, the Philistines came near to battle against Israel; but Yahweh thundered with a great thunder on that day on the Philistines, and confused them; and they were struck down before Israel. <sup>11</sup> The men of Israel went out of Mizpah, and pursued the Philistines, and struck them, until they came under Beth Kar.

<sup>12</sup> Then Samuel took a stone, and set it between Mizpah and Shen, and called its name Ebenezer,<sup>k</sup> saying, "Yahweh helped us until now." <sup>13</sup> So the Philistines were subdued, and they stopped coming within the border of Israel. Yahweh's hand was against the Philistines all the days of Samuel.

<sup>14</sup> The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel recovered its border out of the hand of the

<sup>k</sup> "Ebenezer" means "stone of help".

Philistines. There was peace between Israel and the Amorites.

<sup>15</sup> Samuel judged Israel all the days of his life. <sup>16</sup> He went from year to year in a circuit to Bethel, Gilgal, and Mizpah; and he judged Israel in all those places. <sup>17</sup> His return was to Ramah, for his house was there; and he judged Israel there; and he built an altar to Yahweh there.

## 8

<sup>1</sup> When Samuel was old, he made his sons judges over Israel. <sup>2</sup> Now the name of his firstborn was Joel; and the name of his second, Abijah. They were judges in Beersheba. <sup>3</sup> His sons didn't walk in his ways, but turned aside after dishonest gain, took bribes, and perverted justice. <sup>4</sup> Then all the elders of Israel gathered themselves together and came to Samuel to Ramah. <sup>5</sup> They said to him, "Behold, you are old, and your sons don't walk in your ways. Now make us a king to judge us like all the nations." <sup>6</sup> But the thing displeased Samuel, when they said, "Give us a king to judge us."

Samuel prayed to Yahweh. <sup>7</sup> Yahweh said to Samuel, "Listen to the voice of the people in all that they tell you; for they have not rejected you, but they have rejected me as the king over them. <sup>8</sup> According to all the works which they have done since the day that I brought them up out of Egypt even to this day, in that they have forsaken me, and served other gods, so they also do to you. <sup>9</sup> Now therefore listen to their voice. However you shall protest solemnly to them, and shall show them the way of the king who will reign over them."

<sup>10</sup> Samuel told all Yahweh's words to the people who asked him for a king. <sup>11</sup> He said, "This will be the way of the king who shall reign over you: he will take your sons, and appoint them as his servants, for his chariots, and to be his horsemen; and they will run before his chariots. <sup>12</sup> He will appoint them to him for captains of thousands, and captains of fifties; and he will assign some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. <sup>13</sup> He will take your daughters to be perfumers, to be cooks, and to be bakers. <sup>14</sup> He will take your fields, your vineyards, and your olive groves, even their best, and give them to his servants. <sup>15</sup> He will take one tenth of your seed, and of your vineyards, and give it to his officers, and to his servants. <sup>16</sup> He will take your male servants, your female servants, your best young men, and your donkeys, and assign them to his own work. <sup>17</sup> He will take one tenth of your flocks; and you will be his servants. <sup>18</sup> You will cry out in that day because of your king whom you will have chosen for yourselves; and Yahweh will not answer you in that day."

<sup>19</sup> But the people refused to listen to the voice of Samuel; and they said, "No; but we will have a king over us, <sup>20</sup> that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles."

<sup>21</sup> Samuel heard all the words of the people, and he rehearsed them in the ears of Yahweh. <sup>22</sup> Yahweh said to Samuel, "Listen to their voice, and make them a king."

Samuel said to the men of Israel, "Everyone go to your own city."

## 9

<sup>1</sup> Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor. <sup>2</sup> He had a son, whose name was Saul, an impressive young man; and there was not among the children of Israel a better person than he. From his shoulders and upward he was taller than any of the people.

<sup>3</sup> The donkeys of Kish, Saul's father, were lost. Kish said to Saul his son, "Take now one of the servants with you, and arise, go look for the donkeys." <sup>4</sup> He passed through the hill country of Ephraim, and passed through the land of Shalishah, but they didn't find them. Then they passed through the land of Shaalim, and there they weren't there. Then he passed through the land of the Benjamites, but they didn't find them.

<sup>5</sup> When they had come to the land of Zuph, Saul said to his servant who was with him, "Come, and let us return, lest my father stop caring about the donkeys, and be anxious for us."

<sup>6</sup> The servant said to him, "Behold now, there is in this city a man of God, and he is a man who is held in honor. All that he says surely happens. Now let us go there. Perhaps he can tell us which way to go."

<sup>7</sup> Then Saul said to his servant, "But, behold, if we go, what should we bring the man? For the bread is spent in our sacks, and there is not a present to bring to the man of God. What do we have?"

<sup>8</sup> The servant answered Saul again, and said, "Behold, I have in my hand the fourth part of a shekel<sup>1</sup> of silver. I will give that to the man of God, to tell us our way." <sup>9</sup> (In earlier times in Israel, when a man went to inquire of God, he said, "Come, and let us go to the seer"; for he who is now called a prophet was before called a seer.)

<sup>10</sup> Then Saul said to his servant, "Well said. Come, let us go." So they went to the city where the man of God was. <sup>11</sup> As they went up the ascent to the city, they found young maidens going out to draw water, and said to them, "Is the seer here?"

<sup>12</sup> They answered them, and said, "He is. Behold, he is before you. Hurry now, for he has come today into the city; for the people have a sacrifice today in the high place. <sup>13</sup> As soon as you have come into the city, you will immediately find him, before he goes up to the high place to eat; for the people will not eat until he come, because he blesses the sacrifice. Afterwards those who are invited eat. Now therefore go up; for at this time you will find him."

<sup>14</sup> They went up to the city. As they came within the city, behold, Samuel came out toward them, to go up to the high place.

<sup>15</sup> Now Yahweh had revealed to Samuel a day before Saul came, saying, <sup>16</sup> "Tomorrow about this time I will send you a man out of the land of Benjamin, and you shall anoint him to be prince over my people Israel. He will save my people out of the hand of the Philistines; for I have looked upon my people, because their cry has come to me."

<sup>17</sup> When Samuel saw Saul, Yahweh said to him, "Behold, the man of whom I spoke

<sup>1</sup> a shekel is about 10 grams or about 0.35 ounces, so 1/4 shekel would be a small coin of about 2.5 grams.

to you! He will have authority over my people.”

<sup>18</sup> Then Saul approached Samuel in the gateway, and said, “Please tell me where the seer’s house is.”

<sup>19</sup> Samuel answered Saul, and said, “I am the seer. Go up before me to the high place, for you are to eat with me today. In the morning I will let you go, and will tell you all that is in your heart. <sup>20</sup> As for your donkeys who were lost three days ago, don’t set your mind on them; for they have been found. For whom is all that is desirable in Israel? Is it not for you, and for all your father’s house?”

<sup>21</sup> Saul answered, “Am I not a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Why then do you speak to me like this?”

<sup>22</sup> Samuel took Saul and his servant, and brought them into the guest room, and made them sit in the best place among those who were invited, who were about thirty persons. <sup>23</sup> Samuel said to the cook, “Bring the portion which I gave you, of which I said to you, ‘Set it aside.’” <sup>24</sup> The cook took up the thigh, and that which was on it, and set it before Saul. Samuel said, “Behold, that which has been reserved! Set it before yourself and eat; because for the appointed time has it been kept for you, for I said, ‘I have invited the people.’” So Saul ate with Samuel that day.

<sup>25</sup> When they had come down from the high place into the city, he talked with Saul on the housetop. <sup>26</sup> They arose early; and about daybreak, Samuel called to Saul on the housetop, saying, “Get up, that I may send you away.” Saul arose, and they both

went outside, he and Samuel, together. <sup>27</sup> As they were going down at the end of the city, Samuel said to Saul, “Tell the servant to go on ahead of us.” He went ahead, then Samuel said, “But stand still first, that I may cause you to hear God’s message.”

## 10

<sup>1</sup> Then Samuel took the vial of oil, and poured it on his head, and kissed him, and said, “Hasn’t Yahweh anointed you to be prince over his inheritance? <sup>2</sup> When you have departed from me today, then you will find two men by Rachel’s tomb, on the border of Benjamin at Zelzah. They will tell you, ‘The donkeys which you went to look for have been found; and behold, your father has stopped caring about the donkeys, and is anxious for you, saying, ‘What shall I do for my son?’”

<sup>3</sup> “Then you will go on forward from there, and you will come to the oak of Tabor. Three men will meet you there going up to God to Bethel, one carrying three young goats, and another carrying three loaves of bread, and another carrying a bottle of wine. <sup>4</sup> They will greet you, and give you two loaves of bread, which you shall receive from their hand.

<sup>5</sup> “After that you will come to the hill of God, where the garrison of the Philistines is; and it will happen, when you have come there to the city, that you will meet a band of prophets coming down from the high place with a lute, a tambourine, a pipe, and a harp before them; and they will be prophesying. <sup>6</sup> Then Yahweh’s Spirit will come mightily on you, and you will prophesy with them, and will be turned into another man. <sup>7</sup> Let it be, when these signs have come to you, that you do what is

appropriate for the occasion; for God is with you.

<sup>8</sup> “Go down ahead of me to Gilgal; and behold, I will come down to you, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. Wait seven days, until I come to you, and show you what you are to do.” <sup>9</sup> It was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs happened that day. <sup>10</sup> When they came there to the hill, behold, a band of prophets met him; and the Spirit of God came mightily on him, and he prophesied among them. <sup>11</sup> When all who knew him before saw that, behold, he prophesied with the prophets, then the people said to one another, “What is this that has come to the son of Kish? Is Saul also among the prophets?”

<sup>12</sup> One of the same place answered, “Who is their father?” Therefore it became a proverb, “Is Saul also among the prophets?” <sup>13</sup> When he had finished prophesying, he came to the high place.

<sup>14</sup> Saul’s uncle said to him and to his servant, “Where did you go?”

He said, “To seek the donkeys. When we saw that they were not found, we came to Samuel.”

<sup>15</sup> Saul’s uncle said, “Please tell me what Samuel said to you.”

<sup>16</sup> Saul said to his uncle, “He told us plainly that the donkeys were found.” But concerning the matter of the kingdom, of which Samuel spoke, he didn’t tell him.

<sup>17</sup> Samuel called the people together to Yahweh to Mizpah; <sup>18</sup> and he said to the children of Israel, “Yahweh, the God of Israel, says ‘I brought Israel up out of Egypt, and I delivered you out of the hand

of the Egyptians, and out of the hand of all the kingdoms that oppressed you.’ <sup>19</sup> But you have today rejected your God, who himself saves you out of all your calamities and your distresses; and you have said to him, ‘No! Set a king over us.’ Now therefore present yourselves before Yahweh by your tribes, and by your thousands.”

<sup>20</sup> So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen. <sup>21</sup> He brought the tribe of Benjamin near by their families; and the family of the Matrites was chosen. Then Saul the son of Kish was chosen; but when they looked for him, he could not be found. <sup>22</sup> Therefore they asked of Yahweh further, “Is there yet a man to come here?”

Yahweh answered, “Behold, he has hidden himself among the baggage.”

<sup>23</sup> They ran and got him there. When he stood among the people, he was higher than any of the people from his shoulders and upward. <sup>24</sup> Samuel said to all the people, “Do you see him whom Yahweh has chosen, that there is no one like him among all the people?”

All the people shouted, and said, “Long live the king!”

<sup>25</sup> Then Samuel told the people the regulations of the kingdom, and wrote it in a book, and laid it up before Yahweh. Samuel sent all the people away, every man to his house. <sup>26</sup> Saul also went to his house to Gibeah; and the army went with him, whose hearts God had touched. <sup>27</sup> But certain worthless fellows said, “How could this man save us?” They despised him, and brought him no present. But he held his peace.

## 11

<sup>1</sup> Then Nahash the Ammonite came up, and encamped against Jabesh Gilead: and all the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you." <sup>2</sup> Nahash the Ammonite said to them, "On this condition I will make it with you, that all your right eyes be gouged out. I will make this dishonor all Israel."

<sup>3</sup> The elders of Jabesh said to him, "Give us seven days, that we may send messengers to all the borders of Israel; and then, if there is no one to save us, we will come out to you." <sup>4</sup> Then the messengers came to Gibeah of Saul, and spoke these words in the ears of the people, then all the people lifted up their voice, and wept.

<sup>5</sup> Behold, Saul came following the oxen out of the field; and Saul said, "What ails the people that they weep?" They told him the words of the men of Jabesh. <sup>6</sup> God's Spirit came mightily on Saul when he heard those words, and his anger burned hot. <sup>7</sup> He took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, "Whoever doesn't come out after Saul and after Samuel, so shall it be done to his oxen." The dread of Yahweh fell on the people, and they came out as one man. <sup>8</sup> He numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. <sup>9</sup> They said to the messengers who came, "Tell the men of Jabesh Gilead, 'Tomorrow, by the time the sun is hot, you will be rescued.'" The messengers came and told the men of Jabesh; and they were glad. <sup>10</sup> Therefore the men of Jabesh said, "Tomorrow we will

come out to you, and you shall do with us all that seems good to you." <sup>11</sup> On the next day, Saul put the people in three companies; and they came into the middle of the camp in the morning watch, and struck the Ammonites until the heat of the day. Those who remained were scattered, so that no two of them were left together. <sup>12</sup> The people said to Samuel, "Who is he who said, 'Shall Saul reign over us?' Bring those men, that we may put them to death!"

<sup>13</sup> Saul said, "No man shall be put to death today; for today Yahweh has rescued Israel." <sup>14</sup> Then Samuel said to the people, "Come, and let us go to Gilgal, and renew the kingdom there." <sup>15</sup> All the people went to Gilgal; and there they made Saul king before Yahweh in Gilgal. There they offered sacrifices of peace offerings before Yahweh; and there Saul and all the men of Israel rejoiced greatly.

## 12

<sup>1</sup> Samuel said to all Israel, "Behold, I have listened to your voice in all that you said to me, and have made a king over you. <sup>2</sup> Now, behold, the king walks before you. I am old and gray-headed. Behold, my sons are with you. I have walked before you from my youth to this day. <sup>3</sup> Here I am. Witness against me before Yahweh, and before his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? Of whose hand have I taken a ransom to make me blind my eyes? I will restore it to you."

<sup>4</sup> They said, "You have not defrauded us, nor oppressed us, neither have you taken anything from anyone's hand."

<sup>5</sup> He said to them, "Yahweh is witness against you, and his anointed is witness today, that you have not found anything in my hand."

They said, "He is witness."<sup>6</sup> Samuel said to the people, "It is Yahweh who appointed Moses and Aaron, and that brought your fathers up out of the land of Egypt.<sup>7</sup> Now therefore stand still, that I may plead with you before Yahweh concerning all the righteous acts of Yahweh, which he did to you and to your fathers.

<sup>8</sup> "When Jacob had come into Egypt, and your fathers cried to Yahweh, then Yahweh sent Moses and Aaron, who brought your fathers out of Egypt, and made them to dwell in this place.

<sup>9</sup> "But they forgot Yahweh their God; and he sold them into the hand of Sisera, captain of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.<sup>10</sup> They cried to Yahweh, and said, 'We have sinned, because we have forsaken Yahweh, and have served the Baals and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve you.'<sup>11</sup> Yahweh sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you lived in safety.

<sup>12</sup> "When you saw that Nahash the king of the children of Ammon came against you, you said to me, 'No, but a king shall reign over us;' when Yahweh your God was your king.<sup>13</sup> Now therefore see the king whom you have chosen, and whom you have asked for. Behold, Yahweh has set a king over you.<sup>14</sup> If you will fear Yahweh, and serve him, and listen to his

voice, and not rebel against the commandment of Yahweh, then both you and also the king who reigns over you are followers of Yahweh your God.<sup>15</sup> But if you will not listen to Yahweh's voice, but rebel against the commandment of Yahweh, then Yahweh's hand will be against you, as it was against your fathers.

<sup>16</sup> "Now therefore stand still and see this great thing, which Yahweh will do before your eyes.<sup>17</sup> Isn't it wheat harvest today? I will call to Yahweh, that he may send thunder and rain; and you will know and see that your wickedness is great, which you have done in Yahweh's sight, in asking for a king."

<sup>18</sup> So Samuel called to Yahweh; and Yahweh sent thunder and rain that day. Then all the people greatly feared Yahweh and Samuel.

<sup>19</sup> All the people said to Samuel, "Pray for your servants to Yahweh your God, that we not die; for we have added to all our sins this evil, to ask for a king."

<sup>20</sup> Samuel said to the people, "Don't be afraid. You have indeed done all this evil; yet don't turn aside from following Yahweh, but serve Yahweh with all your heart.<sup>21</sup> Don't turn aside to go after vain things which can't profit or deliver, for they are vain.<sup>22</sup> For Yahweh will not forsake his people for his great name's sake, because it has pleased Yahweh to make you a people for himself.<sup>23</sup> Moreover as for me, far be it from me that I should sin against Yahweh in ceasing to pray for you: but I will instruct you in the good and the right way.<sup>24</sup> Only fear Yahweh, and serve him in truth with all your heart; for consider what great things

he has done for you. <sup>25</sup> But if you keep doing evil, you will be consumed, both you and your king.”

## 13

<sup>1</sup> Saul was thirty years old when he became king, and he reigned over Israel forty-two years.<sup>m</sup> <sup>2</sup> Saul chose for himself three thousand men of Israel, of which two thousand were with Saul in Michmash and in the Mount of Bethel, and one thousand were with Jonathan in Gibeah of Benjamin. He sent the rest of the people to their own tents. <sup>3</sup> Jonathan struck the garrison of the Philistines that was in Geba: and the Philistines heard of it. Saul blew the trumpet throughout all the land, saying, “Let the Hebrews hear!” <sup>4</sup> All Israel heard that Saul had struck the garrison of the Philistines, and also that Israel was had in abomination with the Philistines. The people were gathered together after Saul to Gilgal. <sup>5</sup> The Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude. They came up and encamped in Michmash, eastward of Beth Aven. <sup>6</sup> When the men of Israel saw that they were in trouble (for the people were distressed), then the people hid themselves in caves, in thickets, in rocks, in tombs, and in pits. <sup>7</sup> Now some of the Hebrews had gone over the Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling. <sup>8</sup> He stayed seven days, according to the time set by Samuel; but Samuel didn’t come to Gilgal, and the people were scattering from him. <sup>9</sup> Saul

said, “Bring the burnt offering to me here, and the peace offerings.” He offered the burnt offering.

<sup>10</sup> It came to pass that as soon as he had finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might greet him. <sup>11</sup> Samuel said, “What have you done?”

Saul said, “Because I saw that the people were scattered from me, and that you didn’t come within the days appointed, and that the Philistines assembled themselves together at Michmash; <sup>12</sup> therefore I said, ‘Now the Philistines will come down on me to Gilgal, and I haven’t entreated the favor of Yahweh.’ I forced myself therefore, and offered the burnt offering.”

<sup>13</sup> Samuel said to Saul, “You have done foolishly. You have not kept the commandment of Yahweh your God, which he commanded you; for now Yahweh would have established your kingdom on Israel forever. <sup>14</sup> But now your kingdom will not continue. Yahweh has sought for himself a man after his own heart, and Yahweh has appointed him to be prince over his people, because you have not kept that which Yahweh commanded you.”

<sup>15</sup> Samuel arose, and went from Gilgal to Gibeah of Benjamin. Saul numbered the people who were present with him, about six hundred men. <sup>16</sup> Saul, and Jonathan his son, and the people who were present with them, stayed in Geba of Benjamin; but the Philistines encamped in Michmash. <sup>17</sup> The raiders came out of the camp of the Philistines in three companies: one company turned to the way that leads to Ophrah, to the land of Shual; <sup>18</sup> another

<sup>m</sup> The traditional Hebrew text omits “thirty“ and “forty-“. The blanks are filled in here from a few manuscripts of the Septuagint.

company turned the way to Beth Horon; and another company turned the way of the border that looks down on the valley of Zeboim toward the wilderness. <sup>19</sup> Now there was no blacksmith found throughout all the land of Israel; for the Philistines said, "Lest the Hebrews make themselves swords or spears"; <sup>20</sup> but all the Israelites went down to the Philistines, each man to sharpen his own plowshare, mattock, ax, and sickle. <sup>21</sup> The price was one payim<sup>n</sup> each to sharpen mattocks, plowshares, pitchforks, axes, and goads. <sup>22</sup> So it came to pass in the day of battle, that neither sword nor spear was found in the hand of any of the people who were with Saul and Jonathan; but Saul and Jonathan his son had them. <sup>23</sup> The garrison of the Philistines went out to the pass of Michmash.

## 14

<sup>1</sup> Now it fell on a day, that Jonathan the son of Saul said to the young man who bore his armor, "Come, and let us go over to the Philistines' garrison, that is on the other side." But he didn't tell his father. <sup>2</sup> Saul stayed in the uttermost part of Gibeah under the pomegranate tree which is in Migron: and the people who were with him were about six hundred men; <sup>3</sup> including Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Yahweh in Shiloh, wearing an ephod. The people didn't know that Jonathan was gone. <sup>4</sup> Between the passes, by which Jonathan sought to go over to the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. <sup>5</sup>

The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba. <sup>6</sup> Jonathan said to the young man who bore his armor, "Come, let us go over to the garrison of these uncircumcised. It may be that Yahweh will work for us; for there is no restraint on Yahweh to save by many or by few." <sup>7</sup> His armor bearer said to him, "Do all that is in your heart. Turn and, behold, I am with you according to your heart." <sup>8</sup> Then Jonathan said, "Behold, we will pass over to the men, and we will reveal ourselves to them. <sup>9</sup> If they say thus to us, 'Wait until we come to you!' then we will stand still in our place, and will not go up to them. <sup>10</sup> But if they say this, 'Come up to us!' then we will go up; for Yahweh has delivered them into our hand. This shall be the sign to us."

<sup>11</sup> Both of them revealed themselves to the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews are coming out of the holes where they had hidden themselves!" <sup>12</sup> The men of the garrison answered Jonathan and his armor bearer, and said, "Come up to us, and we will show you something!"

Jonathan said to his armor bearer, "Come up after me; for Yahweh has delivered them into the hand of Israel." <sup>13</sup> Jonathan climbed up on his hands and on his feet, and his armor bearer after him: and they fell before Jonathan; and his armor bearer killed them after him. <sup>14</sup> That first slaughter, which Jonathan and his armor bearer made, was about twenty men, within as it were half a furrow's length in an acre of land. <sup>15</sup> There was a trembling in the camp, in the field, and among all the people; the garrison, and the raiders, also

<sup>n</sup> A payim (or pim) was 2/3 shekel of silver, or 0.26 ounces, or 7.6 grams

trembled; and the earth quaked, so there was an exceedingly great trembling. <sup>16</sup> The watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away and scattered. <sup>17</sup> Then Saul said to the people who were with him, "Count now, and see who is missing from us." When they had counted, behold, Jonathan and his armor bearer were not there.

<sup>18</sup> Saul said to Ahijah, "Bring God's ark here." For God's ark was with the children of Israel at that time. <sup>19</sup> While Saul talked to the priest, the tumult that was in the camp of the Philistines went on and increased; and Saul said to the priest, "Withdraw your hand!"

<sup>20</sup> Saul and all the people who were with him were gathered together, and came to the battle; and behold, they were all striking each other with their swords in very great confusion. <sup>21</sup> Now the Hebrews who were with the Philistines before, and who went up with them into the camp, from all around, even they also turned to be with the Israelites who were with Saul and Jonathan. <sup>22</sup> Likewise all the men of Israel who had hidden themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. <sup>23</sup> So Yahweh saved Israel that day; and the battle passed over by Beth Aven.

<sup>24</sup> The men of Israel were distressed that day; for Saul had adjured the people, saying, "Cursed is the man who eats any food until it is evening, and I am avenged of my enemies." So none of the people tasted food.

<sup>25</sup> All the people came into the forest; and there was honey on the ground. <sup>26</sup> When

the people had come to the forest, behold, honey was dripping, but no one put his hand to his mouth; for the people feared the oath. <sup>27</sup> But Jonathan didn't hear when his father commanded the people with the oath. Therefore he put out the end of the rod who was in his hand, and dipped it in the honeycomb, and put his hand to his mouth; and his eyes brightened. <sup>28</sup> Then one of the people answered, and said, "Your father directly commanded the people with an oath, saying, 'Cursed is the man who eats food today.'" The people were faint.

<sup>29</sup> Then Jonathan said, "My father has troubled the land. Please look how my eyes have brightened, because I tasted a little of this honey. <sup>30</sup> How much more, if perhaps the people had eaten freely today of the plunder of their enemies which they found? For now has there been no great slaughter among the Philistines." <sup>31</sup> They struck the Philistines that day from Michmash to Aijalon. The people were very faint; <sup>32</sup> and the people pounced on the plunder, and took sheep, cattle, and calves, and killed them on the ground; and the people ate them with the blood. <sup>33</sup> Then they told Saul, saying, "Behold, the people are sinning against Yahweh, in that they eat meat with the blood."

He said, "You have dealt treacherously. Roll a large stone to me today!" <sup>34</sup> Saul said, "Disperse yourselves among the people, and tell them, 'Every man bring me here his ox, and every man his sheep, and kill them here, and eat; and don't sin against Yahweh in eating meat with the blood.'" All the people brought every man his ox with him that night, and killed them there.

<sup>35</sup> Saul built an altar to Yahweh. This was the first altar that he built to Yahweh. <sup>36</sup> Saul said, "Let us go down after the Philistines by night, and take plunder among them until the morning light, and let us not leave a man of them."

They said, "Do whatever seems good to you."

Then the priest said, "Let us draw near here to God."

<sup>37</sup> Saul asked counsel of God, "Shall I go down after the Philistines? Will you deliver them into the hand of Israel?" But he didn't answer him that day. <sup>38</sup> Saul said, "Draw near here, all you chiefs of the people; and know and see in which this sin has been today. <sup>39</sup> For, as Yahweh lives, who saves Israel, though it is in Jonathan my son, he shall surely die." But there was not a man among all the people who answered him. <sup>40</sup> Then he said to all Israel, "You be on one side, and I and Jonathan my son will be on the other side."

The people said to Saul, "Do what seems good to you."

<sup>41</sup> Therefore Saul said to Yahweh, the God of Israel, "Show the right."

Jonathan and Saul were chosen, but the people escaped.

<sup>42</sup> Saul said, "Cast lots between me and Jonathan my son."

Jonathan was selected.

<sup>43</sup> Then Saul said to Jonathan, "Tell me what you have done!"

Jonathan told him, and said, "I certainly did taste a little honey with the end of the rod that was in my hand; and behold, I must die."

<sup>44</sup> Saul said, "God do so and more also; for you shall surely die, Jonathan."

<sup>45</sup> The people said to Saul, "Shall Jonathan die, who has worked this great salvation in Israel? Far from it! As Yahweh lives, there shall not one hair of his head fall to the ground; for he has worked with God today!" So the people rescued Jonathan, that he didn't die.

<sup>46</sup> Then Saul went up from following the Philistines; and the Philistines went to their own place. <sup>47</sup> Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines. Wherever he turned himself, he defeated them. <sup>48</sup> He did valiantly, and struck the Amalekites, and delivered Israel out of the hands of those who plundered them. <sup>49</sup> Now the sons of Saul were Jonathan, Ishvi, and Malchishua; and the names of his two daughters were these: the name of the firstborn Merab, and the name of the younger Michal. <sup>50</sup> The name of Saul's wife was Ahinoam the daughter of Ahimaaz. The name of the captain of his army was Abner the son of Ner, Saul's uncle. <sup>51</sup> Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. <sup>52</sup> There was severe war against the Philistines all the days of Saul; and when Saul saw any mighty man, or any valiant man, he took him into his service.

## 15

<sup>1</sup> Samuel said to Saul, "Yahweh sent me to anoint you to be king over his people, over Israel. Now therefore listen to the voice of Yahweh's words. <sup>2</sup> Yahweh of Armies says, 'I remember what Amalek did to Israel, how he set himself against him on

the way, when he came up out of Egypt. <sup>3</sup> Now go and strike Amalek, and utterly destroy all that they have, and don't spare them; but kill both man and woman, infant and nursing baby, ox and sheep, camel and donkey.”

<sup>4</sup> Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. <sup>5</sup> Saul came to the city of Amalek, and set an ambush in the valley. <sup>6</sup> Saul said to the Kenites, “Go, depart, go down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel, when they came up out of Egypt.” So the Kenites departed from among the Amalekites.

<sup>7</sup> Saul struck the Amalekites, from Havilah as you go to Shur, that is before Egypt. <sup>8</sup> He took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. <sup>9</sup> But Saul and the people spared Agag, and the best of the sheep, of the cattle, and of the fat calves, and the lambs, and all that was good, and were not willing to utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. <sup>10</sup> Then Yahweh's word came to Samuel, saying, <sup>11</sup> “It grieves me that I have set up Saul to be king; for he has turned back from following me, and has not performed my commandments.” Samuel was angry; and he cried to Yahweh all night.

<sup>12</sup> Samuel rose early to meet Saul in the morning; and Samuel was told, saying, “Saul came to Carmel, and behold, he set up a monument for himself, and turned, and passed on, and went down to Gilgal.”

<sup>13</sup> Samuel came to Saul; and Saul said to him, “You are blessed by Yahweh! I have performed the commandment of Yahweh.”

<sup>14</sup> Samuel said, “Then what does this bleating of the sheep in my ears, and the lowing of the cattle which I hear mean?”

<sup>15</sup> Saul said, “They have brought them from the Amalekites; for the people spared the best of the sheep and of the cattle, to sacrifice to Yahweh your God. We have utterly destroyed the rest.”

<sup>16</sup> Then Samuel said to Saul, “Stay, and I will tell you what Yahweh said to me last night.”

He said to him, “Say on.”

<sup>17</sup> Samuel said, “Though you were little in your own sight, weren't you made the head of the tribes of Israel? Yahweh anointed you king over Israel; <sup>18</sup> and Yahweh sent you on a journey, and said, ‘Go, and utterly destroy the sinners the Amalekites, and fight against them until they are consumed.’ <sup>19</sup> Why then didn't you obey Yahweh's voice, but took the plunder, and did that which was evil in Yahweh's sight?”

<sup>20</sup> Saul said to Samuel, “But I have obeyed Yahweh's voice, and have gone the way which Yahweh sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. <sup>21</sup> But the people took of the plunder, sheep and cattle, the chief of the devoted things, to sacrifice to Yahweh your God in Gilgal.”

<sup>22</sup> Samuel said, “Has Yahweh as great delight in burnt offerings and sacrifices, as in obeying Yahweh's voice? Behold, to obey is better than sacrifice, and to listen than the fat of rams. <sup>23</sup> For rebellion is as the sin of witchcraft, and stubbornness is as

idolatry and teraphim.<sup>o</sup> Because you have rejected Yahweh's word, he has also rejected you from being king."

<sup>24</sup> Saul said to Samuel, "I have sinned; for I have transgressed the commandment of Yahweh, and your words, because I feared the people, and obeyed their voice. <sup>25</sup> Now therefore, please pardon my sin, and turn again with me, that I may worship Yahweh."

<sup>26</sup> Samuel said to Saul, "I will not return with you; for you have rejected Yahweh's word, and Yahweh has rejected you from being king over Israel." <sup>27</sup> As Samuel turned around to go away, Saul grabbed the skirt of his robe, and it tore. <sup>28</sup> Samuel said to him, "Yahweh has torn the kingdom of Israel from you today, and has given it to a neighbor of yours who is better than you. <sup>29</sup> Also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent."

<sup>30</sup> Then he said, "I have sinned; yet please honor me now before the elders of my people, and before Israel, and come back with me, that I may worship Yahweh your God."

<sup>31</sup> So Samuel went back with Saul; and Saul worshiped Yahweh. <sup>32</sup> Then Samuel said, "Bring Agag the king of the Amalekites here to me!"

Agag came to him cheerfully. Agag said, "Surely the bitterness of death is past."

<sup>33</sup> Samuel said, "As your sword has made women childless, so your mother will be childless among women!" Then Samuel cut Agag in pieces before Yahweh in Gilgal.

<sup>34</sup> Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. <sup>35</sup> Samuel came no more to see Saul until the

day of his death; for Samuel mourned for Saul: and Yahweh grieved that he had made Saul king over Israel.

## 16

<sup>1</sup> Yahweh said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite; for I have provided a king for myself among his sons."

<sup>2</sup> Samuel said, "How can I go? If Saul hears it, he will kill me."

Yahweh said, "Take a heifer with you, and say, I have come to sacrifice to Yahweh. <sup>3</sup> Call Jesse to the sacrifice, and I will show you what you shall do. You shall anoint to me him whom I name to you."

<sup>4</sup> Samuel did that which Yahweh spoke, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?"

<sup>5</sup> He said, "Peaceably; I have come to sacrifice to Yahweh. Sanctify yourselves, and come with me to the sacrifice." He sanctified Jesse and his sons, and called them to the sacrifice. <sup>6</sup> When they had come, he looked at Eliab, and said, "Surely Yahweh's anointed is before him."

<sup>7</sup> But Yahweh said to Samuel, "Don't look on his face, or on the height of his stature, because I have rejected him; for I don't see as man sees. For man looks at the outward appearance, but Yahweh looks at the heart." <sup>8</sup> Then Jesse called Abinadab, and made him pass before Samuel. He said, "Yahweh has not chosen this one, either." <sup>9</sup> Then Jesse made Shammah to pass by. He said, "Yahweh has not chosen this one, either." <sup>10</sup> Jesse made seven of his sons to

<sup>o</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

pass before Samuel. Samuel said to Jesse, "Yahweh has not chosen these." <sup>11</sup> Samuel said to Jesse, "Are all your children here?"

He said, "There remains yet the youngest. Behold, he is keeping the sheep."

Samuel said to Jesse, "Send and get him, for we will not sit down until he comes here."

<sup>12</sup> He sent, and brought him in. Now he was ruddy, with a handsome face and good appearance. Yahweh said, "Arise! Anoint him, for this is he."

<sup>13</sup> Then Samuel took the horn of oil, and anointed him in the middle of his brothers. Then Yahweh's Spirit came mightily on David from that day forward. So Samuel rose up and went to Ramah. <sup>14</sup> Now Yahweh's Spirit departed from Saul, and an evil spirit from Yahweh troubled him. <sup>15</sup> Saul's servants said to him, "See now, an evil spirit from God troubles you. <sup>16</sup> Let our lord now command your servants who are in front of you to seek out a man who is a skillful player on the harp. Then when the evil spirit from God is on you, he will play with his hand, and you will be well."

<sup>17</sup> Saul said to his servants, "Provide me now a man who can play well, and bring him to me."

<sup>18</sup> Then one of the young men answered, and said, "Behold, I have seen a son of Jesse the Bethlehemite who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and Yahweh is with him."

<sup>19</sup> Therefore Saul sent messengers to Jesse, and said, "Send me David your son, who is with the sheep."

<sup>20</sup> Jesse took a donkey loaded with bread, and a bottle of wine, and a young goat, and sent them by David his son to Saul. <sup>21</sup> David came to Saul, and stood before him. He loved him greatly; and he became his armor bearer. <sup>22</sup> Saul sent to Jesse, saying, "Please let David stand before me; for he has found favor in my sight." <sup>23</sup> When the spirit from God was on Saul, David took the harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

## 17

<sup>1</sup> Now the Philistines gathered together their armies to battle; and they were gathered together at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephesdammim. <sup>2</sup> Saul and the men of Israel were gathered together, and encamped in the valley of Elah, and set the battle in array against the Philistines. <sup>3</sup> The Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. <sup>4</sup> A champion out of the camp of the Philistines named Goliath, of Gath, whose height was six cubits and a span<sup>p</sup> went out. <sup>5</sup> He had a helmet of brass on his head, and he wore a coat of mail; and the weight of the coat was five thousand shekels<sup>q</sup> of brass. <sup>6</sup> He had brass shin armor on his legs, and a brass javelin between his shoulders. <sup>7</sup> The staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron.<sup>r</sup> His shield bearer went before him. <sup>8</sup> He stood and cried to the armies of Israel,

<sup>p</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters. A span is the length from the tip of the little finger to the tip of the thumb on a man's stretched-out hand, about 9 inches or 23 cm. Therefore, Goliath was about 9 feet and 9 inches or 2.97 meters tall. <sup>q</sup> a shekel is about 10 grams or about 0.35 ounces, so 5000 shekels is about 50 kilograms or 110 pounds. <sup>r</sup> a shekel is about 10 grams or about 0.35 ounces, so 600 shekels is about 6 kilograms or about 13 pounds.

and said to them, "Why have you come out to set your battle in array? Am I not a Philistine, and you servants to Saul? Choose a man for yourselves, and let him come down to me. <sup>9</sup> If he is able to fight with me and kill me, then will we be your servants; but if I prevail against him and kill him, then you will be our servants and serve us." <sup>10</sup> The Philistine said, "I defy the armies of Israel today! Give me a man, that we may fight together!"

<sup>11</sup> When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. <sup>12</sup> Now David was the son of that Ephrathite of Bethlehem Judah, whose name was Jesse; and he had eight sons. The man was an elderly old man in the days of Saul. <sup>13</sup> The three oldest sons of Jesse had gone after Saul to the battle: and the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. <sup>14</sup> David was the youngest; and the three oldest followed Saul. <sup>15</sup> Now David went back and forth from Saul to feed his father's sheep at Bethlehem. <sup>16</sup> The Philistine came near morning and evening, and presented himself forty days. <sup>17</sup> Jesse said to David his son, "Now take for your brothers an ephah <sup>s</sup> of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers; <sup>18</sup> and bring these ten cheeses to the captain of their thousand, and see how your brothers are doing, and bring back news." <sup>19</sup> Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. <sup>20</sup> David rose up early in the morning, and left the sheep with a keeper,

<sup>s</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

and took and went, as Jesse had commanded him. He came to the place of the wagons, as the army which was going out to the fight shouted for the battle. <sup>21</sup> Israel and the Philistines put the battle in array, army against army. <sup>22</sup> David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and greeted his brothers. <sup>23</sup> As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and said the same words; and David heard them. <sup>24</sup> All the men of Israel, when they saw the man, fled from him, and were terrified. <sup>25</sup> The men of Israel said, "Have you seen this man who has come up? He has surely come up to defy Israel. The king will give great riches to the man who kills him, and will give him his daughter, and make his father's house free in Israel."

<sup>26</sup> David spoke to the men who stood by him, saying, "What shall be done to the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

<sup>27</sup> The people answered him in this way, saying, "So shall it be done to the man who kills him."

<sup>28</sup> Eliab his oldest brother heard when he spoke to the men; and Eliab's anger burned against David, and he said, "Why have you come down? With whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; for you have come down that you might see the battle."

<sup>29</sup> David said, "What have I now done? Is there not a cause?" <sup>30</sup> He turned away from

him toward another, and spoke like that again; and the people answered him again the same way. <sup>31</sup> When the words were heard which David spoke, they rehearsed them before Saul; and he sent for him. <sup>32</sup> David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."

<sup>33</sup> Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth, and he a man of war from his youth."

<sup>34</sup> David said to Saul, "Your servant was keeping his father's sheep; and when a lion or a bear came, and took a lamb out of the flock, <sup>35</sup> I went out after him, and struck him, and rescued it out of his mouth. When he arose against me, I caught him by his beard, and struck him, and killed him. <sup>36</sup> Your servant struck both the lion and the bear. This uncircumcised Philistine shall be as one of them, since he has defied the armies of the living God." <sup>37</sup> David said, "Yahweh who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

Saul said to David, "Go! Yahweh will be with you." <sup>38</sup> Saul dressed David with his clothing. He put a helmet of brass on his head, and he clad him with a coat of mail. <sup>39</sup> David strapped his sword on his clothing, and he tried to move; for he had not tested it. David said to Saul, "I can't go with these; for I have not tested them." Then David took them off.

<sup>40</sup> He took his staff in his hand, and chose for himself five smooth stones out of the brook, and put them in the pouch of his shepherd's bag which he had. His sling was in his hand; and he came near to the

Philistine. <sup>41</sup> The Philistine walked and came near to David; and the man who bore the shield went before him. <sup>42</sup> When the Philistine looked around, and saw David, he disdained him; for he was but a youth, and ruddy, and had a good looking face. <sup>43</sup> The Philistine said to David, "Am I a dog, that you come to me with sticks?" The Philistine cursed David by his gods. <sup>44</sup> The Philistine said to David, "Come to me, and I will give your flesh to the birds of the sky, and to the animals of the field."

<sup>45</sup> Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin; but I come to you in the name of Yahweh of Armies, the God of the armies of Israel, whom you have defied. <sup>46</sup> Today, Yahweh will deliver you into my hand. I will strike you, and take your head from off you. I will give the dead bodies of the army of the Philistines today to the birds of the sky, and to the wild animals of the earth; that all the earth may know that there is a God in Israel, <sup>47</sup> and that all this assembly may know that Yahweh doesn't save with sword and spear; for the battle is Yahweh's, and he will give you into our hand."

<sup>48</sup> When the Philistine arose, and walked and came near to meet David, David hurried, and ran toward the army to meet the Philistine. <sup>49</sup> David put his hand in his bag, took a stone, and slung it, and struck the Philistine in his forehead. The stone sank into his forehead, and he fell on his face to the earth. <sup>50</sup> So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; but there was no sword in the hand of David. <sup>51</sup> Then David ran, stood over the

Philistine, took his sword, drew it out of its sheath, killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled. <sup>52</sup> The men of Israel and of Judah arose and shouted, and pursued the Philistines as far as Gai and to the gates of Ekron. The wounded of the Philistines fell down by the way to Shaaraim, even to Gath and to Ekron. <sup>53</sup> The children of Israel returned from chasing after the Philistines and they plundered their camp. <sup>54</sup> David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent. <sup>55</sup> When Saul saw David go out against the Philistine, he said to Abner, the captain of the army, "Abner, whose son is this youth?"

Abner said, "As your soul lives, O king, I can't tell."

<sup>56</sup> The king said, "Inquire whose son the young man is!"

<sup>57</sup> As David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. <sup>58</sup> Saul said to him, "Whose son are you, you young man?"

David answered, "I am the son of your servant Jesse the Bethlehemite."

## 18

<sup>1</sup> When he had finished speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. <sup>2</sup> Saul took him that day, and would let him go no more home to his father's house. <sup>3</sup> Then Jonathan and David made a covenant, because he loved him as his own soul. <sup>4</sup> Jonathan stripped himself of the robe that was on him, and gave it to

David, and his clothing, even including his sword, his bow, and his sash. <sup>5</sup> David went out wherever Saul sent him, and behaved himself wisely; and Saul set him over the men of war. It was good in the sight of all the people, and also in the sight of Saul's servants. <sup>6</sup> As they came, when David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tambourines, with joy, and with instruments of music. <sup>7</sup> The women sang to one another as they played, and said,

"Saul has slain his thousands,  
David his ten thousands."

<sup>8</sup> Saul was very angry, and this saying displeased him. He said, "They have ascribed to David ten thousands, and to me they have ascribed only thousands. What can he have more but the kingdom?" <sup>9</sup> Saul watched David from that day and forward. <sup>10</sup> On the next day, an evil spirit from God came mightily on Saul, and he prophesied in the middle of the house. David played with his hand, as he did day by day. Saul had his spear in his hand; <sup>11</sup> and Saul threw the spear, for he said, "I will pin David even to the wall!" David escaped from his presence twice. <sup>12</sup> Saul was afraid of David, because Yahweh was with him, and had departed from Saul. <sup>13</sup> Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people.

<sup>14</sup> David behaved himself wisely in all his ways; and Yahweh was with him. <sup>15</sup> When Saul saw that he behaved himself very wisely, he stood in awe of him. <sup>16</sup> But all Israel and Judah loved David; for he went

out and came in before them. <sup>17</sup> Saul said to David, "Behold, my elder daughter Merab, I will give her to you as wife. Only be valiant for me, and fight Yahweh's battles." For Saul said, "Don't let my hand be on him, but let the hand of the Philistines be on him." <sup>18</sup> David said to Saul, "Who am I, and what is my life, or my father's family in Israel, that I should be son-in-law to the king?"

<sup>19</sup> But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as wife. <sup>20</sup> Michal, Saul's daughter, loved David; and they told Saul, and the thing pleased him. <sup>21</sup> Saul said, I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, "You shall today be my son-in-law a second time." <sup>22</sup> Saul commanded his servants, "Talk with David secretly, and say, 'Behold, the king has delight in you, and all his servants love you. Now therefore be the king's son-in-law.'"

<sup>23</sup> Saul's servants spoke those words in the ears of David. David said, "Does it seem to you a light thing to be the king's son-in-law, since I am a poor man, and lightly esteemed?"

<sup>24</sup> The servants of Saul told him, saying, "David spoke like this."

<sup>25</sup> Saul said, "Tell David, 'The king desires no dowry except one hundred foreskins of the Philistines, to be avenged of the king's enemies.'" Now Saul thought he would make David fall by the hand of the Philistines. <sup>26</sup> When his servants told David these words, it pleased David well to be the king's son-in-law. Before the

deadline, <sup>27</sup> David arose and went, he and his men, and killed two hundred men of the Philistines. Then David brought their foreskins, and they gave them in full number to the king, that he might be the king's son-in-law. Then Saul gave him Michal his daughter as wife. <sup>28</sup> Saul saw and knew that Yahweh was with David; and Michal, Saul's daughter, loved him. <sup>29</sup> Saul was even more afraid of David; and Saul was David's enemy continually. <sup>30</sup> Then the princes of the Philistines went out; and as often as they went out, David behaved himself more wisely than all the servants of Saul, so that his name was highly esteemed.

## 19

<sup>1</sup> Saul spoke to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, greatly delighted in David. <sup>2</sup> Jonathan told David, saying, "Saul my father seeks to kill you. Now therefore, please take care of yourself in the morning, and live in a secret place, and hide yourself. <sup>3</sup> I will go out and stand beside my father in the field where you are, and I will talk with my father about you; and if I see anything, I will tell you."

<sup>4</sup> Jonathan spoke good of David to Saul his father, and said to him, "Don't let the king sin against his servant, against David; because he has not sinned against you, and because his works have been very good toward you; <sup>5</sup> for he put his life in his hand, and struck the Philistine, and Yahweh worked a great victory for all Israel. You saw it, and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?"

<sup>6</sup> Saul listened to the voice of Jonathan: and Saul swore, “As Yahweh lives, he shall not be put to death.”

<sup>7</sup> Jonathan called David, and Jonathan showed him all those things. Then Jonathan brought David to Saul, and he was in his presence, as before. <sup>8</sup> There was war again. David went out, and fought with the Philistines, and killed them with a great slaughter; and they fled before him.

<sup>9</sup> An evil spirit from Yahweh was on Saul, as he sat in his house with his spear in his hand; and David was playing with his hand. <sup>10</sup> Saul sought to pin David to the wall with the spear; but he slipped away out of Saul’s presence, and he stuck the spear into the wall. David fled, and escaped that night. <sup>11</sup> Saul sent messengers to David’s house, to watch him, and to kill him in the morning. Michal, David’s wife, told him, saying, “If you don’t save your life tonight, tomorrow you will be killed.” <sup>12</sup> So Michal let David down through the window. He went away, fled, and escaped. <sup>13</sup> Michal took the teraphim,<sup>t</sup> and laid it in the bed, and put a pillow of goats’ hair at its head, and covered it with clothes. <sup>14</sup> When Saul sent messengers to take David, she said, “He is sick.”

<sup>15</sup> Saul sent the messengers to see David, saying, “Bring him up to me in the bed, that I may kill him.” <sup>16</sup> When the messengers came in, behold, the teraphim was in the bed, with the pillow of goats’ hair at its head.

<sup>17</sup> Saul said to Michal, “Why have you deceived me thus, and let my enemy go, so that he is escaped?”

Michal answered Saul, “He said to me, ‘Let me go! Why should I kill you?’”

<sup>t</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

<sup>18</sup> Now David fled and escaped, and came to Samuel at Ramah, and told him all that Saul had done to him. He and Samuel went and lived in Naioth. <sup>19</sup> Saul was told, saying, “Behold, David is at Naioth in Ramah.”

<sup>20</sup> Saul sent messengers to seize David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, God’s Spirit came on Saul’s messengers, and they also prophesied. <sup>21</sup> When Saul was told, he sent other messengers, and they also prophesied. Saul sent messengers again the third time, and they also prophesied. <sup>22</sup> Then he also went to Ramah, and came to the great well that is in Secu: and he asked, “Where are Samuel and David?”

One said, “Behold, they are at Naioth in Ramah.”

<sup>23</sup> He went there to Naioth in Ramah. Then God’s Spirit came on him also, and he went on, and prophesied, until he came to Naioth in Ramah. <sup>24</sup> He also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night. Therefore they say, “Is Saul also among the prophets?”

## 20

<sup>1</sup> David fled from Naioth in Ramah, and came and said before Jonathan, “What have I done? What is my iniquity? What is my sin before your father, that he seeks my life?”

<sup>2</sup> He said to him, “Far from it; you will not die. Behold, my father does nothing either great or small, but that he discloses it to me. Why would my father hide this thing from me? It is not so.”

<sup>3</sup> David swore moreover, and said, “Your father knows well that I have found favor in your eyes; and he says, ‘Don’t let Jonathan know this, lest he be grieved:’ but truly as Yahweh lives, and as your soul lives, there is but a step between me and death.”

<sup>4</sup> Then Jonathan said to David, “Whatever your soul desires, I will even do it for you.”

<sup>5</sup> David said to Jonathan, “Behold, tomorrow is the new moon, and I should not fail to dine with the king; but let me go, that I may hide myself in the field to the third day at evening. <sup>6</sup> If your father misses me at all, then say, ‘David earnestly asked leave of me that he might run to Bethlehem his city; for it is the yearly sacrifice there for all the family.’ <sup>7</sup> If he says, ‘It is well;’ your servant shall have peace: but if he is angry, then know that evil is determined by him. <sup>8</sup> Therefore deal kindly with your servant; for you have brought your servant into a covenant of Yahweh with you; but if there is iniquity in me, kill me yourself; for why should you bring me to your father?”

<sup>9</sup> Jonathan said, “Far be it from you; for if I should at all know that evil were determined by my father to come on you, then wouldn’t I tell you that?”

<sup>10</sup> Then David said to Jonathan, “Who will tell me if perchance your father answers you roughly?”

<sup>11</sup> Jonathan said to David, “Come, and let us go out into the field.” They both went out into the field. <sup>12</sup> Jonathan said to David, “By Yahweh, the God of Israel, when I have sounded my father about this time tomorrow, or the third day, behold, if there is good toward David, won’t I then send to

you, and disclose it to you? <sup>13</sup> Yahweh do so to Jonathan, and more also, should it please my father to do you evil, if I don’t disclose it to you, and send you away, that you may go in peace. May Yahweh be with you, as he has been with my father. <sup>14</sup> You shall not only while yet I live show me the loving kindness of Yahweh, that I not die; <sup>15</sup> but you shall also not cut off your kindness from my house forever; no, not when Yahweh has cut off every one of the enemies of David from the surface of the earth.” <sup>16</sup> So Jonathan made a covenant with David’s house, saying, “Yahweh will require it at the hand of David’s enemies.” <sup>17</sup> Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul. <sup>18</sup> Then Jonathan said to him, “Tomorrow is the new moon, and you will be missed, because your seat will be empty. <sup>19</sup> When you have stayed three days, go down quickly, and come to the place where you hid yourself when this started, and remain by the stone Ezel. <sup>20</sup> I will shoot three arrows on its side, as though I shot at a mark. <sup>21</sup> Behold, I will send the boy, saying, ‘Go, find the arrows!’ If I tell the boy, ‘Behold, the arrows are on this side of you. Take them;’ then come; for there is peace to you and no danger, as Yahweh lives. <sup>22</sup> But if I say this to the boy, ‘Behold, the arrows are beyond you;’ then go your way; for Yahweh has sent you away. <sup>23</sup> Concerning the matter which you and I have spoken of, behold, Yahweh is between you and me forever.”

<sup>24</sup> So David hid himself in the field. When the new moon had come, the king sat himself down to eat food. <sup>25</sup> The king sat

on his seat, as at other times, even on the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side, but David's place was empty. <sup>26</sup> Nevertheless Saul didn't say anything that day, for he thought, "Something has happened to him. He is not clean. Surely he is not clean."

<sup>27</sup> On the next day after the new moon, the second day, David's place was empty. Saul said to Jonathan his son, "Why doesn't the son of Jesse come to eat, either yesterday, or today?"

<sup>28</sup> Jonathan answered Saul, "David earnestly asked permission of me to go to Bethlehem. <sup>29</sup> He said, 'Please let me go, for our family has a sacrifice in the city. My brother has commanded me to be there. Now, if I have found favor in your eyes, please let me go away and see my brothers.' Therefore he has not come to the king's table."

<sup>30</sup> Then Saul's anger burned against Jonathan, and he said to him, "You son of a perverse rebellious woman, don't I know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? <sup>31</sup> For as long as the son of Jesse lives on the earth, you will not be established, nor will your kingdom. Therefore now send and bring him to me, for he shall surely die!"

<sup>32</sup> Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?"

<sup>33</sup> Saul cast his spear at him to strike him. By this Jonathan knew that his father was determined to put David to death. <sup>34</sup> So Jonathan arose from the table in fierce anger, and ate no food the second day of the month; for he was grieved for David,

because his father had treated him shamefully. <sup>35</sup> In the morning, Jonathan went out into the field at the time appointed with David, and a little boy with him. <sup>36</sup> He said to his boy, "Run, find now the arrows which I shoot." As the boy ran, he shot an arrow beyond him. <sup>37</sup> When the boy had come to the place of the arrow which Jonathan had shot, Jonathan cried after the boy, and said, "Isn't the arrow beyond you?" <sup>38</sup> Jonathan cried after the boy, "Go fast! Hurry! Don't delay!" Jonathan's boy gathered up the arrows, and came to his master. <sup>39</sup> But the boy didn't know anything. Only Jonathan and David knew the matter. <sup>40</sup> Jonathan gave his weapons to his boy, and said to him, "Go, carry them to the city."

<sup>41</sup> As soon as the boy was gone, David arose out of the south, and fell on his face to the ground, and bowed himself three times. They kissed one another, and wept one with another, and David wept the most. <sup>42</sup> Jonathan said to David, "Go in peace, because we have both sworn in Yahweh's name, saying, 'Yahweh is between me and you, and between my offspring<sup>u</sup> and your offspring,<sup>v</sup> forever.'" He arose and departed; and Jonathan went into the city.

## 21

<sup>1</sup> Then David came to Nob to Ahimelech the priest. Ahimelech came to meet David trembling, and said to him, "Why are you alone, and no man with you?" <sup>2</sup> David said to Ahimelech the priest, "The king has commanded me to do something, and has said to me, 'Let no one know anything about the business about which I send you, and what I have commanded you. I have

<sup>u</sup> or, seed <sup>v</sup> or, seed

sent the young men to a certain place.’<sup>3</sup> Now therefore what is under your hand? Please give me five loaves of bread in my hand, or whatever is available.”

<sup>4</sup> The priest answered David, and said, “I have no common bread, but there is holy bread; if only the young men have kept themselves from women.”

<sup>5</sup> David answered the priest, and said to him, “Truly, women have been kept from us as usual these three days. When I came out, the vessels of the young men were holy, though it was only a common journey. How much more then today shall their vessels be holy?”<sup>6</sup> So the priest gave him holy bread; for there was no bread there but the show bread that was taken from before Yahweh, to put hot bread in the day when it was taken away.

<sup>7</sup> Now a certain man of the servants of Saul was there that day, detained before Yahweh; and his name was Doeg the Edomite, the best of the herdsmen who belonged to Saul.<sup>8</sup> David said to Ahimelech, “Isn’t there here under your hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king’s business required haste.”

<sup>9</sup> The priest said, “Behold, the sword of Goliath the Philistine, whom you killed in the valley of Elah, is here wrapped in a cloth behind the ephod. If you would like to take that, take it; for there is no other except that here.”

David said, “There is none like that. Give it to me.”

<sup>10</sup> David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.<sup>11</sup> The servants of Achish said to him, “Isn’t this David the king of the land?

Didn’t they sing to one another about him in dances, saying, ‘Saul has slain his thousands, David his ten thousands?’”<sup>12</sup> David laid up these words in his heart, and was very afraid of Achish the king of Gath.<sup>13</sup> He changed his behavior before them, and pretended to be insane in their hands, and scribbled on the doors of the gate, and let his spittle fall down on his beard.<sup>14</sup> Then Achish said to his servants, “Look, you see the man is insane. Why then have you brought him to me?<sup>15</sup> Do I lack madmen, that you have brought this fellow to play the madman in my presence? Should this fellow come into my house?”

## 22

<sup>1</sup> David therefore departed from there, and escaped to the cave of Adullam. When his brothers and all his father’s house heard it, they went down there to him.<sup>2</sup> Everyone who was in distress, everyone who was in debt, and everyone who was discontented, gathered themselves to him; and he became captain over them. There were with him about four hundred men.<sup>3</sup> David went from there to Mizpeh of Moab, and he said to the king of Moab, “Please let my father and my mother come out with you, until I know what God will do for me.”<sup>4</sup> He brought them before the king of Moab; and they lived with him all the time that David was in the stronghold.<sup>5</sup> The prophet Gad said to David, “Don’t stay in the stronghold. Depart, and go into the land of Judah.”

Then David departed, and came into the forest of Hereth.<sup>6</sup> Saul heard that David was discovered, with the men who were with him. Now Saul was sitting in Gibeah, under the tamarisk tree in Ramah, with his

spear in his hand, and all his servants were standing around him. <sup>7</sup> Saul said to his servants who stood around him, "Hear now, you Benjamites! Will the son of Jesse give everyone of you fields and vineyards? Will he make you all captains of thousands and captains of hundreds, <sup>8</sup> that all of you have conspired against me, and there is no one who discloses to me when my son makes a treaty with the son of Jesse, and there is none of you who is sorry for me, or discloses to me that my son has stirred up my servant against me, to lie in wait, as it is today?"

<sup>9</sup> Then Doeg the Edomite, who stood by the servants of Saul, answered and said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. <sup>10</sup> He inquired of Yahweh for him, gave him food, and gave him the sword of Goliath the Philistine."

<sup>11</sup> Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob; and they all came to the king. <sup>12</sup> Saul said, "Hear now, you son of Ahitub."

He answered, "Here I am, my lord."

<sup>13</sup> Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as it is today?"

<sup>14</sup> Then Ahimelech answered the king, and said, "Who among all your servants is so faithful as David, who is the king's son-in-law, and is taken into your council, and is honorable in your house? <sup>15</sup> Have I today begun to inquire of God for him? Be it far from me! Don't let the king impute anything to his servant, nor to all the house

of my father; for your servant knows nothing of all this, less or more."

<sup>16</sup> The king said, "You shall surely die, Ahimelech, you, and all your father's house." <sup>17</sup> The king said to the guard who stood about him, "Turn, and kill the priests of Yahweh; because their hand also is with David, and because they knew that he fled, and didn't disclose it to me." But the servants of the king wouldn't put out their hand to fall on the priests of Yahweh.

<sup>18</sup> The king said to Doeg, "Turn and attack the priests!"

Doeg the Edomite turned, and he attacked the priests, and he killed on that day eighty-five people who wore a linen ephod. <sup>19</sup> He struck Nob, the city of the priests, with the edge of the sword, both men and women, children and nursing babies, and cattle and donkeys and sheep, with the edge of the sword. <sup>20</sup> One of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped, and fled after David. <sup>21</sup> Abiathar told David that Saul had slain Yahweh's priests.

<sup>22</sup> David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for the death of all the persons of your father's house. <sup>23</sup> Stay with me. Don't be afraid, for he who seeks my life seeks your life. For you will be safe with me."

## 23

<sup>1</sup> David was told, "Behold, the Philistines are fighting against Keilah, and are robbing the threshing floors."

<sup>2</sup> Therefore David inquired of Yahweh, saying, "Shall I go and strike these Philistines?"

Yahweh said to David, "Go strike the Philistines, and save Keilah."

<sup>3</sup> David's men said to him, "Behold, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?"

<sup>4</sup> Then David inquired of Yahweh yet again. Yahweh answered him, and said, "Arise, go down to Keilah; for I will deliver the Philistines into your hand."

<sup>5</sup> David and his men went to Keilah, and fought with the Philistines, and brought away their livestock, and killed them with a great slaughter. So David saved the inhabitants of Keilah. <sup>6</sup> When Abiathar the son of Ahimelech fled to David to Keilah, he came down with an ephod in his hand.

<sup>7</sup> Saul was told that David had come to Keilah. Saul said, "God has delivered him into my hand; for he is shut in by entering into a town that has gates and bars." <sup>8</sup> Saul summoned all the people to war, to go down to Keilah, to besiege David and his men. <sup>9</sup> David knew that Saul was devising mischief against him; and he said to Abiathar the priest, "Bring the ephod here." <sup>10</sup> Then David said, "O Yahweh, the God of Israel, your servant has surely heard that Saul seeks to come to Keilah, to destroy the city for my sake. <sup>11</sup> Will the men of Keilah deliver me up into his hand? Will Saul come down, as your servant has heard? Yahweh, the God of Israel, I beg you, tell your servant."

Yahweh said, "He will come down."

<sup>12</sup> Then David said, "Will the men of Keilah deliver me and my men into the hand of Saul?"

Yahweh said, "They will deliver you up."

<sup>13</sup> Then David and his men, who were about six hundred, arose and departed out of Keilah, and went wherever they could go. Saul was told that David was escaped from Keilah; and he gave up going there. <sup>14</sup> David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. Saul sought him every day, but God didn't deliver him into his hand. <sup>15</sup> David saw that Saul had come out to seek his life. David was in the wilderness of Ziph in the wood.

<sup>16</sup> Jonathan, Saul's son, arose, and went to David into the woods, and strengthened his hand in God. <sup>17</sup> He said to him, "Don't be afraid; for the hand of Saul my father won't find you; and you will be king over Israel, and I will be next to you; and Saul my father knows that also." <sup>18</sup> They both made a covenant before Yahweh. Then David stayed in the woods, and Jonathan went to his house.

<sup>19</sup> Then the Ziphites came up to Saul to Gibeah, saying, "Doesn't David hide himself with us in the strongholds in the woods, in the hill of Hachilah, which is on the south of the desert? <sup>20</sup> Now therefore, O king, come down. According to all the desire of your soul to come down; and our part will be to deliver him up into the king's hand."

<sup>21</sup> Saul said, "You are blessed by Yahweh; for you have had compassion on me. <sup>22</sup> Please go make yet more sure, and know and see his place where his haunt is, and who has seen him there; for I have been told that he deals very crafty. <sup>23</sup> See therefore, and take knowledge of all the lurking places where he hides himself, and come again to me with certainty, and I will

go with you. It shall happen, if he is in the land, that I will search him out among all the thousands of Judah.”

<sup>24</sup> They arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the Arabah on the south of the desert. <sup>25</sup> Saul and his men went to seek him. When David was told, he went down to the rock, and stayed in the wilderness of Maon. When Saul heard that, he pursued David in the wilderness of Maon. <sup>26</sup> Saul went on this side of the mountain, and David and his men on that side of the mountain; and David hurried to get away for fear of Saul; for Saul and his men surrounded David and his men to take them. <sup>27</sup> But a messenger came to Saul, saying, “Hurry and come; for the Philistines have made a raid on the land!” <sup>28</sup> So Saul returned from pursuing David, and went against the Philistines. Therefore they called that place Sela Hammahlekoth.<sup>w</sup>

<sup>29</sup> David went up from there, and lived in the strongholds of En Gedi.

## 24

<sup>1</sup> When Saul had returned from following the Philistines, he was told, “Behold, David is in the wilderness of En Gedi.” <sup>2</sup> Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men on the rocks of the wild goats. <sup>3</sup> He came to the sheep pens by the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were staying in the innermost parts of the cave. <sup>4</sup> David’s men said to him, “Behold, the day of which Yahweh said to you, ‘Behold, I will deliver your enemy into

your hand, and you shall do to him as it shall seem good to you.” Then David arose, and cut off the skirt of Saul’s robe secretly. <sup>5</sup> Afterward, David’s heart struck him, because he had cut off Saul’s skirt. <sup>6</sup> He said to his men, “Yahweh forbid that I should do this thing to my lord, Yahweh’s anointed, to stretch out my hand against him, since he is Yahweh’s anointed.” <sup>7</sup> So David checked his men with these words, and didn’t allow them to rise against Saul. Saul rose up out of the cave, and went on his way. <sup>8</sup> David also arose afterward, and went out of the cave, and cried after Saul, saying, “My lord the king!”

When Saul looked behind him, David bowed with his face to the earth, and showed respect. <sup>9</sup> David said to Saul, “Why do you listen to men’s words, saying, ‘Behold, David seeks to harm you?’” <sup>10</sup> Behold, today your eyes have seen how Yahweh had delivered you today into my hand in the cave. Some urged me to kill you; but I spared you; and I said, I will not stretch out my hand against my lord; for he is Yahweh’s anointed. <sup>11</sup> Moreover, my father, behold, yes, see the skirt of your robe in my hand; for in that I cut off the skirt of your robe, and didn’t kill you, know and see that there is neither evil nor disobedience in my hand, and I have not sinned against you, though you hunt for my life to take it. <sup>12</sup> May Yahweh judge between me and you, and may Yahweh avenge me of you; but my hand will not be on you. <sup>13</sup> As the proverb of the ancients says, ‘Out of the wicked comes wickedness;’ but my hand will not be on you. <sup>14</sup> Against whom has the king of Israel come out? Whom do you pursue? A dead

<sup>w</sup> “Sela Hammahlekoth” means “rock of parting”.

dog? A flea? <sup>15</sup> May Yahweh therefore be judge, and give sentence between me and you, and see, and plead my cause, and deliver me out of your hand.”

<sup>16</sup> It came to pass, when David had finished speaking these words to Saul, that Saul said, “Is that your voice, my son David?” Saul lifted up his voice, and wept.

<sup>17</sup> He said to David, “You are more righteous than I; for you have done good to me, whereas I have done evil to you. <sup>18</sup>

You have declared today how you have dealt well with me, because when Yahweh had delivered me up into your hand, you didn’t kill me. <sup>19</sup> For if a man finds his enemy, will he let him go away unharmed? Therefore may Yahweh reward you good for that which you have done to me today.

<sup>20</sup> Now, behold, I know that you will surely be king, and that the kingdom of Israel will be established in your hand. <sup>21</sup> Swear now therefore to me by Yahweh, that you will not cut off my offspring<sup>x</sup> after me, and that you will not destroy my name out of my father’s house.”

<sup>22</sup> David swore to Saul. Saul went home, but David and his men went up to the stronghold.

## 25

<sup>1</sup> Samuel died; and all Israel gathered themselves together, and mourned for him, and buried him at his house at Ramah.

Then David arose, and went down to the wilderness of Paran. <sup>2</sup> There was a man in Maon, whose possessions were in Carmel; and the man was very great. He had three thousand sheep and a thousand goats; and he was shearing his sheep in Carmel. <sup>3</sup> Now the name of the man was Nabal; and

<sup>x</sup> or, seed

the name of his wife Abigail. This woman was intelligent and had a beautiful face; but the man was surly and evil in his doings. He was of the house of Caleb. <sup>4</sup> David heard in the wilderness that Nabal was shearing his sheep. <sup>5</sup> David sent ten young men, and David said to the young men, “Go up to Carmel, and go to Nabal, and greet him in my name. <sup>6</sup> Tell him, ‘Long life to you! Peace be to you, and peace be to your house, and peace be to all that you have. <sup>7</sup> Now I have heard that you have shearers. Your shepherds have now been with us, and we didn’t harm them, neither was there anything missing from them, all the while they were in Carmel. <sup>8</sup> Ask your young men, and they will tell you. Therefore let the young men find favor in your eyes; for we come on a good day. Please give whatever comes to your hand, to your servants, and to your son David.’”

<sup>9</sup> When David’s young men came, they spoke to Nabal all those words in the name of David, and waited.

<sup>10</sup> Nabal answered David’s servants, and said, “Who is David? Who is the son of Jesse? There are many servants who break away from their masters these days. <sup>11</sup> Shall I then take my bread, my water, and my meat that I have killed for my shearers, and give it to men who I don’t know where they come from?”

<sup>12</sup> So David’s young men turned on their way, and went back, and came and told him all these words.

<sup>13</sup> David said to his men, “Every man put on his sword!”

Every man put on his sword. David also put on his sword. About four hundred men followed David, and two hundred stayed by

the baggage. <sup>14</sup> But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to Greet our master; and he insulted them. <sup>15</sup> But the men were very good to us, and we were not harmed, and we didn't miss anything, as long as we went with them, when we were in the fields. <sup>16</sup> They were a wall to us both by night and by day, all the while we were with them keeping the sheep. <sup>17</sup> Now therefore know and consider what you will do; for evil is determined against our master, and against all his house; for he is such a worthless fellow that one can't speak to him."

<sup>18</sup> Then Abigail hurried and took two hundred loaves of bread, two bottles of wine, five sheep ready dressed, five seahs<sup>y</sup> of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. <sup>19</sup> She said to her young men, "Go on before me. Behold, I am coming after you." But she didn't tell her husband, Nabal. <sup>20</sup> As she rode on her donkey, and came down by the covert of the mountain, that behold, David and his men came down toward her, and she met them.

<sup>21</sup> Now David had said, "Surely in vain have I kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him. He has returned me evil for good. <sup>22</sup> God do so to the enemies of David, and more also, if I leave of all that belongs to him by the morning light so much as one who urinates on a wall." <sup>z</sup>

<sup>23</sup> When Abigail saw David, she hurried and got off of her donkey, and fell before

David on her face, and bowed herself to the ground. <sup>24</sup> She fell at his feet, and said, "On me, my lord, on me be the blame! Please let your servant speak in your ears. Hear the words of your servant. <sup>25</sup> Please don't let my lord pay attention to this worthless fellow, Nabal; for as his name is, so is he. Nabal<sup>a</sup> is his name, and folly is with him; but I, your servant, didn't see my lord's young men, whom you sent. <sup>26</sup> Now therefore, my lord, as Yahweh lives, and as your soul lives, since Yahweh has withheld you from blood guiltiness, and from avenging yourself with your own hand, now therefore let your enemies, and those who seek evil to my lord, be as Nabal. <sup>27</sup> Now this present which your servant has brought to my lord, let it be given to the young men who follow my lord. <sup>28</sup> Please forgive the trespass of your servant. For Yahweh will certainly make my lord a sure house, because my lord fights Yahweh's battles. Evil will not be found in you all your days. <sup>29</sup> Though men may rise up to pursue you, and to seek your soul, yet the soul of my lord will be bound in the bundle of life with Yahweh your God. He will sling out the souls of your enemies, as from the hollow of a sling. <sup>30</sup> It will come to pass, when Yahweh has done to my lord according to all the good that he has spoken concerning you, and has appointed you prince over Israel, <sup>31</sup> that this shall be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. When Yahweh has dealt well with my lord, then remember your servant."

<sup>32</sup> David said to Abigail, "Blessed is Yahweh, the God of Israel, who sent you

<sup>y</sup> 1 seah is about 7 liters or 1.9 gallons or 0.8 pecks    <sup>z</sup> or, male.    <sup>a</sup> "Nabal" means "foolish".

today to meet me! <sup>33</sup> Blessed is your discretion, and blessed are you, who have kept me today from blood guiltiness, and from avenging myself with my own hand. <sup>34</sup> For indeed, as Yahweh, the God of Israel, lives, who has withheld me from harming you, unless you had hurried and come to meet me, surely there wouldn't have been left to Nabal by the morning light so much as one who urinates on a wall.”<sup>b</sup>

<sup>35</sup> So David received from her hand that which she had brought him. Then he said to her, “Go up in peace to your house. Behold, I have listened to your voice, and have granted your request.”

<sup>36</sup> Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king. Nabal's heart was merry within him, for he was very drunk. Therefore she told him nothing, until the morning light. <sup>37</sup> In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone. <sup>38</sup> About ten days later, Yahweh struck Nabal, so that he died. <sup>39</sup> When David heard that Nabal was dead, he said, “Blessed is Yahweh, who has pleaded the cause of my reproach from the hand of Nabal, and has kept back his servant from evil. Yahweh has returned the evildoing of Nabal on his own head.” David sent and spoke concerning Abigail, to take her to himself as wife. <sup>40</sup> When David's servants had come to Abigail to Carmel, they spoke to her, saying, “David has sent us to you, to take you to him as wife.”

<sup>41</sup> She arose, and bowed herself with her face to the earth, and said, “Behold, your servant is a servant to wash the feet of the

servants of my lord.” <sup>42</sup> Abigail hurried, and arose, and rode on a donkey, with five ladies of hers who followed her; and she went after the messengers of David, and became his wife. <sup>43</sup> David also took Ahinoam of Jezreel; and they both became his wives. <sup>44</sup> Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was of Gallim.

## 26

<sup>1</sup> The Ziphites came to Saul to Gibeah, saying, “Doesn't David hide himself in the hill of Hachilah, which is before the desert?” <sup>2</sup> Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. <sup>3</sup> Saul encamped in the hill of Hachilah, which is before the desert, by the way. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness. <sup>4</sup> David therefore sent out spies, and understood that Saul had certainly come. <sup>5</sup> Then David arose, and came to the place where Saul had encamped; and David saw the place where Saul lay, with Abner the son of Ner, the captain of his army. Saul lay within the place of the wagons, and the people were encamped around him.

<sup>6</sup> Then David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother of Joab, saying, “Who will go down with me to Saul to the camp?”

Abishai said, “I will go down with you.” <sup>7</sup> So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his

<sup>b</sup> or, one male.

spear stuck in the ground at his head; and Abner and the people lay around him. <sup>8</sup> Then Abishai said to David, "God has delivered up your enemy into your hand today. Now therefore please let me strike him with the spear to the earth at one stroke, and I will not strike him the second time."

<sup>9</sup> David said to Abishai, "Don't destroy him; for who can stretch out his hand against Yahweh's anointed, and be guiltless?" <sup>10</sup> David said, "As Yahweh lives, Yahweh will strike him; or his day shall come to die; or he shall go down into battle and perish. <sup>11</sup> Yahweh forbid that I should stretch out my hand against Yahweh's anointed; but now please take the spear that is at his head, and the jar of water, and let us go."

<sup>12</sup> So David took the spear and the jar of water from Saul's head; and they went away: and no man saw it, or knew it, nor did any awake; for they were all asleep, because a deep sleep from Yahweh was fallen on them. <sup>13</sup> Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; <sup>14</sup> and David cried to the people, and to Abner the son of Ner, saying, "Don't you answer, Abner?"

Then Abner answered, "Who are you who cries to the king?"

<sup>15</sup> David said to Abner, "Aren't you a man? Who is like you in Israel? Why then have you not kept watch over your lord, the king? For one of the people came in to destroy the king your lord. <sup>16</sup> This thing isn't good that you have done. As Yahweh lives, you are worthy to die, because you have not kept watch over your lord, Yahweh's anointed. Now see where the

king's spear is, and the jar of water that was at his head."

<sup>17</sup> Saul knew David's voice, and said, "Is this your voice, my son David?"

David said, "It is my voice, my lord, O king." <sup>18</sup> He said, "Why does my lord pursue his servant? For what have I done? What evil is in my hand? <sup>19</sup> Now therefore, please let my lord the king hear the words of his servant. If it is so that Yahweh has stirred you up against me, let him accept an offering. But if it is the children of men, they are cursed before Yahweh; for they have driven me out today that I shouldn't cling to Yahweh's inheritance, saying, 'Go, serve other gods!' <sup>20</sup> Now therefore, don't let my blood fall to the earth away from the presence of Yahweh; for the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains."

<sup>21</sup> Then Saul said, "I have sinned. Return, my son David; for I will no more do you harm, because my life was precious in your eyes today. Behold, I have played the fool, and have erred exceedingly."

<sup>22</sup> David answered, "Behold the spear, O king! Then let one of the young men come over and get it. <sup>23</sup> Yahweh will render to every man his righteousness and his faithfulness; because Yahweh delivered you into my hand today, and I wouldn't stretch out my hand against Yahweh's anointed. <sup>24</sup> Behold, as your life was respected today in my eyes, so let my life be respected in Yahweh's eyes, and let him deliver me out of all oppression."

<sup>25</sup> Then Saul said to David, "You are blessed, my son David. You will both do mightily, and will surely prevail." So David

went his way, and Saul returned to his place.

## 27

<sup>1</sup> David said in his heart, "I will now perish one day by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines; and Saul will despair of me, to seek me any more in all the borders of Israel. So shall I escape out of his hand." <sup>2</sup> David arose, and passed over, he and the six hundred men who were with him, to Achish the son of Maach, king of Gath. <sup>3</sup> David lived with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. <sup>4</sup> Saul was told that David had fled to Gath: and he sought no more again for him. <sup>5</sup> David said to Achish, "If now I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may dwell there. For why should your servant dwell in the royal city with you?" <sup>6</sup> Then Achish gave him Ziklag that day: therefore Ziklag belongs to the kings of Judah to this day. <sup>7</sup> The number of the days that David lived in the country of the Philistines was a full year and four months. <sup>8</sup> David and his men went up and raided the Geshurites, the Girzites, and the Amalekites; for those were the inhabitants of the land, who were of old, on the way to Shur, even to the land of Egypt. <sup>9</sup> David struck the land, and saved no man or woman alive, and took away the sheep, the cattle, the donkeys, the camels, and the clothing. Then he returned, and came to Achish.

<sup>10</sup> Achish said, "Against whom have you made a raid today?"

David said, "Against the South of Judah, against the South of the Jerahmeelites, and against the South of the Kenites." <sup>11</sup> David saved neither man nor woman alive, to bring them to Gath, saying, "Lest they should tell about us, saying, 'David did this, and this has been his way all the time he has lived in the country of the Philistines.'"

<sup>12</sup> Achish believed David, saying, "He has made his people Israel utterly to abhor him. Therefore he will be my servant forever."

## 28

<sup>1</sup> In those days, the Philistines gathered their armies together for warfare, to fight with Israel. Achish said to David, "Know assuredly that you will go out with me in the army, you and your men."

<sup>2</sup> David said to Achish, "Therefore you will know what your servant can do."

Achish said to David, "Therefore I will make you my bodyguard forever."

<sup>3</sup> Now Samuel was dead, and all Israel had mourned for him, and buried him in Ramah, even in his own city. Saul had put away those who had familiar spirits the wizards, out of the land. <sup>4</sup> The Philistines gathered themselves together, and came and encamped in Shunem; and Saul gathered all Israel together, and they encamped in Gilboa. <sup>5</sup> When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. <sup>6</sup> When Saul inquired of Yahweh, Yahweh didn't answer him by dreams, by Urim, or by prophets. <sup>7</sup> Then Saul said to his servants, "Seek for

me a woman who has a familiar spirit, that I may go to her, and inquire of her.”

His servants said to him, “Behold, there is a woman who has a familiar spirit at Endor.”

<sup>8</sup> Saul disguised himself and put on other clothing, and went, he and two men with him, and they came to the woman by night. Then he said, “Please consult for me by the familiar spirit, and bring me up whomever I shall name to you.”

<sup>9</sup> The woman said to him, “Behold, you know what Saul has done, how he has cut off those who have familiar spirits, and the wizards, out of the land. Why then do you lay a snare for my life, to cause me to die?”

<sup>10</sup> Saul swore to her by Yahweh, saying, “As Yahweh lives, no punishment will happen to you for this thing.”

<sup>11</sup> Then the woman said, “Whom shall I bring up to you?”

He said, “Bring Samuel up for me.”

<sup>12</sup> When the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying, “Why have you deceived me? For you are Saul!”

<sup>13</sup> The king said to her, “Don’t be afraid! What do you see?”

The woman said to Saul, “I see a god coming up out of the earth.”

<sup>14</sup> He said to her, “What does he look like?”

She said, “An old man comes up. He is covered with a robe.” Saul perceived that it was Samuel, and he bowed with his face to the ground, and showed respect.

<sup>15</sup> Samuel said to Saul, “Why have you disturbed me, to bring me up?”

Saul answered, “I am very distressed; for the Philistines make war against me, and God has departed from me, and answers me

no more, by prophets, or by dreams. Therefore I have called you, that you may make known to me what I shall do.”

<sup>16</sup> Samuel said, “Why then do you ask me, since Yahweh has departed from you and has become your adversary? <sup>17</sup> Yahweh has done to you as he spoke by me. Yahweh has torn the kingdom out of your hand, and given it to your neighbor, even to David. <sup>18</sup> Because you didn’t obey Yahweh’s voice, and didn’t execute his fierce wrath on Amalek, therefore Yahweh has done this thing to you today. <sup>19</sup> Moreover Yahweh will deliver Israel also with you into the hand of the Philistines; and tomorrow you and your sons will be with me. Yahweh will deliver the army of Israel also into the hand of the Philistines.”

<sup>20</sup> Then Saul fell immediately his full length on the earth, and was terrified, because of Samuel’s words. There was no strength in him; for he had eaten no bread all the day or all the night.

<sup>21</sup> The woman came to Saul, and saw that he was very troubled, and said to him, “Behold, your servant has listened to your voice, and I have put my life in my hand, and have listened to your words which you spoke to me. <sup>22</sup> Now therefore, please listen also to the voice of your servant, and let me set a morsel of bread before you. Eat, that you may have strength, when you go on your way.”

<sup>23</sup> But he refused, and said, “I will not eat.” But his servants, together with the woman, constrained him; and he listened to their voice. So he arose from the earth and sat on the bed. <sup>24</sup> The woman had a fattened calf in the house. She hurried and killed it; and she took flour, and kneaded it, and baked unleavened bread of it. <sup>25</sup> She

brought it before Saul, and before his servants; and they ate. Then they rose up, and went away that night.

## 29

<sup>1</sup> Now the Philistines gathered together all their armies to Aphek; and the Israelites encamped by the spring which is in Jezreel.

<sup>2</sup> The lords of the Philistines passed on by hundreds and by thousands; and David and his men passed on in the rear with Achish.

<sup>3</sup> Then the princes of the Philistines said, "What about these Hebrews?"

Achish said to the princes of the Philistines, "Isn't this David, the servant of Saul the king of Israel, who has been with me these days, or rather these years, and I have found no fault in him since he fell away to today?"

<sup>4</sup> But the princes of the Philistines were angry with him; and the princes of the Philistines said to him, "Make the man return, that he may go back to his place where you have appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For with what should this fellow reconcile himself to his lord? Should it not be with the heads of these men?" <sup>5</sup> Isn't this David, of whom people sang to one another in dances, saying, 'Saul has slain his thousands, and David his ten thousands?'"

<sup>6</sup> Then Achish called David, and said to him, "As Yahweh lives, you have been upright, and your going out and your coming in with me in the army is good in my sight; for I have not found evil in you since the day of your coming to me to this day. Nevertheless, the lords don't favor you. <sup>7</sup> Therefore now return, and go in

peace, that you not displease the lords of the Philistines."

<sup>8</sup> David said to Achish, "But what have I done? What have you found in your servant so long as I have been before you to this day, that I may not go and fight against the enemies of my lord the king?"

<sup>9</sup> Achish answered David, "I know that you are good in my sight, as an angel of God. Notwithstanding the princes of the Philistines have said, 'He shall not go up with us to the battle.' <sup>10</sup> Therefore now rise up early in the morning with the servants of your lord who have come with you; and as soon as you are up early in the morning, and have light, depart."

<sup>11</sup> So David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines, and the Philistines went up to Jezreel.

## 30

<sup>1</sup> When David and his men had come to Ziklag on the third day, the Amalekites had made a raid on the South, and on Ziklag, and had struck Ziklag, and burned it with fire, <sup>2</sup> and had taken captive the women and all who were in it, both small and great. They didn't kill any, but carried them off, and went their way. <sup>3</sup> When David and his men came to the city, behold, it was burned with fire; and their wives, their sons, and their daughters were taken captive. <sup>4</sup> Then David and the people who were with him lifted up their voice and wept until they had no more power to weep. <sup>5</sup> David's two wives were taken captive, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. <sup>6</sup> David was greatly distressed; for the people spoke of stoning him, because the souls of

all the people were grieved, every man for his sons and for his daughters; but David strengthened himself in Yahweh his God. <sup>7</sup> David said to Abiathar the priest, the son of Ahimelech, "Please bring the ephod here to me."

Abiathar brought the ephod to David. <sup>8</sup> David inquired of Yahweh, saying, "If I pursue after this troop, will I overtake them?"

He answered him, "Pursue; for you will surely overtake them, and will without fail recover all."

<sup>9</sup> So David went, he and the six hundred men who were with him, and came to the brook Besor, where those who were left behind stayed. <sup>10</sup> But David pursued, he and four hundred men; for two hundred stayed behind, who were so faint that they couldn't go over the brook Besor. <sup>11</sup> They found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they gave him water to drink. <sup>12</sup> They gave him a piece of a cake of figs, and two clusters of raisins. When he had eaten, his spirit came again to him; for he had eaten no bread, and drank no water for three days and three nights. <sup>13</sup> David asked him, "To whom do you belong? Where are you from?"

He said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I got sick. <sup>14</sup> We made a raid on the South of the Cherethites, and on that which belongs to Judah, and on the South of Caleb; and we burned Ziklag with fire."

<sup>15</sup> David said to him, "Will you bring me down to this troop?"

He said, "Swear to me by God that you will not kill me and not deliver me up into

the hands of my master, and I will bring you down to this troop."

<sup>16</sup> When he had brought him down, behold, they were spread around over all the ground, eating, drinking, and dancing, because of all the great plunder that they had taken out of the land of the Philistines, and out of the land of Judah. <sup>17</sup> David struck them from the twilight even to the evening of the next day. Not a man of them escaped from there, except four hundred young men, who rode on camels and fled. <sup>18</sup> David recovered all that the Amalekites had taken; and David rescued his two wives. <sup>19</sup> There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither plunder, nor anything that they had taken to them. David brought back all. <sup>20</sup> David took all the flocks and the herds, which they drove before those other livestock, and said, "This is David's plunder."

<sup>21</sup> David came to the two hundred men, who were so faint that they could not follow David, whom also they had made to stay at the brook Besor; and they went out to meet David, and to meet the people who were with him. When David came near to the people, he greeted them. <sup>22</sup> Then all the wicked men and base fellows, of those who went with David, answered and said, "Because they didn't go with us, we will not give them anything of the plunder that we have recovered, except to every man his wife and his children, that he may lead them away, and depart."

<sup>23</sup> Then David said, "Do not do so, my brothers, with that which Yahweh has given to us, who has preserved us, and delivered the troop that came against us

into our hand. <sup>24</sup> Who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who stays with the baggage. They shall share alike.” <sup>25</sup> It was so from that day forward, that he made it a statute and an ordinance for Israel to this day. <sup>26</sup> When David came to Ziklag, he sent some of the plunder to the elders of Judah, even to his friends, saying, “Behold, a present for you from the plunder of Yahweh’s enemies.” <sup>27</sup> He sent it to those who were in Bethel, to those who were in Ramoth of the South, to those who were in Jattir, <sup>28</sup> to those who were in Aroer, to those who were in Siphmoth, to those who were in Eshtemoa, <sup>29</sup> to those who were in Racal, to those who were in the cities of the Jerahmeelites, to those who were in the cities of the Kenites, <sup>30</sup> to those who were in Hormah, to those who were in Borashan, to those who were in Athach, <sup>31</sup> to those who were in Hebron, and to all the places where David himself and his men used to stay.

### 31

<sup>1</sup> Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on Mount Gilboa. <sup>2</sup> The Philistines overtook Saul and on his sons; and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul. <sup>3</sup> The battle went hard against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. <sup>4</sup> Then Saul said

to his armor bearer, “Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and abuse me!” But his armor bearer would not; for he was terrified. Therefore Saul took his sword, and fell on it. <sup>5</sup> When his armor bearer saw that Saul was dead, he likewise fell on his sword, and died with him. <sup>6</sup> So Saul died, and his three sons, and his armor bearer, and all his men, that same day together.

<sup>7</sup> When the men of Israel who were on the other side of the valley, and those who were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they abandoned the cities and fled; and the Philistines came and lived in them. <sup>8</sup> On the next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. <sup>9</sup> They cut off his head, stripped off his armor, and sent into the land of the Philistines all around, to carry the news to the house of their idols, and to the people. <sup>10</sup> They put his armor in the house of the Ashtaroth, and they fastened his body to the wall of Beth Shan. <sup>11</sup> When the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul, <sup>12</sup> all the valiant men arose, went all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh, and burned them there. <sup>13</sup> They took their bones and buried them under the tamarisk<sup>c</sup> tree in Jabesh, and fasted seven days.

<sup>c</sup> or, salt cedar



# The Second Book of Samuel

## 1

<sup>1</sup> After the death of Saul, when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag; <sup>2</sup> on the third day, behold,<sup>a</sup> a man came out of the camp from Saul, with his clothes torn, and earth on his head. When he came to David, he fell to the earth, and showed respect.

<sup>3</sup> David said to him, “Where do you come from?”

He said to him, “I have escaped out of the camp of Israel.”

<sup>4</sup> David said to him, “How did it go? Please tell me.”

He answered, “The people have fled from the battle, and many of the people also have fallen and are dead. Saul and Jonathan his son are dead also.”

<sup>5</sup> David said to the young man who told him, “How do you know that Saul and Jonathan his son are dead?”

<sup>6</sup> The young man who told him said, “As I happened by chance on Mount Gilboa, behold, Saul was leaning on his spear; and behold, the chariots and the horsemen followed close behind him. <sup>7</sup> When he looked behind him, he saw me, and called to me. I answered, ‘Here I am.’ <sup>8</sup> He said to me, ‘Who are you?’ I answered him, ‘I am an Amalekite.’ <sup>9</sup> He said to me, ‘Please stand beside me, and kill me; for anguish has taken hold of me, because my life lingers in me.’ <sup>10</sup> So I stood beside him and killed him, because I was sure that he could not live after that he had fallen. I took the

crown that was on his head and the bracelet that was on his arm, and have brought them here to my lord.”

<sup>11</sup> Then David took hold on his clothes, and tore them; and all the men who were with him did likewise. <sup>12</sup> They mourned, wept, and fasted until evening, for Saul, and for Jonathan his son, and for the people of Yahweh,<sup>b</sup> and for the house of Israel; because they had fallen by the sword. <sup>13</sup> David said to the young man who told him, “Where are you from?”

He answered, “I am the son of a foreigner, an Amalekite.”

<sup>14</sup> David said to him, “Why were you not afraid to stretch out your hand to destroy Yahweh’s anointed?” <sup>15</sup> David called one of the young men, and said, “Go near, and cut him down!” He struck him so that he died. <sup>16</sup> David said to him, “Your blood be on your head; for your mouth has testified against you, saying, ‘I have slain Yahweh’s anointed.’”

<sup>17</sup> David lamented with this lamentation over Saul and over Jonathan his son <sup>18</sup> (and he commanded them to teach the children of Judah the song of the bow; behold, it is written in the book of Jashar):

<sup>19</sup> “Your glory, Israel, was slain on your high places!

How the mighty have fallen!

<sup>20</sup> Don’t tell it in Gath.

Don’t publish it in the streets of Ashkelon,

lest the daughters of the Philistines rejoice,

<sup>a</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>b</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations.

- lest the daughters of the  
uncircumcised triumph.
- 21 You mountains of Gilboa,  
let there be no dew or rain on you,  
and no fields of offerings;  
For there the shield of the mighty  
was defiled and cast away,  
The shield of Saul was not anointed  
with oil.
- 22 From the blood of the slain,  
from the fat of the mighty,  
Jonathan's bow didn't turn back.  
Saul's sword didn't return empty.
- 23 Saul and Jonathan were lovely and  
pleasant in their lives.  
In their death, they were not  
divided.  
They were swifter than eagles.  
They were stronger than lions.
- 24 You daughters of Israel, weep over  
Saul,  
who clothed you delicately in  
scarlet,  
who put ornaments of gold on your  
clothing.
- 25 How the mighty have fallen in the  
middle of the battle!  
Jonathan was slain on your high  
places.
- 26 I am distressed for you, my brother  
Jonathan.  
You have been very pleasant to me.  
Your love to me was wonderful,  
passing the love of women.
- 27 How the mighty have fallen,  
and the weapons of war have  
perished!"

## 2

<sup>1</sup> After this, David inquired of Yahweh, saying, "Shall I go up into any of the cities of Judah?"

Yahweh said to him, "Go up."

David said, "Where shall I go up?"

He said, "To Hebron."

<sup>2</sup> So David went up there with his two wives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. <sup>3</sup> David brought up his men who were with him, every man with his household. They lived in the cities of Hebron. <sup>4</sup> The men of Judah came, and there they anointed David king over the house of Judah. They told David, "The men of Jabesh Gilead were those who buried Saul." <sup>5</sup> David sent messengers to the men of Jabesh Gilead, and said to them, "Blessed are you by Yahweh, that you have shown this kindness to your lord, even to Saul, and have buried him. <sup>6</sup> Now may Yahweh show loving kindness and truth to you. I also will reward you for this kindness, because you have done this thing. <sup>7</sup> Now therefore let your hands be strong, and be valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them."

<sup>8</sup> Now Abner the son of Ner, captain of Saul's army, had taken Ishbosheth the son of Saul, and brought him over to Mahanaim; <sup>9</sup> and he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. <sup>10</sup> Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. <sup>11</sup> The time that David

was king in Hebron over the house of Judah was seven years and six months. <sup>12</sup> Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. <sup>13</sup> Joab the son of Zeruiah and David's servants went out, and met them by the pool of Gibeon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool. <sup>14</sup> Abner said to Joab, "Please let the young men arise and play before us!"

Joab said, "Let them arise!" <sup>15</sup> Then they arose and went over by number: twelve for Benjamin and for Ishbosheth the son of Saul, and twelve of David's servants. <sup>16</sup> They each caught his opponent by the head, and thrust his sword in his fellow's side; so they fell down together: therefore that place in Gibeon was called Helkath Hazzurim.<sup>c</sup> <sup>17</sup> The battle was very severe that day; and Abner was beaten, and the men of Israel, before David's servants. <sup>18</sup> The three sons of Zeruiah were there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild gazelle. <sup>19</sup> Asahel pursued Abner; and in going he didn't turn to the right hand or to the left from following Abner. <sup>20</sup> Then Abner looked behind him, and said, "Is that you, Asahel?"

He answered, "It is."

<sup>21</sup> Abner said to him, "Turn aside to your right hand or to your left, and grab one of the young men, and take his armor." But Asahel would not turn aside from following him. <sup>22</sup> Abner said again to Asahel, "Turn aside from following me. Why should I strike you to the ground? How then could I look Joab your brother in the face?" <sup>23</sup> However he refused to turn aside.

Therefore Abner with the back end of the spear struck him in the body, so that the spear came out behind him; and he fell down there, and died in the same place. As many as came to the place where Asahel fell down and died stood still. <sup>24</sup> But Joab and Abishai pursued Abner. The sun went down when they had come to the hill of Ammah, that lies before Giah by the way of the wilderness of Gibeon. <sup>25</sup> The children of Benjamin gathered themselves together after Abner, and became one band, and stood on the top of a hill. <sup>26</sup> Then Abner called to Joab, and said, "Shall the sword devour forever? Don't you know that it will be bitterness in the latter end? How long will it be then, before you ask the people to return from following their brothers?"

<sup>27</sup> Joab said, "As God<sup>d</sup> lives, if you had not spoken, surely then in the morning the people would have gone away, and not each followed his brother." <sup>28</sup> So Joab blew the trumpet; and all the people stood still, and pursued Israel no more, and they fought no more. <sup>29</sup> Abner and his men went all that night through the Arabah; and they passed over the Jordan, and went through all Bithron, and came to Mahanaim. <sup>30</sup> Joab returned from following Abner; and when he had gathered all the people together, nineteen men of David's and Asahel were missing. <sup>31</sup> But David's servants had struck Benjamin and of Abner's men so that three hundred sixty men died. <sup>32</sup> They took up Asahel, and buried him in the tomb of his father, which was in Bethlehem. Joab and his men went all night, and the day broke on them at Hebron.

<sup>c</sup> "Helkath Hazzurim" means "field of daggers". <sup>d</sup> The Hebrew word rendered "God" is "אלהים" (Elohim).

### 3

<sup>1</sup> Now there was long war between Saul's house and David's house. David grew stronger and stronger, but Saul's house grew weaker and weaker. <sup>2</sup> Sons were born to David in Hebron. His firstborn was Amnon, of Ahinoam the Jezreelitess; <sup>3</sup> and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; <sup>4</sup> and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; <sup>5</sup> and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron.

<sup>6</sup> While there was war between Saul's house and David's house, Abner made himself strong in Saul's house. <sup>7</sup> Now Saul had a concubine, whose name was Rizpah, the daughter of Aiah; and Ishbosheth said to Abner, "Why have you gone in to my father's concubine?"

<sup>8</sup> Then Abner was very angry about Ishbosheth's words, and said, "Am I a dog's head that belongs to Judah? Today I show kindness to Saul's house your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and yet you charge me today with a fault concerning this woman! <sup>9</sup> God do so to Abner, and more also, if, as Yahweh has sworn to David, I don't do even so to him; <sup>10</sup> to transfer the kingdom from Saul's house, and to set up David's throne over Israel and over Judah, from Dan even to Beersheba."

<sup>11</sup> He could not answer Abner another word, because he was afraid of him.

<sup>12</sup> Abner sent messengers to David on his behalf, saying, "Whose is the land?" and

saying, "Make your alliance with me, and behold, my hand will be with you, to bring all Israel around to you."

<sup>13</sup> He said, "Good. I will make a treaty with you, but one thing I require of you. That is, you will not see my face unless you first bring Michal, Saul's daughter, when you come to see my face."

<sup>14</sup> David sent messengers to Ishbosheth, Saul's son, saying, "Deliver me my wife Michal, whom I was given to marry for one hundred foreskins of the Philistines."

<sup>15</sup> Ishbosheth sent and took her from her husband, even from Paltiel the son of Laish. <sup>16</sup> Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, "Go! Return!" and he returned. <sup>17</sup> Abner had communication with the elders of Israel, saying, "In times past, you sought for David to be king over you. <sup>18</sup> Now then do it; for Yahweh has spoken of David, saying, 'By the hand of my servant David, I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.'"

<sup>19</sup> Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and to the whole house of Benjamin. <sup>20</sup> So Abner came to David to Hebron, and twenty men with him. David made Abner and the men who were with him a feast. <sup>21</sup> Abner said to David, "I will arise and go, and will gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your soul desires." David sent Abner away; and he went in peace.

<sup>22</sup> Behold, David's servants and Joab came from a raid, and brought in a great

plunder with them; but Abner was not with David in Hebron; for he had sent him away, and he had gone in peace.<sup>23</sup> When Joab and all the army who was with him had come, they told Joab, "Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace."

<sup>24</sup> Then Joab came to the king, and said, "What have you done? Behold, Abner came to you. Why is it that you have sent him away, and he is already gone?"<sup>25</sup> You know Abner the son of Ner. He came to deceive you, and to know your going out and your coming in, and to know all that you do."

<sup>26</sup> When Joab had come out from David, he sent messengers after Abner, and they brought him back from the well of Sirah; but David didn't know it.<sup>27</sup> When Abner was returned to Hebron, Joab took him aside into the middle of the gate to speak with him quietly, and struck him there in the body, so that he died, for the blood of Asahel his brother.<sup>28</sup> Afterward, when David heard it, he said, "I and my kingdom are guiltless before Yahweh forever of the blood of Abner the son of Ner.<sup>29</sup> Let it fall on the head of Joab, and on all his father's house. Let there not fail from the house of Joab one who has an issue, or who is a leper, or who leans on a staff, or who falls by the sword, or who lacks bread."<sup>30</sup> So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.<sup>31</sup> David said to Joab, and to all the people who were with him, "Tear your clothes, and clothe yourselves with sackcloth, and mourn in front of Abner." King David followed the bier.<sup>32</sup> They buried Abner in Hebron; and the king lifted up his voice, and wept at

Abner's grave; and all the people wept.<sup>33</sup> The king lamented for Abner, and said, "Should Abner die as a fool dies?"<sup>34</sup> Your hands weren't bound, and your feet weren't put into fetters. As a man falls before the children of iniquity, so you fell."

All the people wept again over him.<sup>35</sup> All the people came to urge David to eat bread while it was yet day; but David swore, saying, "God do so to me, and more also, if I taste bread, or anything else, until the sun goes down."

<sup>36</sup> All the people took notice of it, and it pleased them; as whatever the king did pleased all the people.<sup>37</sup> So all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner.<sup>38</sup> The king said to his servants, "Don't you know that there a prince and a great man has fallen today in Israel?"<sup>39</sup> I am weak today, though anointed king. These men, the sons of Zeruiah are too hard for me. May Yahweh reward the evildoer according to his wickedness."

## 4

<sup>1</sup> When Saul's son heard that Abner was dead in Hebron, his hands became feeble, and all the Israelites were troubled.<sup>2</sup> Saul's son had two men who were captains of raiding bands. The name of one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin (for Beeroth also is counted as part of Benjamin:<sup>3</sup> and the Beerothites fled to Gittaim, and have lived as foreigners there until today).<sup>4</sup> Now Jonathan, Saul's son, had a son who was lame in his feet. He was five years old when the news came about Saul and Jonathan out of Jezreel; and his nurse

picked him up and fled. As she hurried to flee, he fell and became lame. His name was Mephibosheth. <sup>5</sup> The sons of Rimmon the Beerothite, Rechab and Baanah, went and came at about the heat of the day to the house of Ishbosheth, as he took his rest at noon. <sup>6</sup> They came there into the middle of the house, as though they would have fetched wheat; and they struck him in the body: and Rechab and Baanah his brother escaped. <sup>7</sup> Now when they came into the house, as he lay on his bed in his bedroom, they struck him, killed him, beheaded him, and took his head, and went by the way of the Arabah all night. <sup>8</sup> They brought the head of Ishbosheth to David to Hebron, and said to the king, "Behold, the head of Ishbosheth, the son of Saul, your enemy, who sought your life! Yahweh has avenged my lord the king today of Saul, and of his offspring.<sup>e</sup>"

<sup>9</sup> David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, "As Yahweh lives, who has redeemed my soul out of all adversity, <sup>10</sup> when someone told me, 'Behold, Saul is dead,' thinking that he brought good news, I seized him and killed him in Ziklag, which was the reward I gave him for his news. <sup>11</sup> How much more, when wicked men have slain a righteous person in his own house on his bed, should I not now require his blood from your hand, and rid the earth of you?" <sup>12</sup> David commanded his young men, and they killed them, cut off their hands and their feet, and hanged them up beside the pool in Hebron. But they took the head of Ishbosheth, and buried it in Abner's grave in Hebron.

<sup>e</sup> or, seed

## 5

<sup>1</sup> Then all the tribes of Israel came to David at Hebron, and spoke, saying, "Behold, we are your bone and your flesh." <sup>2</sup> In times past, when Saul was king over us, it was you who led Israel out and in. Yahweh said to you, 'You will be shepherd of my people Israel, and you will be prince over Israel.'" <sup>3</sup> So all the elders of Israel came to the king to Hebron, and king David made a covenant with them in Hebron before Yahweh; and they anointed David king over Israel.

<sup>4</sup> David was thirty years old when he began to reign, and he reigned forty years. <sup>5</sup> In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah. <sup>6</sup> The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "The blind and the lame will keep you out of here"; thinking, "David can't come in here." <sup>7</sup> Nevertheless David took the stronghold of Zion. This is David's city. <sup>8</sup> David said on that day, "Whoever strikes the Jebusites, let him go up to the watercourse and strike the lame and the blind, who are hated by David's soul." Therefore they say, "The blind and the lame can't come into the house."

<sup>9</sup> David lived in the stronghold, and called it David's city. David built around from Millo and inward. <sup>10</sup> David grew greater and greater; for Yahweh, the God of Armies, was with him. <sup>11</sup> Hiram king of Tyre sent messengers to David, with cedar trees, carpenters, and masons; and they built David a house. <sup>12</sup> David perceived

that Yahweh had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. <sup>13</sup> David took more concubines and wives for himself out of Jerusalem, after he had come from Hebron; and more sons and daughters were born to David. <sup>14</sup> These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, <sup>15</sup> Ibhar, Elishua, Nepheg, Japhia, <sup>16</sup> Elishama, Eliada, and Eliphelet.

<sup>17</sup> When the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David, but David heard about it and went down to the stronghold. <sup>18</sup> Now the Philistines had come and spread themselves in the valley of Rephaim. <sup>19</sup> David inquired of Yahweh, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?"

Yahweh said to David, "Go up; for I will certainly deliver the Philistines into your hand."

<sup>20</sup> David came to Baal Perazim, and David struck them there. Then he said, "Yahweh has broken my enemies before me, like the breach of waters." Therefore he called the name of that place Baal Perazim.<sup>f</sup> <sup>21</sup> They left their images there; and David and his men took them away.

<sup>22</sup> The Philistines came up yet again, and spread themselves in the valley of Rephaim. <sup>23</sup> When David inquired of Yahweh, he said, "You shall not go up. Circle around behind them, and attack them in front of the mulberry trees. <sup>24</sup> When you hear the sound of marching in the tops of the mulberry trees, then stir yourself up; for

then Yahweh has gone out before you to strike the army of the Philistines."

<sup>25</sup> David did so, as Yahweh commanded him, and struck the Philistines all the way from Geba to Gezer.

## 6

<sup>1</sup> David again gathered together all the chosen men of Israel, thirty thousand. <sup>2</sup> David arose, and went with all the people who were with him, from Baale Judah, to bring up from there God's ark, which is called by the Name, even the name of Yahweh of Armies who sits above the cherubim. <sup>3</sup> They set God's ark on a new cart, and brought it out of Abinadab's house that was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. <sup>4</sup> They brought it out of Abinadab's house, which was in the hill, with God's ark; and Ahio went before the ark. <sup>5</sup> David and all the house of Israel played before Yahweh with all kinds of instruments made of cypress wood, with harps, with stringed instruments, with tambourines, with castanets, and with cymbals. <sup>6</sup> When they came to the threshing floor of Nacon, Uzzah reached for God's ark, and took hold of it; for the cattle stumbled. <sup>7</sup> Yahweh's anger burned against Uzzah; and God struck him there for his error; and he died there by God's ark. <sup>8</sup> David was displeased, because Yahweh had broken out against Uzzah; and he called that place Perez Uzzah,<sup>g</sup> to this day. <sup>9</sup> David was afraid of Yahweh that day; and he said, "How could Yahweh's ark come to me?" <sup>10</sup> So David would not move Yahweh's ark to be with him in David's city; but David carried it aside into Obed-Edom the Gittite's house.

<sup>f</sup> "Baal Perazim" means "Lord who breaks out". <sup>g</sup> "Perez Uzzah" means "outbreak against Uzzah".

<sup>11</sup> Yahweh's ark remained in Obed-Edom the Gittite's house three months; and Yahweh blessed Obed-Edom and all his house. <sup>12</sup> King David was told, "Yahweh has blessed the house of Obed-Edom, and all that belongs to him, because of God's ark."

So David went and brought up God's ark from the house of Obed-Edom into David's city with joy. <sup>13</sup> When those who bore Yahweh's ark had gone six paces, he sacrificed an ox and a fattened calf. <sup>14</sup> David danced before Yahweh with all his might; and David was clothed in a linen ephod. <sup>15</sup> So David and all the house of Israel brought up Yahweh's ark with shouting, and with the sound of the trumpet.

<sup>16</sup> As Yahweh's ark came into David's city, Michal the daughter of Saul looked out through the window, and saw king David leaping and dancing before Yahweh; and she despised him in her heart. <sup>17</sup> They brought in Yahweh's ark, and set it in its place, in the middle of the tent that David had pitched for it; and David offered burnt offerings and peace offerings before Yahweh. <sup>18</sup> When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of Yahweh of Armies. <sup>19</sup> He gave to all the people, even among the whole multitude of Israel, both to men and women, to everyone a portion of bread, dates, and raisins. So all the people departed, each to his own house. <sup>20</sup> Then David returned to bless his household. Michal the daughter of Saul came out to meet David, and said, "How glorious the king of Israel was today, who uncovered himself today in the eyes of the servants of his servants, as one of the

vain fellows shamelessly uncovers himself!"

<sup>21</sup> David said to Michal, "It was before Yahweh, who chose me above your father, and above all his house, to appoint me prince over the people of Yahweh, over Israel. Therefore I will celebrate before Yahweh. <sup>22</sup> I will be yet more vile than this, and will be base in my own sight. But of the servants of whom you have spoken, they will honor me."

<sup>23</sup> Michal the daughter of Saul had no child to the day of her death.

## 7

<sup>1</sup> When the king lived in his house, and Yahweh had given him rest from all his enemies all around, <sup>2</sup> the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but God's ark dwells within curtains."

<sup>3</sup> Nathan said to the king, "Go, do all that is in your heart; for Yahweh is with you."

<sup>4</sup> That same night, Yahweh's word came to Nathan, saying, <sup>5</sup> "Go and tell my servant David, 'Yahweh says, "Should you build me a house for me to dwell in? <sup>6</sup> For I have not lived in a house since the day that I brought the children of Israel up out of Egypt, even to this day, but have moved around in a tent and in a tabernacle. <sup>7</sup> In all places in which I have walked with all the children of Israel, did I say a word to any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, 'Why have you not built me a house of cedar?'"'" <sup>8</sup> Now therefore tell my servant David this, 'Yahweh of Armies says, "I took you from the sheep pen, from following the sheep, to be prince over my

people, over Israel. <sup>9</sup> I have been with you wherever you went, and have cut off all your enemies from before you. I will make you a great name, like the name of the great ones who are in the earth. <sup>10</sup> I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more. The children of wickedness will not afflict them any more, as at the first, <sup>11</sup> and as from the day that I commanded judges to be over my people Israel. I will cause you to rest from all your enemies. Moreover Yahweh tells you that Yahweh will make you a house. <sup>12</sup> When your days are fulfilled, and you sleep with your fathers, I will set up your offspring<sup>h</sup> after you, who will proceed out of your body, and I will establish his kingdom. <sup>13</sup> He will build a house for my name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be his father, and he will be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; <sup>15</sup> but my loving kindness will not depart from him, as I took it from Saul, whom I put away before you. <sup>16</sup> Your house and your kingdom will be made sure forever before you. Your throne will be established forever.””” <sup>17</sup> Nathan spoke to David all these words, and according to all this vision.

<sup>18</sup> Then David the king went in, and sat before Yahweh; and he said, “Who am I, Lord<sup>i</sup> Yahweh, and what is my house, that you have brought me this far? <sup>19</sup> This was yet a small thing in your eyes, Lord Yahweh; but you have spoken also of your servant’s house for a great while to come;

and this among men, Lord Yahweh! <sup>20</sup> What more can David say to you? For you know your servant, Lord Yahweh. <sup>21</sup> For your word’s sake, and according to your own heart, you have worked all this greatness, to make your servant know it. <sup>22</sup> Therefore you are great, Yahweh God. For there is no one like you, neither is there any God besides you, according to all that we have heard with our ears. <sup>23</sup> What one nation in the earth is like your people, even like Israel, whom God went to redeem to himself for a people, and to make himself a name, and to do great things for you, and awesome things for your land, before your people, whom you redeemed to yourself out of Egypt, from the nations and their gods? <sup>24</sup> You established for yourself your people Israel to be your people forever; and you, Yahweh, became their God. <sup>25</sup> Now, Yahweh God, the word that you have spoken concerning your servant, and concerning his house, confirm it forever, and do as you have spoken. <sup>26</sup> Let your name be magnified forever, saying, ‘Yahweh of Armies is God over Israel; and the house of your servant David will be established before you.’ <sup>27</sup> For you, Yahweh of Armies, the God of Israel, have revealed to your servant, saying, ‘I will build you a house.’ Therefore your servant has found in his heart to pray this prayer to you.

<sup>28</sup> “Now, O Lord Yahweh, you are God, and your words are truth, and you have promised this good thing to your servant. <sup>29</sup> Now therefore let it please you to bless the house of your servant, that it may continue forever before you; for you, Lord Yahweh, have spoken it. Let the house of your

<sup>h</sup> or, seed <sup>i</sup> The word translated “Lord” is “Adonai.”

servant be blessed forever with your blessing.”

## 8

<sup>1</sup> After this, David struck the Philistines and subdued them; and David took the bridle of the mother city out of the hand of the Philistines. <sup>2</sup> He struck Moab, and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive. The Moabites became servants to David, and brought tribute. <sup>3</sup> David struck also Hadadezer the son of Rehob, king of Zobah, as he went to recover his dominion at the River. <sup>4</sup> David took from him one thousand seven hundred horsemen and twenty thousand footmen. David hamstringed all the chariot horses, but reserved of them for one hundred chariots. <sup>5</sup> When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck twenty two thousand men of the Syrians. <sup>6</sup> Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. Yahweh gave victory to David wherever he went. <sup>7</sup> David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. <sup>8</sup> From Bethah and from Berothai, cities of Hadadezer, king David took a great quantity of brass. <sup>9</sup> When Toi king of Hamath heard that David had struck all the army of Hadadezer, <sup>10</sup> then Toi sent Joram his son to king David, to greet him, and to bless him, because he had fought against Hadadezer and struck him; for Hadadezer had wars with Toi. Joram brought with him vessels of silver, vessels of gold, and vessels of brass: <sup>11</sup>

King David also dedicated these to Yahweh, with the silver and gold that he dedicated of all the nations which he subdued; <sup>12</sup> of Syria, of Moab, of the children of Ammon, of the Philistines, of Amalek, and of the plunder of Hadadezer, son of Rehob, king of Zobah.

<sup>13</sup> David earned a reputation when he returned from striking down eighteen thousand men of the Syrians in the Valley of Salt. <sup>14</sup> He put garrisons in Edom. Throughout all Edom put he garrisons, and all the Edomites became servants to David. Yahweh gave victory to David wherever he went. <sup>15</sup> David reigned over all Israel; and David executed justice and righteousness for all his people. <sup>16</sup> Joab the son of Zeruiah was over the army, Jehoshaphat the son of Ahilud was recorder, <sup>17</sup> Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, Seraiah was scribe, <sup>18</sup> Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, David's sons were chief ministers.

## 9

<sup>1</sup> David said, “Is there yet any who is left of Saul's house, that I may show him kindness for Jonathan's sake?” <sup>2</sup> There was of Saul's house a servant whose name was Ziba, and they called him to David; and the king said to him, “Are you Ziba?”

He said, “I am your servant.”

<sup>3</sup> The king said, “Is there not yet any of Saul's house, that I may show the kindness of God to him?”

Ziba said to the king, “Jonathan still has a son, who is lame in his feet.”

<sup>4</sup> The king said to him, “Where is he?”

Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel, in Lo Debar."

<sup>5</sup> Then king David sent, and brought him out of the house of Machir the son of Ammiel, from Lo Debar. <sup>6</sup> Mephibosheth, the son of Jonathan, the son of Saul, came to David, and fell on his face, and showed respect. David said, "Mephibosheth."

He answered, "Behold, your servant!"

<sup>7</sup> David said to him, "Don't be afraid of him; for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your father. You will eat bread at my table continually."

<sup>8</sup> He bowed down, and said, "What is your servant, that you should look at such a dead dog as I am?" <sup>9</sup> Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and to all his house have I given to your master's son. <sup>10</sup> Till the land for him, you, your sons, and your servants. Bring in the harvest, that your master's son may have bread to eat; but Mephibosheth your master's son will always eat bread at my table."

Now Ziba had fifteen sons and twenty servants. <sup>11</sup> Then Ziba said to the king, "According to all that my lord the king commands his servant, so your servant will do." So Mephibosheth ate at the king's table, like one of the king's sons. <sup>12</sup> Mephibosheth had a young son, whose name was Mica. All that lived in Ziba's house were servants to Mephibosheth. <sup>13</sup> So Mephibosheth lived in Jerusalem; for he ate continually at the king's table. He was lame in both his feet.

## 10

<sup>1</sup> After this, the king of the children of Ammon died, and Hanun his son reigned in his place. <sup>2</sup> David said, "I will show kindness to Hanun the son of Nahash, as his father showed kindness to me." So David sent by his servants to comfort him concerning his father. David's servants came into the land of the children of Ammon.

<sup>3</sup> But the princes of the children of Ammon said to Hanun their lord, "Do you think that David honors your father, in that he has sent comforters to you? Hasn't David sent his servants to you to search the city, to spy it out, and to overthrow it?"

<sup>4</sup> So Hanun took David's servants, shaved off one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. <sup>5</sup> When they told David this, he sent to meet them, for the men were greatly ashamed. The king said, "Wait at Jericho until your beards have grown, and then return."

<sup>6</sup> When the children of Ammon saw that they had become odious to David, the children of Ammon sent and hired the Syrians of Beth Rehob, and the Syrians of Zobah, twenty thousand footmen, and the king of Maacah with one thousand men, and the men of Tob twelve thousand men. <sup>7</sup> When David heard of it, he sent Joab, and all the army of the mighty men. <sup>8</sup> The children of Ammon came out, and put the battle in array at the entrance of the gate. The Syrians of Zobah and of Rehob, and the men of Tob and Maacah, were by themselves in the field. <sup>9</sup> Now when Joab saw that the battle was set against him before and behind, he chose of all the

choice men of Israel, and put them in array against the Syrians. <sup>10</sup> The rest of the people he committed into the hand of Abishai his brother; and he put them in array against the children of Ammon. <sup>11</sup> He said, "If the Syrians are too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I will come and help you. <sup>12</sup> Be courageous, and let us be strong for our people, and for the cities of our God; and may Yahweh do what seems good to him." <sup>13</sup> So Joab and the people who were with him came near to the battle against the Syrians, and they fled before him. <sup>14</sup> When the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai, and entered into the city. Then Joab returned from the children of Ammon, and came to Jerusalem. <sup>15</sup> When the Syrians saw that they were defeated by Israel, they gathered themselves together. <sup>16</sup> Hadadezer sent, and brought out the Syrians who were beyond the River: and they came to Helam, with Shobach the captain of the army of Hadadezer at their head. <sup>17</sup> David was told that; and he gathered all Israel together, passed over the Jordan, and came to Helam. The Syrians set themselves in array against David, and fought with him. <sup>18</sup> The Syrians fled before Israel; and David killed seven hundred charioteers of the Syrians, and forty thousand horsemen, and struck Shobach the captain of their army, so that he died there. <sup>19</sup> When all the kings who were servants to Hadadezer saw that they were defeated before Israel, they made peace with Israel, and served them. So the Syrians were afraid to help the children of Ammon any more.

## 11

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

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

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

<sup>11</sup> Uriah said to David, "The ark, Israel, and Judah, are staying in tents; and my lord Joab and the servants of my lord, are encamped in the open field. Shall I then go

into my house to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing!”

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

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

<sup>22</sup> So the messenger went, and came and showed David all that Joab had sent him

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

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

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

## 12

<sup>1</sup> Yahweh sent Nathan to David. He came to him, and said to him, “There were two men in one city; the one rich, and the other poor. <sup>2</sup> The rich man had very many flocks and herds, <sup>3</sup> but the poor man had nothing, except one little ewe lamb, which he had bought and raised. It grew up together with him, and with his children. It ate of his own food, drank of his own cup, and lay in his bosom, and was like a daughter to him. <sup>4</sup> A traveler came to the rich man, and he spared to take of his own flock and of his own herd, to prepare for the wayfaring man who had come to him, but took the poor man’s lamb, and prepared it for the man who had come to him.”

<sup>5</sup> David’s anger burned hot against the man, and he said to Nathan, “As Yahweh lives, the man who has done this deserves

to die! <sup>6</sup> He must restore the lamb fourfold, because he did this thing, and because he had no pity!”

<sup>7</sup> Nathan said to David, “You are the man. This is what Yahweh, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you out of the hand of Saul. <sup>8</sup> I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that would have been too little, I would have added to you many more such things. <sup>9</sup> Why have you despised Yahweh’s word, to do that which is evil in his sight? You have struck Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon. <sup>10</sup> Now therefore the sword will never depart from your house, because you have despised me, and have taken Uriah the Hittite’s wife to be your wife.’”

<sup>11</sup> “This is what Yahweh says: ‘Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes, and give them to your neighbor, and he will lie with your wives in the sight of this sun. <sup>12</sup> For you did this secretly, but I will do this thing before all Israel, and before the sun.’”

<sup>13</sup> David said to Nathan, “I have sinned against Yahweh.”

Nathan said to David, “Yahweh also has put away your sin. You will not die. <sup>14</sup> However, because by this deed you have given great occasion to Yahweh’s enemies to blaspheme, the child also who is born to you will surely die.” <sup>15</sup> Nathan departed to his house.

Yahweh struck the child that Uriah’s wife bore to David, and it was very sick. <sup>16</sup> David therefore begged God for the child; and David fasted, and went in, and lay all night on the ground. <sup>17</sup> The elders of his house arose beside him, to raise him up from the earth: but he would not, and he didn’t eat bread with them. <sup>18</sup> On the seventh day, the child died. David’s servants were afraid to tell him that the child was dead, for they said, “Behold, while the child was yet alive, we spoke to him, and he didn’t listen to our voice. How will he then harm himself, if we tell him that the child is dead?”

<sup>19</sup> But when David saw that his servants were whispering together, David perceived that the child was dead; and David said to his servants, “Is the child dead?”

They said, “He is dead.”

<sup>20</sup> Then David arose from the earth, and washed, and anointed himself, and changed his clothing; and he came into Yahweh’s house, and worshiped. Then he came to his own house; and when he requested, they set bread before him, and he ate. <sup>21</sup> Then his servants said to him, “What is this that you have done? You fasted and wept for the child while he was alive, but when the child was dead, you rose up and ate bread.”

<sup>22</sup> He said, “While the child was yet alive, I fasted and wept; for I said, ‘Who knows whether Yahweh will not be gracious to me, that the child may live?’ <sup>23</sup> But now he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”

<sup>24</sup> David comforted Bathsheba his wife, and went in to her, and lay with her. She bore a son, and he called his name Solomon. Yahweh loved him; <sup>25</sup> and he

sent by the hand of Nathan the prophet, and he named him Jedidiah,<sup>j</sup> for Yahweh's sake.

<sup>26</sup> Now Joab fought against Rabbah of the children of Ammon, and took the royal city. <sup>27</sup> Joab sent messengers to David, and said, "I have fought against Rabbah. Yes, I have taken the city of waters. <sup>28</sup> Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called by my name."

<sup>29</sup> David gathered all the people together, and went to Rabbah, and fought against it, and took it. <sup>30</sup> He took the crown of their king from off his head; and its weight was a talent<sup>k</sup> of gold, and in it were precious stones; and it was set on David's head. He brought a great quantity of plunder out of the city. <sup>31</sup> He brought out the people who were in it, and put them under saws, under iron picks, under axes of iron, and made them pass through the brick kiln; and he did so to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.

## 13

<sup>1</sup> After this, Absalom the son of David had a beautiful sister, whose name was Tamar; and Amnon the son of David loved her. <sup>2</sup> Amnon was so troubled that he became sick because of his sister Tamar; for she was a virgin; and it seemed hard to Amnon to do anything to her. <sup>3</sup> But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother; and Jonadab was a very subtle man. <sup>4</sup> He said to him, "Why, son of the king, are you so sad from day to day? Won't you tell me?"

Amnon said to him, "I love Tamar, my brother Absalom's sister."

<sup>5</sup> Jonadab said to him, "Lay down on your bed, and pretend to be sick. When your father comes to see you, tell him, 'Please let my sister Tamar come and give me bread to eat, and prepare the food in my sight, that I may see it, and eat it from her hand.'"

<sup>6</sup> So Amnon lay down and faked being sick. When the king came to see him, Amnon said to the king, "Please let my sister Tamar come, and make me a couple of cakes in my sight, that I may eat from her hand."

<sup>7</sup> Then David sent home to Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him." <sup>8</sup> So Tamar went to her brother Amnon's house; and he was lying down. She took dough, and kneaded it, made cakes in his sight, and baked the cakes. <sup>9</sup> She took the pan, and poured them out before him; but he refused to eat. Amnon said, "Have all men leave me." Then every man went out from him. <sup>10</sup> Amnon said to Tamar, "Bring the food into the room, that I may eat from your hand." Tamar took the cakes which she had made, and brought them into the room to Amnon her brother. <sup>11</sup> When she had brought them near to him to eat, he took hold of her, and said to her, "Come, lie with me, my sister!"

<sup>12</sup> She answered him, "No, my brother, do not force me! For no such thing ought to be done in Israel. Don't you do this folly. <sup>13</sup> As for me, where would I carry my shame? And as for you, you will be as one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you."

<sup>j</sup> "Jedidiah" means "loved by Yahweh". <sup>k</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

<sup>14</sup> However he would not listen to her voice; but being stronger than she, he forced her, and lay with her. <sup>15</sup> Then Amnon hated her with exceedingly great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. Amnon said to her, "Arise, be gone!"

<sup>16</sup> She said to him, "Not so, because this great wrong in sending me away is worse than the other that you did to me!"

But he would not listen to her. <sup>17</sup> Then he called his servant who ministered to him, and said, "Now put this woman out from me, and bolt the door after her."

<sup>18</sup> She had a garment of various colors on her; for the king's daughters who were virgins dressed in such robes. Then his servant brought her out and bolted the door after her. <sup>19</sup> Tamar put ashes on her head, and tore her garment of various colors that was on her; and she laid her hand on her head, and went her way, crying aloud as she went. <sup>20</sup> Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother. Don't take this thing to heart."

So Tamar remained desolate in her brother Absalom's house. <sup>21</sup> But when king David heard of all these things, he was very angry. <sup>22</sup> Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar. <sup>23</sup> After two full years, Absalom had sheep shearers in Baal Hazor, which is beside Ephraim: and Absalom invited all the king's sons. <sup>24</sup> Absalom came to the king, and said, "See now, your servant has sheep

shearers. Please let the king and his servants go with your servant."

<sup>25</sup> The king said to Absalom, "No, my son, let us not all go, lest we be burdensome to you." He pressed him; however he would not go, but blessed him.

<sup>26</sup> Then Absalom said, "If not, please let my brother Amnon go with us."

The king said to him, "Why should he go with you?"

<sup>27</sup> But Absalom pressed him, and he let Amnon and all the king's sons go with him.

<sup>28</sup> Absalom commanded his servants, saying, "Mark now, when Amnon's heart is merry with wine; and when I tell you, 'Strike Amnon,' then kill him. Don't be afraid. Haven't I commanded you? Be courageous, and be valiant!"

<sup>29</sup> The servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man got up on his mule, and fled. <sup>30</sup> While they were on the way, the news came to David, saying, "Absalom has slain all the king's sons, and there is not one of them left!"

<sup>31</sup> Then the king arose, and tore his garments, and lay on the earth; and all his servants stood by with their clothes torn. <sup>32</sup> Jonadab, the son of Shimeah, David's brother, answered, "Don't let my lord suppose that they have killed all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this has been determined from the day that he forced his sister Tamar. <sup>33</sup> Now therefore don't let my lord the king take the thing to his heart, to think that all the king's sons are dead; for only Amnon is dead." <sup>34</sup> But Absalom fled. The young man who kept the watch lifted up his eyes, and looked, and behold, many people were

coming by way of the hillside behind him. <sup>35</sup> Jonadab said to the king, "Behold, the king's sons are coming! It is as your servant said." <sup>36</sup> As soon as he had finished speaking, behold, the king's sons came, and lifted up their voice, and wept. The king also and all his servants wept bitterly. <sup>37</sup> But Absalom fled, and went to Talmai the son of Ammihur, king of Geshur. David mourned for his son every day. <sup>38</sup> So Absalom fled, and went to Geshur, and was there three years. <sup>39</sup> King David longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.

## 14

<sup>1</sup> Now Joab the son of Zeruah perceived that the king's heart was toward Absalom. <sup>2</sup> Joab sent to Tekoa, and brought a wise woman from there, and said to her, "Please act like a mourner, and put on mourning clothing, please, and don't anoint yourself with oil, but be as a woman who has mourned a long time for the dead. <sup>3</sup> Go in to the king, and speak like this to him." So Joab put the words in her mouth.

<sup>4</sup> When the woman of Tekoa spoke to the king, she fell on her face to the ground, showed respect, and said, "Help, O king!"

<sup>5</sup> The king said to her, "What ails you?"

She answered, "Truly I am a widow, and my husband is dead. <sup>6</sup> Your servant had two sons, and they both fought together in the field, and there was no one to part them, but the one struck the other, and killed him. <sup>7</sup> Behold, the whole family has risen against your servant, and they say, 'Deliver him who struck his brother, that we may kill him for the life of his brother whom he killed, and so destroy the heir

also.' Thus they would quench my coal which is left, and would leave to my husband neither name nor remainder on the surface of the earth."

<sup>8</sup> The king said to the woman, "Go to your house, and I will give a command concerning you."

<sup>9</sup> The woman of Tekoa said to the king, "My lord, O king, may the iniquity be on me, and on my father's house; and may the king and his throne be guiltless."

<sup>10</sup> The king said, "Whoever says anything to you, bring him to me, and he will not bother you any more."

<sup>11</sup> Then she said, "Please let the king remember Yahweh your God, that the avenger of blood destroy not any more, lest they destroy my son."

He said, "As Yahweh lives, not one hair of your son shall fall to the earth."

<sup>12</sup> Then the woman said, "Please let your servant speak a word to my lord the king."

He said, "Say on."

<sup>13</sup> The woman said, "Why then have you devised such a thing against the people of God? For in speaking this word the king is as one who is guilty, in that the king does not bring home again his banished one. <sup>14</sup> For we must die, and are like water split on the ground, which can't be gathered up again; neither does God take away life, but devises means, that he who is banished not be an outcast from him. <sup>15</sup> Now therefore seeing that I have come to speak this word to my lord the king, it is because the people have made me afraid. Your servant said, 'I will now speak to the king; it may be that the king will perform the request of his servant.' <sup>16</sup> For the king will hear, to deliver his servant out of the hand of the man who would destroy me and my son

together out of the inheritance of God.<sup>17</sup> Then your servant said, ‘Please let the word of my lord the king bring rest; for as an angel of God, so is my lord the king to discern good and bad. May Yahweh, your God, be with you.’”

<sup>18</sup> Then the king answered the woman, “Please don’t hide anything from me that I ask you.”

The woman said, “Let my lord the king now speak.”

<sup>19</sup> The king said, “Is the hand of Joab with you in all this?”

The woman answered, “As your soul lives, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken; for your servant Joab urged me, and he put all these words in the mouth of your servant;<sup>20</sup> to change the face of the matter has your servant Joab done this thing. My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.”

<sup>21</sup> The king said to Joab, “Behold now, I have done this thing. Go therefore, and bring the young man Absalom back.”

<sup>22</sup> Joab fell to the ground on his face, showed respect, and blessed the king. Joab said, “Today your servant knows that I have found favor in your sight, my lord, king, in that the king has performed the request of his servant.”

<sup>23</sup> So Joab arose and went to Geshur, and brought Absalom to Jerusalem.<sup>24</sup> The king said, “Let him return to his own house, but let him not see my face.” So Absalom returned to his own house, and didn’t see the king’s face.<sup>25</sup> Now in all Israel there was no one to be so much praised as

Absalom for his beauty. From the sole of his foot even to the crown of his head there was no defect in him.<sup>26</sup> When he cut the hair of his head (now it was at every year’s end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels,<sup>1</sup> after the king’s weight.<sup>27</sup> Three sons were born to Absalom, and one daughter, whose name was Tamar. She was a woman with a beautiful face.<sup>28</sup> Absalom lived two full years in Jerusalem, and he didn’t see the king’s face.<sup>29</sup> Then Absalom sent for Joab, to send him to the king, but he would not come to him. Then he sent again a second time, but he would not come.<sup>30</sup> Therefore he said to his servants, “Behold, Joab’s field is near mine, and he has barley there. Go and set it on fire.” So Absalom’s servants set the field on fire.

<sup>31</sup> Then Joab arose, and came to Absalom to his house, and said to him, “Why have your servants set my field on fire?”

<sup>32</sup> Absalom answered Joab, “Behold, I sent to you, saying, ‘Come here, that I may send you to the king, to say, “Why have I come from Geshur? It would be better for me to be there still. Now therefore let me see the king’s face, and if there is iniquity in me, let him kill me.”’”

<sup>33</sup> So Joab came to the king, and told him; and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

## 15

<sup>1</sup> After this, Absalom prepared a chariot and horses for himself, and fifty men to run before him.<sup>2</sup> Absalom rose up early, and

<sup>1</sup> a shekel is about 10 grams or about 0.35 ounces, so 200 shekels is about 2 kilograms or about 4.4 pounds.

stood beside the way of the gate. When any man had a suit which should come to the king for judgment, then Absalom called to him, and said, "What city are you from?"

He said, "Your servant is of one of the tribes of Israel."

<sup>3</sup> Absalom said to him, "Behold, your matters are good and right; but there is no man deputed by the king to hear you." <sup>4</sup> Absalom said moreover, "Oh that I were made judge in the land, that every man who has any suit or cause might come to me, and I would do him justice!" <sup>5</sup> It was so, that when any man came near to do him obeisance, he stretched out his hand, and took hold of him, and kissed him. <sup>6</sup> Absalom did this sort of thing to all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel. <sup>7</sup> At the end of forty years, Absalom said to the king, "Please let me go and pay my vow, which I have vowed to Yahweh, in Hebron. <sup>8</sup> For your servant vowed a vow while I stayed at Geshur in Syria, saying, 'If Yahweh shall indeed bring me again to Jerusalem, then I will serve Yahweh.'"

<sup>9</sup> The king said to him, "Go in peace."

So he arose, and went to Hebron. <sup>10</sup> But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom is king in Hebron!'"

<sup>11</sup> Two hundred men went with Absalom out of Jerusalem, who were invited, and went in their simplicity; and they didn't know anything. <sup>12</sup> Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he was offering the sacrifices. The conspiracy was strong; for the people increased

continually with Absalom. <sup>13</sup> A messenger came to David, saying, "The hearts of the men of Israel are after Absalom."

<sup>14</sup> David said to all his servants who were with him at Jerusalem, "Arise, and let us flee; or else none of us will escape from Absalom. Hurry to depart, lest he overtake us quickly, and bring down evil on us, and strike the city with the edge of the sword."

<sup>15</sup> The king's servants said to the king, "Behold, your servants are ready to do whatever my lord the king chooses."

<sup>16</sup> The king went out, and all his household after him. The king left ten women, who were concubines, to keep the house. <sup>17</sup> The king went out, and all the people after him; and they stayed in Beth Merhak. <sup>18</sup> All his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king. <sup>19</sup> Then the king said to Ittai the Gittite, "Why do you also go with us? Return, and stay with the king; for you are a foreigner, and also an exile. Return to your own place. <sup>20</sup> Whereas you came but yesterday, should I today make you go up and down with us, since I go where I may? Return, and take back your brothers. Mercy and truth be with you."

<sup>21</sup> Ittai answered the king, and said, "As Yahweh lives, and as my lord the king lives, surely in what place my lord the king is, whether for death or for life, your servant will be there also."

<sup>22</sup> David said to Ittai, "Go and pass over." Ittai the Gittite passed over, and all his men, and all the little ones who were with him. <sup>23</sup> All the country wept with a loud

voice, and all the people passed over. The king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. <sup>24</sup> Behold, Zadok also came, and all the Levites with him, bearing the ark of the covenant of God; and they set down God's ark; and Abiathar went up, until all the people finished passing out of the city. <sup>25</sup> The king said to Zadok, "Carry God's ark back into the city. If I find favor in Yahweh's eyes, he will bring me again, and show me both it, and his habitation; <sup>26</sup> but if he says, 'I have no delight in you;' behold, here am I. Let him do to me as seems good to him." <sup>27</sup> The king said also to Zadok the priest, "Aren't you a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. <sup>28</sup> Behold, I will stay at the fords of the wilderness, until word comes from you to inform me." <sup>29</sup> Zadok therefore and Abiathar carried God's ark to Jerusalem again; and they stayed there. <sup>30</sup> David went up by the ascent of the Mount of Olives, and wept as he went up; and he had his head covered, and went barefoot: and all the people who were with him each covered his head, and they went up, weeping as they went up.

<sup>31</sup> Someone told David, saying, "Ahithophel is among the conspirators with Absalom."

David said, "Yahweh, please turn the counsel of Ahithophel into foolishness."

<sup>32</sup> When David had come to the top, where God was worshiped, behold, Hushai the Archite came to meet him with his coat torn, and earth on his head. <sup>33</sup> David said to

him, "If you pass on with me, then you will be a burden to me; <sup>34</sup> but if you return to the city, and tell Absalom, 'I will be your servant, O king. As I have been your father's servant in time past, so will I now be your servant; then will you defeat for me the counsel of Ahithophel.'" <sup>35</sup> Don't you have Zadok and Abiathar the priests there with you? Therefore whatever you hear out of the king's house, tell it to Zadok and Abiathar the priests. <sup>36</sup> Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. Send to me everything that you shall hear by them."

<sup>37</sup> So Hushai, David's friend, came into the city; and Absalom came into Jerusalem.

## 16

<sup>1</sup> When David was a little past the top, behold, Ziba the servant of Mephibosheth met him with a couple of donkeys saddled, and on them two hundred loaves of bread, and one hundred clusters of raisins, and one hundred summer fruits, and a bottle of wine. <sup>2</sup> The king said to Ziba, "What do you mean by these?"

Ziba said, "The donkeys are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that those who are faint in the wilderness may drink."

<sup>3</sup> The king said, "Where is your master's son?"

Ziba said to the king, "Behold, he is staying in Jerusalem; for he said, 'Today the house of Israel will restore me the kingdom of my father.'"

<sup>4</sup> Then the king said to Ziba, "Behold, all that belongs to Mephibosheth is yours."

Ziba said, "I bow down. Let me find favor in your sight, my lord, O king."

<sup>5</sup> When king David came to Bahurim, behold, a man of the family of Saul's house came out, whose name was Shimei, the son of Gera. He came out and cursed as he came. <sup>6</sup> He cast stones at David, and at all the servants of king David, and all the people and all the mighty men were on his right hand and on his left. <sup>7</sup> Shimei said when he cursed, "Be gone, be gone, you man of blood, and base fellow! <sup>8</sup> Yahweh has returned on you all the blood of Saul's house, in whose place you have reigned! Yahweh has delivered the kingdom into the hand of Absalom your son! Behold, you are caught by your own mischief, because you are a man of blood!"

<sup>9</sup> Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please let me go over and take off his head." <sup>10</sup> The king said, "What have I to do with you, you sons of Zeruiah? Because he curses, and because Yahweh has said to him, 'Curse David;' who then shall say, 'Why have you done so?'"

<sup>11</sup> David said to Abishai, and to all his servants, "Behold, my son, who came out of my bowels, seeks my life. How much more this Benjamite, now? Leave him alone, and let him curse; for Yahweh has invited him. <sup>12</sup> It may be that Yahweh will look on the wrong done to me, and that Yahweh will repay me good for the cursing of me today." <sup>13</sup> So David and his men went by the way; and Shimei went along on the hillside opposite him, and cursed as he went, threw stones at him, and threw dust.

<sup>14</sup> The king, and all the people who were

with him, came weary; and he refreshed himself there.

<sup>15</sup> Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. <sup>16</sup> When Hushai the Archite, David's friend, had come to Absalom, Hushai said to Absalom, "Long live the king! Long live the king!"

<sup>17</sup> Absalom said to Hushai, "Is this your kindness to your friend? Why didn't you go with your friend?"

<sup>18</sup> Hushai said to Absalom, "No; but whomever Yahweh, and this people, and all the men of Israel have chosen, his will I be, and with him I will stay. <sup>19</sup> Again, whom should I serve? Shouldn't I serve in the presence of his son? As I have served in your father's presence, so will I be in your presence."

<sup>20</sup> Then Absalom said to Ahithophel, "Give your counsel what we shall do."

<sup>21</sup> Ahithophel said to Absalom, "Go in to your father's concubines that he has left to keep the house. Then all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong."

<sup>22</sup> So they spread a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel. <sup>23</sup> The counsel of Ahithophel, which he gave in those days, was as if a man inquired at the inner sanctuary of God. So was all the counsel of Ahithophel both with David and with Absalom.

## 17

<sup>1</sup> Moreover Ahithophel said to Absalom, "Let me now choose twelve thousand men, and I will arise and pursue after David tonight. <sup>2</sup> I will come on him while he is

weary and exhausted, and will make him afraid. All the people who are with him will flee. I will strike the king only, <sup>3</sup> and I will bring back all the people to you. The man whom you seek is as if all returned. All the people shall be in peace.”

<sup>4</sup> The saying pleased Absalom well, and all the elders of Israel. <sup>5</sup> Then Absalom said, “Now call Hushai the Archite also, and let us hear likewise what he says.”

<sup>6</sup> When Hushai had come to Absalom, Absalom spoke to him, saying, “Ahithophel has spoken like this. Shall we do what he says? If not, speak up.”

<sup>7</sup> Hushai said to Absalom, “The counsel that Ahithophel has given this time is not good.” <sup>8</sup> Hushai said moreover, “You know your father and his men, that they are mighty men, and they are fierce in their minds, like a bear robbed of her cubs in the field. Your father is a man of war, and will not lodge with the people. <sup>9</sup> Behold, he is now hidden in some pit, or in some other place. It will happen, when some of them have fallen at the first, that whoever hears it will say, ‘There is a slaughter among the people who follow Absalom!’ <sup>10</sup> Even he who is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knows that your father is a mighty man, and those who are with him are valiant men. <sup>11</sup> But I counsel that all Israel be gathered together to you, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that you go to battle in your own person. <sup>12</sup> So shall we come on him in some place where he shall be found, and we will light on him as the dew falls on the ground; and of him and of all the men who are with him we will not leave so much as

one. <sup>13</sup> Moreover, if he has gone into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there isn’t one small stone found there.”

<sup>14</sup> Absalom and all the men of Israel said, “The counsel of Hushai the Archite is better than the counsel of Ahithophel.” For Yahweh had ordained to defeat the good counsel of Ahithophel, to the intent that Yahweh might bring evil on Absalom. <sup>15</sup> Then Hushai said to Zadok and to Abiathar the priests, “Ahithophel counseled Absalom and the elders of Israel that way; and I have counseled this way. <sup>16</sup> Now therefore send quickly, and tell David, saying, ‘Don’t lodge tonight at the fords of the wilderness, but by all means pass over; lest the king be swallowed up, and all the people who are with him.’”

<sup>17</sup> Now Jonathan and Ahimaaz were staying by En Rogel; and a female servant used to go and tell them; and they went and told king David. For they might not be seen to come into the city. <sup>18</sup> But a boy saw them, and told Absalom. Then they both went away quickly, and came to the house of a man in Bahurim, who had a well in his court; and they went down there. <sup>19</sup> The woman took and spread the covering over the well’s mouth, and spread out bruised grain on it; and nothing was known. <sup>20</sup> Absalom’s servants came to the woman to the house; and they said, “Where are Ahimaaz and Jonathan?”

The woman said to them, “They have gone over the brook of water.”

When they had sought and could not find them, they returned to Jerusalem. <sup>21</sup> After they had departed, they came up out of the well, and went and told king David; and they said to David, “Arise and pass quickly

over the water; for thus has Ahithophel counseled against you.”

<sup>22</sup> Then David arose, and all the people who were with him, and they passed over the Jordan. By the morning light there lacked not one of them who had not gone over the Jordan. <sup>23</sup> When Ahithophel saw that his counsel was not followed, he saddled his donkey, arose, and went home, to his city, and set his house in order, and hanged himself; and he died, and was buried in the tomb of his father. <sup>24</sup> Then David came to Mahanaim. Absalom passed over the Jordan, he and all the men of Israel with him. <sup>25</sup> Absalom set Amasa over the army instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, who went in to Abigail the daughter of Nahash, sister to Zeruijah, Joab’s mother. <sup>26</sup> Israel and Absalom encamped in the land of Gilead. <sup>27</sup> When David had come to Mahanaim, Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, <sup>28</sup> brought beds, basins, earthen vessels, wheat, barley, meal, parched grain, beans, lentils, roasted grain, <sup>29</sup> honey, butter, sheep, and cheese of the herd, for David, and for the people who were with him, to eat; for they said, “The people are hungry, and weary, and thirsty in the wilderness.”

## 18

<sup>1</sup> David numbered the people who were with him, and set captains of thousands and captains of hundreds over them. <sup>2</sup> David sent the people out, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruijah, Joab’s

brother, and a third part under the hand of Ittai the Gittite. The king said to the people, “I will also surely go out with you myself.”

<sup>3</sup> But the people said, “You shall not go out; for if we flee away, they will not care for us; neither if half of us die, will they care for us. But you are worth ten thousand of us. Therefore now it is better that you are ready to help us out of the city.”

<sup>4</sup> The king said to them, “I will do what seems best to you.”

The king stood beside the gate, and all the people went out by hundreds and by thousands. <sup>5</sup> The king commanded Joab and Abishai and Ittai, saying, “Deal gently for my sake with the young man, even with Absalom.” All the people heard when the king commanded all the captains concerning Absalom.

<sup>6</sup> So the people went out into the field against Israel; and the battle was in the forest of Ephraim. <sup>7</sup> The people of Israel were struck there before David’s servants, and there was a great slaughter there that day of twenty thousand men. <sup>8</sup> For the battle was there spread over the surface of all the country, and the forest devoured more people that day than the sword devoured. <sup>9</sup> Absalom happened to meet David’s servants. Absalom was riding on his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the sky and earth; and the mule that was under him went on. <sup>10</sup> A certain man saw it, and told Joab, and said, “Behold, I saw Absalom hanging in an oak.”

<sup>11</sup> Joab said to the man who told him, “Behold, you saw it, and why didn’t you strike him there to the ground? I would

have given you ten pieces of silver, and a sash.”

<sup>12</sup> The man said to Joab, “Though I should receive a thousand pieces of silver in my hand, I still wouldn’t stretch out my hand against the king’s son; for in our hearing the king commanded you and Abishai and Ittai, saying, ‘Beware that no one touch the young man Absalom.’ <sup>13</sup> Otherwise if I had dealt falsely against his life (and there is no matter hidden from the king), then you yourself would have set yourself against me.”

<sup>14</sup> Then Joab said, “I’m not going to wait like this with you.” He took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the middle of the oak. <sup>15</sup> Ten young men who bore Joab’s armor surrounded and struck Absalom, and killed him. <sup>16</sup> Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held the people back. <sup>17</sup> They took Absalom and cast him into the great pit in the forest, and raised over him a very great heap of stones. Then all Israel fled, each to his own tent. <sup>18</sup> Now Absalom in his lifetime had taken and reared up for himself the pillar which is in the king’s valley, for he said, “I have no son to keep my name in memory.” He called the pillar after his own name. It is called Absalom’s monument, to this day.

<sup>19</sup> Then Ahimaaz the son of Zadok said, “Let me now run, and carry the king news, how Yahweh has avenged him of his enemies.”

<sup>20</sup> Joab said to him, “You must not be the bearer of news today, but you must carry news another day. But today you must carry no news, because the king’s son is dead.”

<sup>21</sup> Then Joab said to the Cushite, “Go, tell the king what you have seen!” The Cushite bowed himself to Joab, and ran.

<sup>22</sup> Then Ahimaaz the son of Zadok said yet again to Joab, “But come what may, please let me also run after the Cushite.”

Joab said, “Why do you want to run, my son, since that you will have no reward for the news?”

<sup>23</sup> “But come what may,” he said, “I will run.”

He said to him, “Run!” Then Ahimaaz ran by the way of the Plain, and outran the Cushite.

<sup>24</sup> Now David was sitting between the two gates; and the watchman went up to the roof of the gate to the wall, and lifted up his eyes, and looked, and, behold, a man running alone. <sup>25</sup> The watchman cried, and told the king. The king said, “If he is alone, there is news in his mouth.” He came closer and closer.

<sup>26</sup> The watchman saw another man running; and the watchman called to the porter, and said, “Behold, a man running alone!”

The king said, “He also brings news.”

<sup>27</sup> The watchman said, “I think the running of the first one is like the running of Ahimaaz the son of Zadok.”

The king said, “He is a good man, and comes with good news.”

<sup>28</sup> Ahimaaz called, and said to the king, “All is well.” He bowed himself before the king with his face to the earth, and said, “Blessed is Yahweh your God, who has delivered up the men who lifted up their hand against my lord the king!”

<sup>29</sup> The king said, “Is it well with the young man Absalom?”

Ahimaaz answered, "When Joab sent the king's servant, even me your servant, I saw a great tumult, but I don't know what it was."

<sup>30</sup> The king said, "Turn aside, and stand here." He turned aside, and stood still.

<sup>31</sup> Behold, the Cushite came. The Cushite said, "News for my lord the king, for Yahweh has avenged you today of all those who rose up against you."

<sup>32</sup> The king said to the Cushite, "Is it well with the young man Absalom?"

The Cushite answered, "May the enemies of my lord the king, and all who rise up against you to do you harm, be as that young man is."

<sup>33</sup> The king was much moved, and went up to the room over the gate, and wept. As he went, he said, "My son Absalom! My son, my son Absalom! I wish I had died for you, Absalom, my son, my son!"

## 19

<sup>1</sup> Joab was told, "Behold, the king weeps and mourns for Absalom." <sup>2</sup> The victory that day was turned into mourning among all the people; for the people heard it said that day, "The king grieves for his son."

<sup>3</sup> The people sneaked into the city that day, as people who are ashamed steal away when they flee in battle. <sup>4</sup> The king covered his face, and the king cried with a loud voice, "My son Absalom, Absalom, my son, my son!"

<sup>5</sup> Joab came into the house to the king, and said, "Today you have shamed the faces of all your servants, who today have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines; <sup>6</sup>

in that you love those who hate you, and hate those who love you. For you have declared today, that princes and servants are nothing to you. For today I perceive that if Absalom had lived, and all we had died today, then it would have pleased you well. <sup>7</sup> Now therefore arise, go out, and speak to comfort your servants; for I swear by Yahweh, if you don't go out, not a man will stay with you this night. That would be worse to you than all the evil that has happened to you from your youth until now."

<sup>8</sup> Then the king arose, and sat in the gate. They told to all the people, saying, "Behold, the king is sitting in the gate." All the people came before the king. Now Israel had fled every man to his tent. <sup>9</sup> All the people were at strife throughout all the tribes of Israel, saying, "The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he has fled out of the land from Absalom. <sup>10</sup> Absalom, whom we anointed over us, is dead in battle. Now therefore why don't you speak a word of bringing the king back?"

<sup>11</sup> King David sent to Zadok and to Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house? Since the speech of all Israel has come to the king, to return him to his house. <sup>12</sup> You are my brothers. You are my bone and my flesh. Why then are you the last to bring back the king?' <sup>13</sup> Say to Amasa, 'Aren't you my bone and my flesh? God do so to me, and more also, if you aren't captain of the army before me continually instead of Joab.'" <sup>14</sup> He bowed the heart of all the men of Judah, even as one man; so that

they sent to the king, saying, "Return, you and all your servants."

<sup>15</sup> So the king returned, and came to the Jordan. Judah came to Gilgal, to go to meet the king, to bring the king over the Jordan. <sup>16</sup> Shimei the son of Gera, the Benjamite, who was of Bahurim, hurried and came down with the men of Judah to meet king David. <sup>17</sup> There were a thousand men of Benjamin with him, and Ziba the servant of Saul's house, and his fifteen sons and his twenty servants with him; and they went through the Jordan in the presence of the king. <sup>18</sup> A ferry boat went to bring over the king's household, and to do what he thought good. Shimei the son of Gera fell down before the king, when he had come over the Jordan. <sup>19</sup> He said to the king, "Don't let my lord impute iniquity to me, or remember that which your servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. <sup>20</sup> For your servant knows that I have sinned. Therefore behold, I have come today as the first of all the house of Joseph to go down to meet my lord the king."

<sup>21</sup> But Abishai the son of Zeruiah answered, "Shouldn't Shimei be put to death for this, because he cursed Yahweh's anointed?"

<sup>22</sup> David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For don't I know that I am king over Israel today?" <sup>23</sup> The king said to Shimei, "You will not die." The king swore to him.

<sup>24</sup> Mephibosheth the son of Saul came down to meet the king; and he had neither groomed his feet, nor trimmed his beard,

nor washed his clothes, from the day the king departed until the day he came home in peace. <sup>25</sup> When he had come to Jerusalem to meet the king, the king said to him, "Why didn't you go with me, Mephibosheth?"

<sup>26</sup> He answered, "My lord, O king, my servant deceived me. For your servant said, I will saddle me a donkey, that I may ride on it, and go with the king; because your servant is lame. <sup>27</sup> He has slandered your servant to my lord the king, but my lord the king is as an angel of God. Do therefore what is good in your eyes. <sup>28</sup> For all my father's house were but dead men before my lord the king; yet you set your servant among those who ate at your own table. What right therefore have I yet that I should cry any more to the king?"

<sup>29</sup> The king said to him, "Why do you speak any more of your matters? I say, you and Ziba divide the land."

<sup>30</sup> Mephibosheth said to the king, "Yes, let him take all, because my lord the king has come in peace to his own house." <sup>31</sup> Barzillai the Gileadite came down from Rogelim; and he went over the Jordan with the king, to conduct him over the Jordan. <sup>32</sup> Now Barzillai was a very aged man, even eighty years old. He had provided the king with sustenance while he stayed at Mahanaim; for he was a very great man. <sup>33</sup> The king said to Barzillai, "Come over with me, and I will sustain you with me in Jerusalem." <sup>34</sup> Barzillai said to the king, "How many are the days of the years of my life, that I should go up with the king to Jerusalem? <sup>35</sup> I am eighty years old, today. Can I discern between good and bad? Can your servant taste what I eat or what I

drink? Can I hear the voice of singing men and singing women any more? Why then should your servant be a burden to my lord the king? <sup>36</sup> Your servant would but just go over the Jordan with the king. Why should the king repay me with such a reward? <sup>37</sup> Please let your servant turn back again, that I may die in my own city, by the grave of my father and my mother. But behold, your servant Chimham; let him go over with my lord the king; and do to him what shall seem good to you.”

<sup>38</sup> The king answered, “Chimham shall go over with me, and I will do to him that which shall seem good to you. Whatever you request of me, that I will do for you.”

<sup>39</sup> All the people went over the Jordan, and the king went over. Then the king kissed Barzillai, and blessed him; and he returned to his own place. <sup>40</sup> So the king went over to Gilgal, and Chimham went over with him. All the people of Judah brought the king over, and also half the people of Israel. <sup>41</sup> Behold, all the men of Israel came to the king, and said to the king, “Why have our brothers the men of Judah stolen you away, and brought the king, and his household, over the Jordan, and all David’s men with him?”

<sup>42</sup> All the men of Judah answered the men of Israel, “Because the king is a close relative to us. Why then are you angry about this matter? Have we eaten at all at the king’s cost? Or has he given us any gift?”

<sup>43</sup> The men of Israel answered the men of Judah, and said, “We have ten parts in the king, and we have also more claim to David than you. Why then did you despise us, that our advice should not be first had in bringing back our king?” The words of the

men of Judah were fiercer than the words of the men of Israel.

## 20

<sup>1</sup> There happened to be there a base fellow, whose name was Sheba, the son of Bichri, a Benjamite; and he blew the trumpet, and said, “We have no portion in David, neither have we inheritance in the son of Jesse. Every man to his tents, Israel!”

<sup>2</sup> So all the men of Israel went up from following David, and followed Sheba the son of Bichri; but the men of Judah joined with their king, from the Jordan even to Jerusalem. <sup>3</sup> David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in custody, and provided them with sustenance, but didn’t go in to them. So they were shut up to the day of their death, living in widowhood.

<sup>4</sup> Then the king said to Amasa, “Call me the men of Judah together within three days, and be here present.”

<sup>5</sup> So Amasa went to call the men of Judah together; but he stayed longer than the set time which he had appointed him. <sup>6</sup> David said to Abishai, “Now Sheba the son of Bichri will do us more harm than Absalom did. Take your lord’s servants, and pursue after him, lest he get himself fortified cities, and escape out of our sight.”

<sup>7</sup> Joab’s men went out after him, and the Cherethites and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue Sheba the son of Bichri. <sup>8</sup> When they were at the great stone which is in Gibeon, Amasa came to meet them. Joab was clothed in his apparel of

war that he had put on, and on it was a sash with a sword fastened on his waist in its sheath; and as he went along it fell out. <sup>9</sup> Joab said to Amasa, "Is it well with you, my brother?" Joab took Amasa by the beard with his right hand to kiss him. <sup>10</sup> But Amasa took no heed to the sword that was in Joab's hand. So he struck him with it in the body, and shed out his bowels to the ground, and didn't strike him again; and he died. Joab and Abishai his brother pursued Sheba the son of Bichri. <sup>11</sup> One of Joab's young men stood by him, and said, "He who favors Joab, and he who is for David, let him follow Joab!"

<sup>12</sup> Amasa lay wallowing in his blood in the middle of the highway. When the man saw that all the people stood still, he carried Amasa out of the highway into the field, and cast a garment over him, when he saw that everyone who came by him stood still. <sup>13</sup> When he was removed out of the highway, all the people went on after Joab, to pursue Sheba the son of Bichri. <sup>14</sup> He went through all the tribes of Israel to Abel, and to Beth Maacah, and all the Berites. They were gathered together, and went also after him. <sup>15</sup> They came and besieged him in Abel of Beth Maacah, and they cast up a mound against the city, and it stood against the rampart; and all the people who were with Joab battered the wall, to throw it down. <sup>16</sup> Then a wise woman cried out of the city, "Hear, hear! Please say to Joab, 'Come near here, that I may speak with you.'" <sup>17</sup> He came near to her; and the woman said, "Are you Joab?"

He answered, "I am."

Then she said to him, "Hear the words of your servant."

He answered, "I'm listening."

<sup>18</sup> Then she spoke, saying, "They used to say in old times, 'They shall surely ask counsel at Abel;' and so they settled a matter. <sup>19</sup> I am among those who are peaceable and faithful in Israel. You seek to destroy a city and a mother in Israel. Why will you swallow up Yahweh's inheritance?"

<sup>20</sup> Joab answered, "Far be it, far be it from me, that I should swallow up or destroy. <sup>21</sup> The matter is not so. But a man of the hill country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, even against David. Just deliver him, and I will depart from the city."

The woman said to Joab, "Behold, his head will be thrown to you over the wall."

<sup>22</sup> Then the woman went to all the people in her wisdom. They cut off the head of Sheba the son of Bichri, and threw it out to Joab. He blew the trumpet, and they were dispersed from the city, every man to his tent. Then Joab returned to Jerusalem to the king. <sup>23</sup> Now Joab was over all the army of Israel, Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites, <sup>24</sup> Adoram was over the men subject to forced labor, Jehoshaphat the son of Ahilud was the recorder, <sup>25</sup> Sheva was scribe, and Zadok and Abiathar were priests, <sup>26</sup> and Ira the Jairite was chief minister to David.

## 21

<sup>1</sup> There was a famine in the days of David for three years, year after year; and David sought the face of Yahweh. Yahweh said, "It is for Saul, and for his bloody house, because he put the Gibeonites to death."

<sup>2</sup> The king called the Gibeonites, and said to them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn to them; and Saul sought to kill them in his zeal for the children of Israel and Judah); <sup>3</sup> and David said to the Gibeonites, “What should I do for you? And with what should I make atonement, that you may bless Yahweh’s inheritance?”

<sup>4</sup> The Gibeonites said to him, “It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel.”

He said, “Whatever you say, that I will do for you.”

<sup>5</sup> They said to the king, “The man who consumed us, and who devised against us, that we should be destroyed from remaining in any of the borders of Israel, <sup>6</sup> let seven men of his sons be delivered to us, and we will hang them up to Yahweh in Gibeah of Saul, the chosen of Yahweh.”

The king said, “I will give them.”

<sup>7</sup> But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of Yahweh’s oath that was between them, between David and Jonathan the son of Saul. <sup>8</sup> But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite. <sup>9</sup> He delivered them into the hands of the Gibeonites, and they hanged them on the mountain before Yahweh, and all seven of them fell together. They were put to death in the days of harvest, in the first days, at the beginning of barley harvest. <sup>10</sup> Rizpah the daughter of Aiah took sackcloth, and

spread it for herself on the rock, from the beginning of harvest until water poured on them from the sky. She allowed neither the birds of the sky to rest on them by day, nor the animals of the field by night. <sup>11</sup> David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. <sup>12</sup> So David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the street of Beth Shan, where the Philistines had hanged them, in the day that the Philistines killed Saul in Gilboa; <sup>13</sup> and he brought up from there the bones of Saul and the bones of Jonathan his son. They also gathered the bones of those who were hanged. <sup>14</sup> They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father: and they performed all that the king commanded. After that, God answered prayer for the land.

<sup>15</sup> The Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines. David grew faint; <sup>16</sup> and Ishbibenob, who was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, he being armed with a new sword, thought he would kill David. <sup>17</sup> But Abishai the son of Zeruiah helped him, and struck the Philistine, and killed him. Then the men of David swore to him, saying, “Don’t go out with us to battle any more, so that you don’t quench the lamp of Israel.”

<sup>18</sup> After this, that there was again war with the Philistines at Gob. Then Sibbecai the Hushathite killed Saph, who was of the sons of the giant. <sup>19</sup> There was again war

with the Philistines at Gob; and Elhanan the son of Jaareoregim the Bethlehemite killed Goliath the Gittite's brother, the staff of whose spear was like a weaver's beam. <sup>20</sup> There was again war at Gath, where there was a man of great stature, who had six fingers on every hand, and six toes on every foot, twenty four in number; and he also was born to the giant. <sup>21</sup> When he defied Israel, Jonathan the son of Shimei, David's brother, killed him. <sup>22</sup> These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

## 22

<sup>1</sup> David spoke to Yahweh the words of this song in the day that Yahweh delivered him out of the hand of all his enemies, and out of the hand of Saul, <sup>2</sup> and he said:

“Yahweh is my rock,  
my fortress,  
and my deliverer, even mine;

<sup>3</sup> God is my rock in whom I take refuge;  
my shield, and the horn of my  
salvation,  
my high tower, and my refuge.  
My savior, you save me from  
violence.

<sup>4</sup> I call on Yahweh, who is worthy to be  
praised;  
So shall I be saved from my  
enemies.

<sup>5</sup> For the waves of death surrounded me.  
The floods of ungodliness made me  
afraid.

<sup>6</sup> The cords of Sheol<sup>m</sup> were around me.  
The snares of death caught me.

<sup>7</sup> In my distress, I called on Yahweh.  
Yes, I called to my God.

He heard my voice out of his temple.  
My cry came into his ears.

<sup>8</sup> Then the earth shook and trembled.  
The foundations of heaven quaked  
and were shaken,  
because he was angry.

<sup>9</sup> Smoke went up out of his nostrils.  
Consuming fire came out of his  
mouth.  
Coals were kindled by it.

<sup>10</sup> He bowed the heavens also, and came  
down.

Thick darkness was under his feet.

<sup>11</sup> He rode on a cherub, and flew.  
Yes, he was seen on the wings of  
the wind.

<sup>12</sup> He made darkness a shelter around  
himself:  
gathering of waters, and thick  
clouds of the skies.

<sup>13</sup> At the brightness before him,  
coals of fire were kindled.

<sup>14</sup> Yahweh thundered from heaven.  
The Most High uttered his voice.

<sup>15</sup> He sent out arrows, and scattered  
them;  
lightning, and confused them.

<sup>16</sup> Then the channels of the sea  
appeared.  
The foundations of the world were  
laid bare by Yahweh's  
rebuke,  
at the blast of the breath of his  
nostrils.

<sup>17</sup> He sent from on high and he took me.  
He drew me out of many waters.

<sup>18</sup> He delivered me from my strong  
enemy,  
from those who hated me, for they  
were too mighty for me.

<sup>m</sup> Sheol is the place of the dead.

- 19 They came on me in the day of my  
     calamity,  
     but Yahweh was my support.  
 20 He also brought me out into a large  
     place.  
     He delivered me, because he  
     delighted in me.  
 21 Yahweh rewarded me according to  
     my righteousness.  
     He rewarded me according to the  
     cleanness of my hands.  
 22 For I have kept Yahweh's ways,  
     and have not wickedly departed  
     from my God.  
 23 For all his ordinances were before me.  
     As for his statutes, I did not depart  
     from them.  
 24 I was also perfect toward him.  
     I kept myself from my iniquity.  
 25 Therefore Yahweh has rewarded me  
     according to my  
     righteousness,  
     According to my cleanness in his  
     eyesight.  
 26 With the merciful you will show  
     yourself merciful.  
     With the perfect man you will show  
     yourself perfect.  
 27 With the pure you will show  
     yourself pure.  
     With the crooked you will show  
     yourself shrewd.  
 28 You will save the afflicted people,  
     But your eyes are on the haughty,  
     that you may bring them  
     down.  
 29 For you are my lamp, Yahweh.  
     Yahweh will light up my darkness.  
 30 For by you, I run against a troop.  
     By my God, I leap over a wall.  
 31 As for God, his way is perfect.  
     Yahweh's word is tested.  
     He is a shield to all those who take  
     refuge in him.  
 32 For who is God, besides Yahweh?  
     Who is a rock, besides our God?  
 33 God is my strong fortress.  
     He makes my way perfect.  
 34 He makes his feet like hinds' feet,  
     and sets me on my high places.  
 35 He teaches my hands to war,  
     so that my arms bend a bow of  
     brass.  
 36 You have also given me the shield of  
     your salvation.  
     Your gentleness has made me great.  
 37 You have enlarged my steps under  
     me.  
     My feet have not slipped.  
 38 I have pursued my enemies and  
     destroyed them.  
     I didn't turn again until they were  
     consumed.  
 39 I have consumed them,  
     and struck them through,  
     so that they can't arise.  
     Yes, they have fallen under my feet.  
 40 For you have armed me with strength  
     for the battle.  
     You have subdued under me those  
     who rose up against me.  
 41 You have also made my enemies turn  
     their backs to me,  
     that I might cut off those who hate  
     me.  
 42 They looked, but there was no one to  
     save;  
     even to Yahweh, but he didn't  
     answer them.

<sup>43</sup> Then I beat them as small as the dust  
of the earth.  
I crushed them as the mire of the  
streets, and spread them  
abroad.  
<sup>44</sup> You also have delivered me from the  
strivings of my people.  
You have kept me to be the head of  
the nations.  
A people whom I have not known  
will serve me.  
<sup>45</sup> The foreigners will submit themselves  
to me.  
As soon as they hear of me, they  
will obey me.  
<sup>46</sup> The foreigners will fade away,  
and will come trembling out of their  
close places.  
<sup>47</sup> Yahweh lives!  
Blessed be my rock!  
Exalted be God, the rock of my  
salvation,  
<sup>48</sup> even the God who executes  
vengeance for me,  
who brings down peoples under me,  
<sup>49</sup> who brings me away from my  
enemies.  
Yes, you lift me up above those who rise  
up against me.  
You deliver me from the violent  
man.  
<sup>50</sup> Therefore I will give thanks to you,  
Yahweh, among the nations,  
and will sing praises to your name.  
<sup>51</sup> He gives great deliverance to his king,  
and shows loving kindness to his  
anointed,  
to David and to his offspring,<sup>n</sup>  
forever more.”

## 23

<sup>1</sup> Now these are the last words of David.  
David the son of Jesse says,  
the man who was raised on high  
says,  
the anointed of the God of Jacob,  
the sweet psalmist of Israel:  
<sup>2</sup> “Yahweh’s Spirit spoke by me.  
His word was on my tongue.  
<sup>3</sup> The God of Israel said,  
the Rock of Israel spoke to me,  
‘One who rules over men  
righteously,  
who rules in the fear of God,  
<sup>4</sup> shall be as the light of the morning,  
when the sun rises,  
a morning without clouds,  
when the tender grass springs out of  
the earth,  
through clear shining after rain.’  
<sup>5</sup> Most certainly my house is not so with  
God,  
yet he has made with me an  
everlasting covenant,  
ordered in all things, and sure,  
for it is all my salvation, and all my  
desire,  
although he doesn’t make it grow.  
<sup>6</sup> But all the ungodly will be as thorns to  
be thrust away,  
because they can’t be taken with the  
hand,  
<sup>7</sup> But the man who touches them must  
be armed with iron and the  
staff of a spear.  
They will be utterly burned with fire in  
their place.”  
<sup>8</sup> These are the names of the mighty men  
whom David had: Josheb Basshebeth a

<sup>n</sup> or, seed

Tahchemonite, chief of the captains; the same was Adino the Eznite, against eight hundred slain at one time. <sup>9</sup> After him was Eleazar the son of Dodai the son of an Ahohite, one of the three mighty men with David, when they defied the Philistines who were there gathered together to battle, and the men of Israel had gone away. <sup>10</sup> He arose and struck the Philistines until his hand was weary, and his hand froze to the sword; and Yahweh worked a great victory that day; and the people returned after him only to take plunder. <sup>11</sup> After him was Shammah the son of Agee a Hararite. The Philistines had gathered together into a troop, where there was a plot of ground full of lentils; and the people fled from the Philistines. <sup>12</sup> But he stood in the middle of the plot and defended it, and killed the Philistines; and Yahweh worked a great victory. <sup>13</sup> Three of the thirty chief men went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim. <sup>14</sup> David was then in the stronghold; and the garrison of the Philistines was then in Bethlehem. <sup>15</sup> David longed, and said, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!"

<sup>16</sup> The three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it and brought it to David; but he would not drink of it, but poured it out to Yahweh. <sup>17</sup> He said, "Be it far from me, Yahweh, that I should do this! Isn't this the blood of the men who risked their lives to go?" Therefore he would not drink it. The three mighty men did these things.

<sup>18</sup> Abishai, the brother of Joab, the son of Zeruah, was chief of the three. He lifted up his spear against three hundred and killed them, and had a name among the three. <sup>19</sup> Wasn't he most honorable of the three? therefore he was made their captain. However he wasn't included as one of the three. <sup>20</sup> Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit in a time of snow. <sup>21</sup> He killed a huge Egyptian, and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear. <sup>22</sup> Benaiah the son of Jehoiada did these things, and had a name among the three mighty men. <sup>23</sup> He was more honorable than the thirty, but he didn't attain to the three. David set him over his guard. <sup>24</sup> Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Bethlehem, <sup>25</sup> Shammah the Harodite, Elikah the Harodite, <sup>26</sup> Helez the Paltite, Ira the son of Ikkesh the Tekoite, <sup>27</sup> Abiezer the Anathothite, Mebunnai the Hushathite, <sup>28</sup> Zalmon the Ahohite, Maharai the Netophathite, <sup>29</sup> Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah of the children of Benjamin, <sup>30</sup> Benaiah a Pirathonite, Hiddai of the brooks of Gaash. <sup>31</sup> Abialbon the Arbathite, Azmaveth the Barhumite, <sup>32</sup> Eliahba the Shaalbonite, the sons of Jashen, Jonathan, <sup>33</sup> Shammah the Hararite, Ahiam the son of Sharar the Ararite, <sup>34</sup> Eliphelet the son of Ahasbai, the son of the Maacathite, Eliam the son of Ahithophel the Gilonite, <sup>35</sup> Hezro the Carmelite, Paarai

the Arbite, <sup>36</sup> Igal the son of Nathan of Zobah, Bani the Gadite, <sup>37</sup> Zelek the Ammonite, Naharai the Beerothite, armor bearers to Joab the son of Zeruiah, <sup>38</sup> Ira the Ithrite, Gareb the Ithrite, <sup>39</sup> and Uriah the Hittite: thirty-seven in all.

## 24

<sup>1</sup> Again Yahweh's anger burned against Israel, and he moved David against them, saying, "Go, number Israel and Judah." <sup>2</sup> The king said to Joab the captain of the army, who was with him, "Now go back and forth through all the tribes of Israel, from Dan even to Beersheba, and number the people, that I may know the sum of the people."

<sup>3</sup> Joab said to the king, "Now may Yahweh your God add to the people, however many they may be, one hundred times; and may the eyes of my lord the king see it. But why does my lord the king delight in this thing?"

<sup>4</sup> Notwithstanding, the king's word prevailed against Joab, and against the captains of the army. Joab and the captains of the army went out from the presence of the king to number the people of Israel. <sup>5</sup> They passed over the Jordan, and encamped in Aroer, on the right side of the city that is in the middle of the valley of Gad, and to Jazer; <sup>6</sup> then they came to Gilead, and to the land of Tahtim Hodshi; and they came to Dan Jaan, and around to Sidon, <sup>7</sup> and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, at Beersheba. <sup>8</sup> So when they had gone back and forth through all

the land, they came to Jerusalem at the end of nine months and twenty days. <sup>9</sup> Joab gave up the sum of the numbering of the people to the king: and there were in Israel eight hundred thousand valiant men who drew the sword; and the men of Judah were five hundred thousand men. <sup>10</sup> David's heart struck him after he had numbered the people. David said to Yahweh, "I have sinned greatly in that which I have done. But now, Yahweh, put away, I beg you, the iniquity of your servant; for I have done very foolishly."

<sup>11</sup> When David rose up in the morning, Yahweh's word came to the prophet Gad, David's seer, saying, <sup>12</sup> "Go and speak to David, 'Yahweh says, "I offer you three things. Choose one of them, that I may do it to you.'""

<sup>13</sup> So Gad came to David, and told him, and said to him, "Shall seven years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now answer, and consider what answer I shall return to him who sent me."

<sup>14</sup> David said to Gad, "I am in distress. Let us fall now into Yahweh's hand; for his mercies are great. Let me not fall into man's hand."

<sup>15</sup> So Yahweh sent a pestilence on Israel from the morning even to the appointed time; and seventy thousand men died of the people from Dan even to Beersheba. <sup>16</sup> When the angel stretched out his hand toward Jerusalem to destroy it, Yahweh relented of the disaster, and said to the angel who destroyed the people, "It is enough. Now withdraw your hand."

Yahweh's angel was by the threshing floor of Araunah the Jebusite.

<sup>17</sup> David spoke to Yahweh when he saw the angel who struck the people, and said, "Behold, I have sinned, and I have done perversely; but these sheep, what have they done? Please let your hand be against me, and against my father's house."

<sup>18</sup> Gad came that day to David, and said to him, "Go up, build an altar to Yahweh on the threshing floor of Araunah the Jebusite."

<sup>19</sup> David went up according to the saying of Gad, as Yahweh commanded. <sup>20</sup> Araunah looked out, and saw the king and his servants coming on toward him. Then Araunah went out, and bowed himself before the king with his face to the ground.

<sup>21</sup> Araunah said, "Why has my lord the king come to his servant?"

David said, "To buy your threshing floor, to build an altar to Yahweh, that the plague may be stopped from afflicting the people."

<sup>22</sup> Araunah said to David, "Let my lord the king take and offer up what seems good to him. Behold, the cattle for the burnt offering, and the threshing instruments and the yokes of the oxen for the wood. <sup>23</sup> All this, O king, does Araunah give to the king." Araunah said to the king, "May Yahweh your God accept you."

<sup>24</sup> The king said to Araunah, "No; but I will most certainly buy it from you for a price. I will not offer burnt offerings to Yahweh my God which cost me nothing." So David bought the threshing floor and the oxen for fifty shekels<sup>o</sup> of silver. <sup>25</sup> David built an altar to Yahweh there, and offered burnt offerings and peace offerings. So Yahweh was entreated for the land, and the plague was removed from Israel.

<sup>o</sup> a shekel is about 10 grams or about 0.35 ounces, so 50 shekels is about 0.5 kilograms or 1.1 pounds.



# The First Book of Kings

## 1

<sup>1</sup> Now king David was old and advanced in years; and they covered him with clothes, but he couldn't keep warm. <sup>2</sup> Therefore his servants said to him, "Let a young virgin be sought for my lord the king. Let her stand before the king, and cherish him; and let her lie in your bosom, that my lord the king may keep warm." <sup>3</sup> So they sought for a beautiful young lady throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king. <sup>4</sup> The young lady was very beautiful; and she cherished the king, and served him; but the king didn't know her intimately.

<sup>5</sup> Then Adonijah the son of Haggith exalted himself, saying, "I will be king." Then he prepared him chariots and horsemen, and fifty men to run before him. <sup>6</sup> His father had not displeased him at any time in saying, "Why have you done so?" and he was also a very handsome man; and he was born after Absalom. <sup>7</sup> He conferred with Joab the son of Zeruah, and with Abiathar the priest; and they followed Adonijah and helped him. <sup>8</sup> But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah. <sup>9</sup> Adonijah killed sheep, cattle, and fatlings by the stone of Zoheleth, which is beside En Rogel; and he called all his brothers, the king's sons, and all the men of Judah, the king's servants; <sup>10</sup> but he didn't call Nathan the prophet, and

Benaiah, and the mighty men, and Solomon his brother. <sup>11</sup> Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Haven't you heard that Adonijah the son of Haggith reigns, and David our lord doesn't know it? <sup>12</sup> Now therefore come, please let me give you counsel, that you may save your own life, and your son Solomon's life. <sup>13</sup> Go in to king David, and tell him, 'Didn't you, my lord, king, swear to your servant, saying, "Assuredly Solomon your son shall reign after me, and he shall sit on my throne?" Why then does Adonijah reign?' <sup>14</sup> Behold,<sup>a</sup> while you are still talking there with the king, I will also come in after you and confirm your words."

<sup>15</sup> Bathsheba went in to the king in his room. The king was very old; and Abishag the Shunammite was serving the king. <sup>16</sup> Bathsheba bowed, and showed respect to the king. The king said, "What would you like?"

<sup>17</sup> She said to him, "My lord, you swore by Yahweh<sup>b</sup> your God<sup>c</sup> to your servant, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne.' <sup>18</sup> Now, behold, Adonijah reigns; and you, my lord the king, don't know it. <sup>19</sup> He has slain cattle and fatlings and sheep in abundance, and has called all the sons of the king, Abiathar the priest, and Joab the captain of the army; but he hasn't called Solomon your servant. <sup>20</sup> You, my lord the king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my lord the king after him. <sup>21</sup>

<sup>a</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>b</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>c</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

Otherwise it will happen, when my lord the king sleeps with his fathers, that I and my son Solomon will be considered criminals.”

<sup>22</sup> Behold, while she was still talking with the king, Nathan the prophet came in. <sup>23</sup> They told the king, saying, “Behold, Nathan the prophet!”

When he had come in before the king, he bowed himself before the king with his face to the ground. <sup>24</sup> Nathan said, “My lord, king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne?’ <sup>25</sup> For he has gone down today, and has slain cattle, fatlings, and sheep in abundance, and has called all the king’s sons, the captains of the army, and Abiathar the priest. Behold, they are eating and drinking before him, and saying, ‘Long live king Adonijah!’ <sup>26</sup> But he hasn’t called me, even me your servant, Zadok the priest, Benaiah the son of Jehoiada, and your servant Solomon. <sup>27</sup> Was this thing done by my lord the king, and you haven’t shown to your servants who should sit on the throne of my lord the king after him?”

<sup>28</sup> Then king David answered, “Call Bathsheba in to me.” She came into the king’s presence and stood before the king. <sup>29</sup> The king swore, and said, “As Yahweh lives, who has redeemed my soul out of all adversity, <sup>30</sup> most certainly as I swore to you by Yahweh, the God of Israel, saying, ‘Assuredly Solomon your son shall reign after me, and he shall sit on my throne in my place;’ I will most certainly do this today.”

<sup>31</sup> Then Bathsheba bowed with her face to the earth, and showed respect to the king, and said, “Let my lord king David live forever!”

<sup>32</sup> King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” They came before the king. <sup>33</sup> The king said to them, “Take with you the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon. <sup>34</sup> Let Zadok the priest and Nathan the prophet anoint him there king over Israel. Blow the trumpet, and say, ‘Long live king Solomon!’ <sup>35</sup> Then come up after him, and he shall come and sit on my throne; for he shall be king in my place. I have appointed him to be prince over Israel and over Judah.”

<sup>36</sup> Benaiah the son of Jehoiada answered the king, and said, “Amen. May Yahweh, the God of my lord the king, say so. <sup>37</sup> As Yahweh has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord king David.”

<sup>38</sup> So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on king David’s mule, and brought him to Gihon. <sup>39</sup> Zadok the priest took the horn of oil from the Tent, and anointed Solomon. They blew the trumpet; and all the people said, “Long live king Solomon!”

<sup>40</sup> All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with their sound. <sup>41</sup> Adonijah and all the guests who were with him heard it as they had finished eating. When Joab heard the sound of the trumpet, he said, “Why is this noise of the city being in an uproar?”

<sup>42</sup> While he yet spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said, "Come in; for you are a worthy man, and bring good news."

<sup>43</sup> Jonathan answered Adonijah, "Most certainly our lord king David has made Solomon king. <sup>44</sup> The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and the Pelethites; and they have caused him to ride on the king's mule. <sup>45</sup> Zadok the priest and Nathan the prophet have anointed him king in Gihon. They have come up from there rejoicing, so that the city rang again. This is the noise that you have heard. <sup>46</sup> Also, Solomon sits on the throne of the kingdom. <sup>47</sup> Moreover the king's servants came to bless our lord king David, saying, 'May your God make the name of Solomon better than your name, and make his throne greater than your throne;' and the king bowed himself on the bed. <sup>48</sup> Also thus said the king, 'Blessed be Yahweh, the God of Israel, who has given one to sit on my throne today, my eyes even seeing it.'"

<sup>49</sup> All the guests of Adonijah were afraid, and rose up, and each man went his way. <sup>50</sup> Adonijah was afraid because of Solomon; and he arose, and went, and hung onto the horns of the altar. <sup>51</sup> Solomon was told, "Behold, Adonijah fears king Solomon; for, behold, he is hanging onto the horns of the altar, saying, 'Let king Solomon swear to me first that he will not kill his servant with the sword.'"

<sup>52</sup> Solomon said, "If he shows himself a worthy man, not a hair of his shall fall to the earth; but if wickedness is found in him, he shall die."

<sup>d</sup> Sheol is the place of the dead.

<sup>53</sup> So king Solomon sent, and they brought him down from the altar. He came and bowed down to king Solomon; and Solomon said to him, "Go to your house."

## 2

<sup>1</sup> Now the days of David came near that he should die; and he commanded Solomon his son, saying, <sup>2</sup> "I am going the way of all the earth. You be strong therefore, and show yourself a man; <sup>3</sup> and keep the instruction of Yahweh your God, to walk in his ways, to keep his statutes, his commandments, his ordinances, and his testimonies, according to that which is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself. <sup>4</sup> Then Yahweh may establish his word which he spoke concerning me, saying, 'If your children are careful of their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you,' he said, 'a man on the throne of Israel.'

<sup>5</sup> "Moreover you know also what Joab the son of Zeruiah did to me, even what he did to the two captains of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war on his sash that was around his waist, and in his shoes that were on his feet. <sup>6</sup> Do therefore according to your wisdom, and don't let his gray head go down to Sheol<sup>d</sup> in peace. <sup>7</sup> But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for so they came to me when I fled from Absalom your brother.

<sup>8</sup> “Behold, there is with you Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by Yahweh, saying, ‘I will not put you to death with the sword.’ <sup>9</sup> Now therefore don’t hold him guiltless, for you are a wise man; and you will know what you ought to do to him, and you shall bring his gray head down to Sheol<sup>e</sup> with blood.”

<sup>10</sup> David slept with his fathers, and was buried in David’s city. <sup>11</sup> The days that David reigned over Israel were forty years; he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. <sup>12</sup> Solomon sat on David his father’s throne; and his kingdom was firmly established.

<sup>13</sup> Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. She said, “Do you come peaceably?”

He said, “Peaceably. <sup>14</sup> He said moreover, I have something to tell you.”

She said, “Say on.”

<sup>15</sup> He said, “You know that the kingdom was mine, and that all Israel set their faces on me, that I should reign. However the kingdom is turned around, and has become my brother’s; for it was his from Yahweh. <sup>16</sup> Now I ask one petition of you. Don’t deny me.”

She said to him, “Say on.” <sup>17</sup> He said, “Please speak to Solomon the king (for he will not tell you ‘no’), that he give me Abishag the Shunammite as wife.”

<sup>18</sup> Bathsheba said, “Alright. I will speak for you to the king.”

<sup>19</sup> Bathsheba therefore went to king Solomon, to speak to him for Adonijah. The king rose up to meet her, and bowed

himself to her, and sat down on his throne, and caused a throne to be set for the king’s mother; and she sat on his right hand. <sup>20</sup> Then she said, “I ask one small petition of you; don’t deny me.”

The king said to her, “Ask on, my mother; for I will not deny you.”

<sup>21</sup> She said, “Let Abishag the Shunammite be given to Adonijah your brother as wife.”

<sup>22</sup> King Solomon answered his mother, “Why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.” <sup>23</sup> Then king Solomon swore by Yahweh, saying, “God do so to me, and more also, if Adonijah has not spoken this word against his own life. <sup>24</sup> Now therefore as Yahweh lives, who has established me, and set me on my father David’s throne, and who has made me a house as he promised, surely Adonijah shall be put to death today.”

<sup>25</sup> King Solomon sent Benaiah the son of Jehoiada; and he fell on him, so that he died. <sup>26</sup> To Abiathar the priest the king said, “Go to Anathoth, to your own fields; for you are worthy of death. But I will not at this time put you to death, because you bore the Lord<sup>f</sup> Yahweh’s ark before David my father, and because you were afflicted in all in which my father was afflicted.” <sup>27</sup> So Solomon thrust Abiathar out from being priest to Yahweh, that he might fulfill Yahweh’s word, which he spoke concerning the house of Eli in Shiloh.

<sup>28</sup> This news came to Joab; for Joab had followed Adonijah, although he didn’t follow Absalom. Joab fled to Yahweh’s

<sup>e</sup> Sheol is the place of the dead. <sup>f</sup> The word translated “Lord” is “Adonai.”

Tent, and held onto the horns of the altar. <sup>29</sup> King Solomon was told, “Joab has fled to Yahweh’s Tent, and behold, he is by the altar.” Then Solomon sent Benaiah the son of Jehoiada, saying, “Go, fall on him.”

<sup>30</sup> Benaiah came to Yahweh’s Tent, and said to him, “Thus says the king, ‘Come out!’”

He said, “No; but I will die here.”

Benaiah brought the king word again, saying, “Thus said Joab, and thus he answered me.”

<sup>31</sup> The king said to him, “Do as he has said, and fall on him, and bury him; that you may take away the blood, which Joab shed without cause, from me and from my father’s house. <sup>32</sup> Yahweh will return his blood on his own head, because he fell on two men more righteous and better than he, and killed them with the sword, and my father David didn’t know it: Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah. <sup>33</sup> So their blood will return on the head of Joab, and on the head of his offspring<sup>g</sup> forever. But for David, for his offspring,<sup>h</sup> for his house, and for his throne, there will be peace forever from Yahweh.”

<sup>34</sup> Then Benaiah the son of Jehoiada went up and fell on him, and killed him; and he was buried in his own house in the wilderness. <sup>35</sup> The king put Benaiah the son of Jehoiada in his place over the army; and the king put Zadok the priest in the place of Abiathar. <sup>36</sup> The king sent and called for Shimei, and said to him, “Build yourself a house in Jerusalem, and live there, and don’t go anywhere else. <sup>37</sup> For on the day

you go out and pass over the brook Kidron, know for certain that you will surely die. Your blood will be on your own head.”

<sup>38</sup> Shimei said to the king, “What you say is good. As my lord the king has said, so will your servant do.” Shimei lived in Jerusalem many days.

<sup>39</sup> At the end of three years, two of Shimei’s slaves ran away to Achish, son of Maacah, king of Gath. They told Shimei, saying, “Behold, your slaves are in Gath.”

<sup>40</sup> Shimei arose, saddled his donkey, and went to Gath to Achish, to seek his slaves; and Shimei went, and brought his slaves from Gath. <sup>41</sup> Solomon was told that Shimei had gone from Jerusalem to Gath, and had come again.

<sup>42</sup> The king sent and called for Shimei, and said to him, “Didn’t I adjure you by Yahweh, and warn you, saying, ‘Know for certain, that on the day you go out, and walk anywhere else, you shall surely die?’ You said to me, ‘The saying that I have heard is good.’ <sup>43</sup> Why then have you not kept the oath of Yahweh, and the commandment that I have instructed you with?” <sup>44</sup> The king said moreover to Shimei, “You know in your heart all the wickedness that you did to David my father. Therefore Yahweh will return your wickedness on your own head. <sup>45</sup> But king Solomon will be blessed, and David’s throne will be established before Yahweh forever.” <sup>46</sup> So the king commanded Benaiah the son of Jehoiada; and he went out, and fell on him, so that he died. The kingdom was established in the hand of Solomon.

### 3

<sup>1</sup> Solomon made an alliance with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into David's city, until he had finished building his own house, Yahweh's house, and the wall around Jerusalem. <sup>2</sup> However the people sacrificed in the high places, because there was not yet a house built for Yahweh's name. <sup>3</sup> Solomon loved Yahweh, walking in the statutes of David his father; except that he sacrificed and burned incense in the high places. <sup>4</sup> The king went to Gibeon to sacrifice there; for that was the great high place. Solomon offered a thousand burnt offerings on that altar. <sup>5</sup> In Gibeon, Yahweh appeared to Solomon in a dream by night; and God said, "Ask for what I should give you."

<sup>6</sup> Solomon said, "You have shown to your servant David my father great loving kindness, because he walked before you in truth, in righteousness, and in uprightness of heart with you. You have kept for him this great loving kindness, that you have given him a son to sit on his throne, as it is today. <sup>7</sup> Now, Yahweh my God, you have made your servant king instead of David my father. I am just a little child. I don't know how to go out or come in. <sup>8</sup> Your servant is among your people which you have chosen, a great people, that can't be numbered or counted for multitude. <sup>9</sup> Give your servant therefore an understanding heart to judge your people, that I may discern between good and evil; for who is able to judge this great people of yours?"

<sup>10</sup> This request pleased the Lord, that Solomon had asked this thing. <sup>11</sup> God said

to him, "Because you have asked this thing, and have not asked for yourself long life, nor have you asked for riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself understanding to discern justice; <sup>12</sup> behold, I have done according to your word. Behold, I have given you a wise and understanding heart; so that there has been no one like you before you, and after you none will arise like you. <sup>13</sup> I have also given you that which you have not asked, both riches and honor, so that there will not be any among the kings like you for all your days. <sup>14</sup> If you will walk in my ways, to keep my statutes and my commandments, as your father David walked, then I will lengthen your days."

<sup>15</sup> Solomon awoke; and behold, it was a dream. Then he came to Jerusalem, and stood before the ark of Yahweh's covenant, and offered up burnt offerings, offered peace offerings, and made a feast for all his servants.

<sup>16</sup> Then two women who were prostitutes came to the king, and stood before him. <sup>17</sup> The one woman said, "Oh, my lord, I and this woman dwell in one house. I delivered a child with her in the house. <sup>18</sup> The third day after I delivered, this woman delivered also. We were together. There was no stranger with us in the house, just us two in the house. <sup>19</sup> This woman's child died in the night, because she lay on it. <sup>20</sup> She arose at midnight, and took my son from beside me, while your servant slept, and laid it in her bosom, and laid her dead child in my bosom. <sup>21</sup> When I rose in the morning to nurse my child, behold, it was dead; but when I had looked at it in the

morning, behold, it was not my son, whom I bore.”

<sup>22</sup> The other woman said, “No; but the living one is my son, and the dead one is your son.”

The first one said, “No; but the dead one is your son, and the living one is my son.” Thus they spoke before the king.

<sup>23</sup> Then the king said, “One says, ‘This is my son who lives, and your son is the dead;’ and the other says, ‘No; but your son is the dead one, and my son is the living one.’”

<sup>24</sup> The king said, “Get me a sword.” So they brought a sword before the king.

<sup>25</sup> The king said, “Divide the living child in two, and give half to the one, and half to the other.”

<sup>26</sup> Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, “Oh, my lord, give her the living child, and in no way kill him!”

But the other said, “He shall be neither mine nor yours. Divide him.”

<sup>27</sup> Then the king answered, “Give her the living child, and definitely do not kill him. She is his mother.”

<sup>28</sup> All Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice.

## 4

<sup>1</sup> King Solomon was king over all Israel. <sup>2</sup> These were the princes whom he had: Azariah the son of Zadok, the priest; <sup>3</sup> Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; <sup>4</sup> Benaiah the son of Jehoiada was over the army; Zadok and Abiathar were

priests; <sup>5</sup> Azariah the son of Nathan was over the officers; Zabud the son of Nathan was chief minister, the king’s friend; <sup>6</sup> Ahishar was over the household; and Adoniram the son of Abda was over the men subject to forced labor.

<sup>7</sup> Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for a month in the year. <sup>8</sup> These are their names: Ben Hur, in the hill country of Ephraim; <sup>9</sup> Ben Deker, in Makaz, in Shaalbim, Beth Shemesh, and Elon Beth Hanan; <sup>10</sup> Ben Hessed, in Arubboth (Socoh and all the land of Hephher belonged to him); <sup>11</sup> Ben Abinadab, in all the height of Dor (he had Taphath, Solomon’s daughter, as wife); <sup>12</sup> Baana the son of Ahilud, in Taanach and Megiddo, and all Beth Shean which is beside Zarethan, beneath Jezreel, from Beth Shean to Abel Meholah, as far as beyond Jokmeam; <sup>13</sup> Ben Geber, in Ramoth Gilead (the towns of Jair the son of Manasseh, which are in Gilead, belonged to him; and the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars, belonged to him); <sup>14</sup> Ahinadab the son of Iddo, in Mahanaim; <sup>15</sup> Ahimaaz, in Naphtali (he also took Basemath the daughter of Solomon as wife); <sup>16</sup> Baana the son of Hushai, in Asher and Bealoth; <sup>17</sup> Jehoshaphat the son of Paruah, in Issachar; <sup>18</sup> Shimei the son of Ela, in Benjamin; <sup>19</sup> Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and he was the only officer who was in the land.

<sup>20</sup> Judah and Israel were numerous as the sand which is by the sea in multitude,

eating and drinking and making merry. <sup>21</sup> Solomon ruled over all the kingdoms from the River to the land of the Philistines, and to the border of Egypt. They brought tribute and served Solomon all the days of his life. <sup>22</sup> Solomon's provision for one day was thirty cors<sup>i</sup> of fine flour, sixty measures of meal, <sup>23</sup> ten head of fat cattle, twenty head of cattle out of the pastures, and one hundred sheep, besides deer, and gazelles, and roebucks, and fattened fowl. <sup>24</sup> For he had dominion over all on this side the River, from Tiphseh even to Gaza, over all the kings on this side the River: and he had peace on all sides around him. <sup>25</sup> Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. <sup>26</sup> Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. <sup>27</sup> Those officers provided food for king Solomon, and for all who came to king Solomon's table, every man in his month. They let nothing be lacking. <sup>28</sup> They also brought Barley and straw for the horses and swift steeds to the place where the officers were, each man according to his duty. <sup>29</sup> God gave Solomon abundant wisdom and understanding, and very great understanding, even as the sand that is on the seashore. <sup>30</sup> Solomon's wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt. <sup>31</sup> For he was wiser than all men; than Ethan the Ezrahite, Heman, Calcol, and Darda, the sons of Mahol: and his fame was in all the nations all around. <sup>32</sup> He spoke three thousand proverbs; and his songs numbered one thousand five. <sup>33</sup> He spoke of trees,

from the cedar that is in Lebanon even to the hyssop that grows out of the wall; he also spoke of animals, of birds, of creeping things, and of fish. <sup>34</sup> People of all nations came to hear the wisdom of Solomon, sent by all kings of the earth, who had heard of his wisdom.

## 5

<sup>1</sup> Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the place of his father, and Hiram had always loved David. <sup>2</sup> Solomon sent to Hiram, saying, <sup>3</sup> "You know that David my father could not build a house for the name of Yahweh his God because of the wars which were around him on every side, until Yahweh put his enemies under the soles of his feet. <sup>4</sup> But now Yahweh my God has given me rest on every side. There is no enemy and no evil occurrence. <sup>5</sup> Behold, I intend to build a house for the name of Yahweh my God, as Yahweh spoke to David my father, saying, 'Your son, whom I will set on your throne in your place shall build the house for my name.' <sup>6</sup> Now therefore command that cedar trees be cut for me out of Lebanon. My servants will be with your servants; and I will give you wages for your servants according to all that you say. For you know that there is nobody among us who knows how to cut timber like the Sidonians."

<sup>7</sup> When Hiram heard the words of Solomon, he rejoiced greatly, and said, "Blessed is Yahweh today, who has given to David a wise son to rule over this great people." <sup>8</sup> Hiram sent to Solomon, saying, "I have heard the message which you have sent to me. I will do all your desire

<sup>i</sup> 1 cor is the same as a homer, or about 55.9 U. S. gallons (liquid) or 211 liters or 6 bushels

concerning timber of cedar, and concerning cypress timber. <sup>9</sup> My servants will bring them down from Lebanon to the sea. I will make them into rafts to go by sea to the place that you specify to me, and will cause them to be broken up there, and you will receive them. You will accomplish my desire, in giving food for my household.”

<sup>10</sup> So Hiram gave Solomon cedar timber and cypress timber according to all his desire. <sup>11</sup> Solomon gave Hiram twenty thousand cors<sup>j</sup> of wheat for food to his household, and twenty cors<sup>k</sup> of pure oil. Solomon gave this to Hiram year by year. <sup>12</sup> Yahweh gave Solomon wisdom, as he promised him. There was peace between Hiram and Solomon, and the two of them made a treaty together. <sup>13</sup> King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. <sup>14</sup> He sent them to Lebanon, ten thousand a month by courses; for a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to forced labor. <sup>15</sup> Solomon had seventy thousand who bore burdens, and eighty thousand who were stone cutters in the mountains; <sup>16</sup> besides Solomon’s chief officers who were over the work, three thousand and three hundred, who ruled over the people who labored in the work. <sup>17</sup> The king commanded, and they cut out large stones, costly stones, to lay the foundation of the house with worked stone. <sup>18</sup> Solomon’s builders and Hiram’s builders and the Gebalites cut them, and prepared the timber and the stones to build the house.

## 6

<sup>1</sup> In the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Ziv, which is the second month, he began to build Yahweh’s house. <sup>2</sup> The house which king Solomon built for Yahweh had a length of sixty cubits,<sup>l</sup> and its width twenty, and its height thirty cubits. <sup>3</sup> The porch in front of the temple of the house had a length of twenty cubits, which was along the width of the house. Ten cubits was its width in front of the house. <sup>4</sup> He made windows of fixed lattice work for the house. <sup>5</sup> Against the wall of the house, he built floors all around, against the walls of the house all around, both of the temple and of the inner sanctuary; and he made side rooms all around. <sup>6</sup> The lowest floor was five cubits wide, and the middle was six cubits wide, and the third was seven cubits wide; for on the outside he made offsets in the wall of the house all around, that the beams should not be inserted into the walls of the house. <sup>7</sup> The house, when it was under construction, was built of stone prepared at the quarry; and no hammer or ax or any tool of iron was heard in the house while it was under construction. <sup>8</sup> The door for the middle side rooms was in the right side of the house. They went up by winding stairs into the middle floor, and out of the middle into the third. <sup>9</sup> So he built the house, and finished it; and he covered the house with beams and planks of cedar. <sup>10</sup> He built the floors all along the

<sup>j</sup> 20,000 cors would be about 120,000 bushels or about 4.2 megaliters of wheat, which would weigh about 3,270 metric tons.

<sup>k</sup> 20 cors is about 1,100 gallons or about 4220 liters. <sup>l</sup> a cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 18 inches or 46 centimeters.

house, each five cubits high; and they rested on the house with timber of cedar.

<sup>11</sup> Yahweh's word came to Solomon, saying, <sup>12</sup> "Concerning this house which you are building, if you will walk in my statutes, and execute my ordinances, and keep all my commandments to walk in them; then I will establish my word with you, which I spoke to David your father. <sup>13</sup> I will dwell among the children of Israel, and will not forsake my people Israel."

<sup>14</sup> So Solomon built the house, and finished it. <sup>15</sup> He built the walls of the house within with boards of cedar: from the floor of the house to the walls of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with cypress boards. <sup>16</sup> He built twenty cubits on the back part of the house with boards of cedar from the floor to the ceiling. He built them for it within, for an inner sanctuary, even for the most holy place. <sup>17</sup> In front of the temple sanctuary was forty cubits. <sup>18</sup> There was cedar on the house within, carved with buds and open flowers. All was cedar. No stone was visible. <sup>19</sup> He prepared an inner sanctuary in the middle of the house within, to set the ark of Yahweh's covenant there. <sup>20</sup> Within the inner sanctuary was twenty cubits in length, and twenty cubits in width, and twenty cubits in its height; and he overlaid it with pure gold; and he covered the altar with cedar. <sup>21</sup> So Solomon overlaid the house within with pure gold. He drew chains of gold across before the inner sanctuary, and he overlaid it with gold. <sup>22</sup> He overlaid the whole house with gold, until all the house was finished. He also overlaid the whole altar that belonged to

the inner sanctuary with gold. <sup>23</sup> In the inner sanctuary he made two cherubim<sup>m</sup> of olive wood, each ten cubits high. <sup>24</sup> Five cubits was the one wing of the cherub, and five cubits the other wing of the cherub. From the tip of one wing to the tip of the other was ten cubits. <sup>25</sup> The other cherub was ten cubits. Both the cherubim were of one measure and one form. <sup>26</sup> One cherub was ten cubits high, and so was the other cherub. <sup>27</sup> He set the cherubim within the inner house. The wings of the cherubim were stretched out, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the middle of the house. <sup>28</sup> He overlaid the cherubim with gold. <sup>29</sup> He carved all the walls of the house around with carved figures of cherubim, palm trees, and open flowers, inside and outside. <sup>30</sup> He overlaid the floor of the house with gold, inside and outside. <sup>31</sup> For the entrance of the inner sanctuary, he made doors of olive wood. The lintel and door posts were a fifth part of the wall. <sup>32</sup> So he made two doors of olive wood; and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold. He spread the gold on the cherubim and on the palm trees. <sup>33</sup> He also did so for the entrance of the temple door posts of olive wood, out of a fourth part of the wall; <sup>34</sup> and two doors of cypress wood. The two leaves of the one door were folding, and the two leaves of the other door were folding. <sup>35</sup> He carved cherubim, palm trees, and open flowers; and he overlaid them with gold fitted on the engraved work. <sup>36</sup>

<sup>m</sup> "Cherubim" is plural of "cherub", an angelic being.

He built the inner court with three courses of cut stone and a course of cedar beams.<sup>37</sup> The foundation of Yahweh's house was laid in the fourth year, in the month Ziv.<sup>38</sup> In the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all its parts, and according to all its specifications. So he spent seven years building it.

## 7

<sup>1</sup> Solomon was building his own house thirteen years, and he finished all his house.

<sup>2</sup> For he built the House of the Forest of Lebanon. Its length was one hundred cubits,<sup>n</sup> its width fifty cubits, and its height thirty cubits, on four rows of cedar pillars, with cedar beams on the pillars.<sup>3</sup> It was covered with cedar above over the forty-five beams, that were on the pillars, fifteen in a row.<sup>4</sup> There were beams in three rows, and window was facing window in three ranks.<sup>5</sup> All the doors and posts were made square with beams: and window was facing window in three ranks.<sup>6</sup> He made the porch of pillars. Its length was fifty cubits and its width thirty cubits; with a porch before them, and pillars and a threshold before them.<sup>7</sup> He made the porch of the throne where he was to judge, even the porch of judgment; and it was covered with cedar from floor to floor.<sup>8</sup> His house where he was to dwell, the other court within the porch, was of the like work. He made also a house for Pharaoh's daughter (whom Solomon had taken as wife), like this porch.<sup>9</sup> All these were of costly stones, even of cut stone, according to measure, sawed with saws, inside and outside, even from the foundation to the

coping, and so on the outside to the great court.<sup>10</sup> The foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.<sup>11</sup> Above were costly stones, even cut stone, according to measure, and cedar wood.<sup>12</sup> The great court around had three courses of cut stone, and a course of cedar beams; like the inner court of Yahweh's house and the porch of the house.<sup>13</sup> King Solomon sent and brought Hiram out of Tyre.<sup>14</sup> He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and skill, to work all works in brass. He came to king Solomon, and performed all his work.<sup>15</sup> For he fashioned the two pillars of brass, eighteen cubits high apiece; and a line of twelve cubits encircled either of them.<sup>16</sup> He made two capitals of molten brass, to set on the tops of the pillars. The height of the one capital was five cubits, and the height of the other capital was five cubits.<sup>17</sup> There were nets of checker work, and wreaths of chain work, for the capitals which were on the top of the pillars; seven for the one capital, and seven for the other capital.<sup>18</sup> So he made the pillars; and there were two rows around on the one network, to cover the capitals that were on the top of the pillars: and he did so for the other capital.<sup>19</sup> The capitals that were on the top of the pillars in the porch were of lily work, four cubits.<sup>20</sup> There were capitals above also on the two pillars, close by the belly which was beside the network. There were two hundred pomegranates in rows around the other capital.<sup>21</sup> He set up the pillars at the porch of the temple. He set up the right

<sup>n</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

pillar, and called its name Jachin; and he set up the left pillar, and called its name Boaz.<sup>22</sup> On the top of the pillars was lily work: so the work of the pillars was finished.<sup>23</sup> He made the molten sea of ten cubits from brim to brim, round in shape. Its height was five cubits; and a line of thirty cubits encircled it.<sup>24</sup> Under its brim around there were buds which encircled it for ten cubits, encircling the sea. The buds were in two rows, cast when it was cast.<sup>25</sup> It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set on them above, and all their hindquarters were inward.<sup>26</sup> It was a hand width thick. Its brim was worked like the brim of a cup, like the flower of a lily. It held two thousand baths.<sup>27</sup> He made the ten bases of brass. The length of one base was four cubits, four cubits its width, and three cubits its height.<sup>28</sup> The work of the bases was like this: they had panels; and there were panels between the ledges;<sup>29</sup> and on the panels that were between the ledges were lions, oxen, and cherubim; and on the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work.<sup>30</sup> Every base had four bronze wheels, and axles of brass; and the four feet of it had supports. The supports were cast beneath the basin, with wreaths at the side of each.<sup>31</sup> Its mouth within the capital and above was a cubit. Its mouth was round after the work of a pedestal, a cubit and a half; and also on its mouth were engravings, and their panels were square, not round.<sup>32</sup> The four wheels were underneath the panels; and the axles

of the wheels were in the base. The height of a wheel was a cubit and half a cubit.<sup>33</sup> The work of the wheels was like the work of a chariot wheel. Their axles, and their rims, and their spokes, and their naves, were all of cast metal.<sup>34</sup> There were four supports at the four corners of each base. Its supports were of the base itself.<sup>35</sup> In the top of the base there was a round band half a cubit high; and on the top of the base its supports and its panels were of the same.<sup>36</sup> On the plates of its supports, and on its panels, he engraved cherubim, lions, and palm trees, each in its space, with wreaths all around.<sup>37</sup> He made the ten bases in this way: all of them had one casting, one measure, and one form.<sup>38</sup> He made ten basins of brass. One basin contained forty baths;<sup>o</sup> and every basin was four cubits; and on every one of the ten bases one basin.<sup>39</sup> He set the bases, five on the right side of the house, and five on the left side of the house. He set the sea on the right side of the house eastward and toward the south.<sup>40</sup> Hiram made the basins, the shovels, and the basins. So Hiram finished doing all the work that he worked for king Solomon in Yahweh's house:<sup>41</sup> the two pillars; the two bowls of the capitals that were on the top of the pillars; the two networks to cover the two bowls of the capitals that were on the top of the pillars;<sup>42</sup> the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars;<sup>43</sup> the ten bases; the ten basins on the bases;<sup>44</sup> the one sea; the twelve oxen under the sea;<sup>45</sup> the pots; the shovels; and the basins: even

<sup>o</sup> 1 bath is one tenth of a cor, or about 5.6 U. S. gallons or 21 liters, so 4 baths was about 224 gallons or 840 liters.

all these vessels, which Hiram made for king Solomon, in Yahweh's house, were of burnished brass. <sup>46</sup> The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zarethan. <sup>47</sup> Solomon left all the vessels unweighed, because there were so many of them. The weight of the brass could not be determined. <sup>48</sup> Solomon made all the vessels that were in Yahweh's house: the golden altar and the table that the show bread was on, of gold; <sup>49</sup> and the lamp stands, five on the right side, and five on the left, before the inner sanctuary, of pure gold; and the flowers, the lamps, and the tongs, of gold; <sup>50</sup> the cups, the snuffers, the basins, the spoons, and the fire pans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, of the temple, of gold. <sup>51</sup> Thus all the work that king Solomon did in Yahweh's house was finished. Solomon brought in the things which David his father had dedicated, the silver, the gold, and the vessels, and put them in the treasuries of Yahweh's house.

## 8

<sup>1</sup> Then Solomon assembled the elders of Israel, with all the heads of the tribes, the princes of the fathers' households of the children of Israel, to king Solomon in Jerusalem, to bring up the ark of Yahweh's covenant out of David's city, which is Zion. <sup>2</sup> All the men of Israel assembled themselves to king Solomon at the feast, in the month Ethanim, which is the seventh month. <sup>3</sup> All the elders of Israel came, and the priests picked up the ark. <sup>4</sup> They brought up Yahweh's ark, the Tent of Meeting, and all the holy vessels that were

in the Tent. The priests and the Levites brought these up. <sup>5</sup> King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing sheep and cattle, that could not be counted or numbered for multitude. <sup>6</sup> The priests brought in the ark of Yahweh's covenant to its place, into the inner sanctuary of the house, to the most holy place, even under the cherubim's wings. <sup>7</sup> For the cherubim spread their wings out over the place of the ark, and the cherubim covered the ark and its poles above. <sup>8</sup> The poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary; but they were not seen outside. They are there to this day. <sup>9</sup> There was nothing in the ark except the two stone tablets which Moses put there at Horeb, when Yahweh made a covenant with the children of Israel, when they came out of the land of Egypt. <sup>10</sup> It came to pass, when the priests had come out of the holy place, that the cloud filled Yahweh's house, <sup>11</sup> so that the priests could not stand to minister by reason of the cloud; for Yahweh's glory filled Yahweh's house. <sup>12</sup> Then Solomon said, "Yahweh has said that he would dwell in the thick darkness. <sup>13</sup> I have surely built you a house of habitation, a place for you to dwell in forever."

<sup>14</sup> The king turned his face around, and blessed all the assembly of Israel; and all the assembly of Israel stood. <sup>15</sup> He said, "Blessed is Yahweh, the God of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying, <sup>16</sup> 'Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that

my name might be there; but I chose David to be over my people Israel.’

<sup>17</sup> “Now it was in the heart of David my father to build a house for the name of Yahweh, the God of Israel. <sup>18</sup> But Yahweh said to David my father, ‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart. <sup>19</sup> Nevertheless, you shall not build the house; but your son who shall come out of your body, he shall build the house for my name.’ <sup>20</sup> Yahweh has established his word that he spoke; for I have risen up in the place of David my father, and I sit on the throne of Israel, as Yahweh promised, and have built the house for the name of Yahweh, the God of Israel. <sup>21</sup> There I have set a place for the ark, in which is Yahweh’s covenant, which he made with our fathers, when he brought them out of the land of Egypt.”

<sup>22</sup> Solomon stood before Yahweh’s altar in the presence of all the assembly of Israel, and spread out his hands toward heaven; <sup>23</sup> and he said, “Yahweh, the God of Israel, there is no God like you, in heaven above, or on earth beneath; who keeps covenant and loving kindness with your servants, who walk before you with all their heart; <sup>24</sup> who has kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is today. <sup>25</sup> Now therefore, may Yahweh, the God of Israel, keep with your servant David my father that which you have promised him, saying, ‘There shall not fail from you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk before me as you have walked before me.’

<sup>26</sup> “Now therefore, God of Israel, please let your word be verified, which you spoke to your servant David my father. <sup>27</sup> But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens can’t contain you; how much less this house that I have built! <sup>28</sup> Yet have respect for the prayer of your servant, and for his supplication, Yahweh my God, to listen to the cry and to the prayer which your servant prays before you today; <sup>29</sup> that your eyes may be open toward this house night and day, even toward the place of which you have said, ‘My name shall be there;’ to listen to the prayer which your servant prays toward this place. <sup>30</sup> Listen to the supplication of your servant, and of your people Israel, when they pray toward this place. Yes, hear in heaven, your dwelling place; and when you hear, forgive.

<sup>31</sup> “If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swears before your altar in this house; <sup>32</sup> then hear in heaven, and act, and judge your servants, condemning the wicked, to bring his way on his own head, and justifying the righteous, to give him according to his righteousness.

<sup>33</sup> “When your people Israel are struck down before the enemy, because they have sinned against you; if they turn again to you, and confess your name, and pray and make supplication to you in this house; <sup>34</sup> then hear in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers.

<sup>35</sup> “When the sky is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin,

when you afflict them, <sup>36</sup> then hear in heaven, and forgive the sin of your servants, and of your people Israel, when you teach them the good way in which they should walk; and send rain on your land, which you have given to your people for an inheritance.

<sup>37</sup> “If there is famine in the land, if there is pestilence, if there is blight, mildew, locust or caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is; <sup>38</sup> whatever prayer and supplication is made by any man, or by all your people Israel, who shall each know the plague of his own heart, and spread out his hands toward this house, <sup>39</sup> then hear in heaven, your dwelling place, and forgive, and act, and give to every man according to all his ways, whose heart you know; (for you, even you only, know the hearts of all the children of men;) <sup>40</sup> that they may fear you all the days that they live in the land which you gave to our fathers.

<sup>41</sup> “Moreover concerning the foreigner, who is not of your people Israel, when he comes out of a far country for your name’s sake <sup>42</sup> (for they shall hear of your great name, and of your mighty hand, and of your outstretched arm); when he comes and prays toward this house; <sup>43</sup> hear in heaven, your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name, to fear you, as do your people Israel, and that they may know that this house which I have built is called by your name.

<sup>44</sup> “If your people go out to battle against their enemy, by whatever way you shall send them, and they pray to Yahweh toward the city which you have chosen, and

toward the house which I have built for your name; <sup>45</sup> then hear in heaven their prayer and their supplication, and maintain their cause. <sup>46</sup> If they sin against you (for there is no man who doesn’t sin), and you are angry with them, and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near; <sup>47</sup> yet if they repent in the land where they are carried captive, and turn again, and make supplication to you in the land of those who carried them captive, saying, ‘We have sinned, and have done perversely; we have dealt wickedly;’ <sup>48</sup> if they return to you with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen, and the house which I have built for your name; <sup>49</sup> then hear their prayer and their supplication in heaven, your dwelling place, and maintain their cause; <sup>50</sup> and forgive your people who have sinned against you, and all their transgressions in which they have transgressed against you; and give them compassion before those who carried them captive, that they may have compassion on them <sup>51</sup> (for they are your people, and your inheritance, which you brought out of Egypt, from the middle of the iron furnace); <sup>52</sup> that your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to listen to them whenever they cry to you. <sup>53</sup> For you separated them from among all the peoples of the earth, to be your inheritance, as you spoke by Moses your servant, when

you brought our fathers out of Egypt, Lord Yahweh.”

<sup>54</sup> It was so, that when Solomon had finished praying all this prayer and supplication to Yahweh, he arose from before Yahweh’s altar, from kneeling on his knees with his hands spread out toward heaven. <sup>55</sup> He stood, and blessed all the assembly of Israel with a loud voice, saying, <sup>56</sup> “Blessed be Yahweh, who has given rest to his people Israel, according to all that he promised. There has not failed one word of all his good promise, which he promised by Moses his servant. <sup>57</sup> May Yahweh our God be with us, as he was with our fathers. Let him not leave us or forsake us; <sup>58</sup> that he may incline our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers. <sup>59</sup> Let these my words, with which I have made supplication before Yahweh, be near to Yahweh our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel, as every day requires; <sup>60</sup> that all the peoples of the earth may know that Yahweh himself is God. There is no one else.

<sup>61</sup> “Let your heart therefore be perfect with Yahweh our God, to walk in his statutes, and to keep his commandments, as it is today.”

<sup>62</sup> The king, and all Israel with him, offered sacrifice before Yahweh. <sup>63</sup> Solomon offered for the sacrifice of peace offerings, which he offered to Yahweh, twenty two thousand head of cattle, and one hundred twenty thousand sheep. So the king and all the children of Israel dedicated Yahweh’s house. <sup>64</sup> The same day the king

made the middle of the court holy that was before Yahweh’s house; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings, because the bronze altar that was before Yahweh was too little to receive the burnt offering, the meal offering, and the fat of the peace offerings. <sup>65</sup> So Solomon held the feast at that time, and all Israel with him, a great assembly, from the entrance of Hamath to the brook of Egypt, before Yahweh our God, seven days and seven more days, even fourteen days. <sup>66</sup> On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad in their hearts for all the goodness that Yahweh had shown to David his servant, and to Israel his people.

## 9

<sup>1</sup> When Solomon had finished the building of Yahweh’s house, the king’s house, and all Solomon’s desire which he was pleased to do, <sup>2</sup> Yahweh appeared to Solomon the second time, as he had appeared to him at Gibeon. <sup>3</sup> Yahweh said to him, “I have heard your prayer and your supplication, that you have made before me. I have made this house holy, which you have built, to put my name there forever; and my eyes and my heart shall be there perpetually. <sup>4</sup> As for you, if you will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, and will keep my statutes and my ordinances; <sup>5</sup> then I will establish the throne of your kingdom over Israel forever, as I promised to David your father, saying, ‘There shall not fail from you a man on the throne of Israel.’ <sup>6</sup> But if

you turn away from following me, you or your children, and not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; <sup>7</sup> then I will cut off Israel out of the land which I have given them; and I will cast this house, which I have made holy for my name, out of my sight; and Israel will be a proverb and a byword among all peoples. <sup>8</sup> Though this house is so high, yet everyone who passes by it will be astonished and hiss; and they will say, ‘Why has Yahweh done this to this land, and to this house?’ <sup>9</sup> and they will answer, ‘Because they abandoned Yahweh their God, who brought their fathers out of the land of Egypt, and laid hold of other gods, and worshiped them, and served them. Therefore Yahweh has brought all this evil on them.’”

<sup>10</sup> At the end of twenty years, in which Solomon had built the two houses, Yahweh’s house and the king’s house <sup>11</sup> (now Hiram the king of Tyre had furnished Solomon with cedar trees and cypress trees, and with gold, according to all his desire), King Solomon gave Hiram twenty cities in the land of Galilee. <sup>12</sup> Hiram came out of Tyre to see the cities which Solomon had given him; and they didn’t please him. <sup>13</sup> He said, “What cities are these which you have given me, my brother?” He called them the land of Cabul<sup>p</sup> to this day. <sup>14</sup> Hiram sent to the king one hundred twenty talents<sup>q</sup> of gold.

<sup>15</sup> This is the reason of the levy which king Solomon raised, to build Yahweh’s house, his own house, Millo, Jerusalem’s wall, Hazor, Megiddo, and Gezer. <sup>16</sup>

Pharaoh king of Egypt had gone up, taken Gezer, burned it with fire, killed the Canaanites who lived in the city, and given it for a wedding gift to his daughter, Solomon’s wife. <sup>17</sup> Solomon built in the land Gezer, Beth Horon the lower, <sup>18</sup> Baalath, Tamar in the wilderness, <sup>19</sup> all the storage cities that Solomon had, the cities for his chariots, the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. <sup>20</sup> As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel; <sup>21</sup> their children who were left after them in the land, whom the children of Israel were not able utterly to destroy, of them Solomon raised a levy of bondservants to this day. <sup>22</sup> But of the children of Israel Solomon made no bondservants; but they were the men of war, his servants, his princes, his captains, and rulers of his chariots and of his horsemen. <sup>23</sup> These were the five hundred fifty chief officers who were over Solomon’s work, who ruled over the people who labored in the work. <sup>24</sup> But Pharaoh’s daughter came up out of David’s city to her house which Solomon had built for her. Then he built Millo. <sup>25</sup> Solomon offered burnt offerings and peace offerings on the altar which he built to Yahweh three times a year, burning incense with them, on the altar that was before Yahweh. So he finished the house. <sup>26</sup> King Solomon made a fleet of ships in Ezion Geber, which is beside Eloth, on the shore

<sup>p</sup> “Cabul” sounds like Hebrew for “good-for-nothing”. <sup>q</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 120 talents is about 3.6 metric tons

of the Red Sea, in the land of Edom. <sup>27</sup> Hiram sent in the fleet his servants, sailors who had knowledge of the sea, with the servants of Solomon. <sup>28</sup> They came to Ophir, and fetched from there gold, four hundred and twenty talents,<sup>r</sup> and brought it to king Solomon.

## 10

<sup>1</sup> When the queen of Sheba heard of the fame of Solomon concerning Yahweh's name, she came to test him with hard questions. <sup>2</sup> She came to Jerusalem with a very great caravan, with camels that bore spices, very much gold, and precious stones; and when she had come to Solomon, she talked with him about all that was in her heart. <sup>3</sup> Solomon answered all her questions. There was not anything hidden from the king which he didn't tell her. <sup>4</sup> When the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, <sup>5</sup> the food of his table, the sitting of his servants, the attendance of his officials, their clothing, his cup bearers, and his ascent by which he went up to Yahweh's house; there was no more spirit in her. <sup>6</sup> She said to the king, "It was a true report that I heard in my own land of your acts, and of your wisdom. <sup>7</sup> However I didn't believe the words until I came and my eyes had seen it. Behold, not even half was told me! Your wisdom and prosperity exceed the fame which I heard. <sup>8</sup> Happy are your men, happy are these your servants, who stand continually before you, who hear your wisdom. <sup>9</sup> Blessed is Yahweh your God, who delighted in you, to set you

on the throne of Israel. Because Yahweh loved Israel forever, therefore he made you king, to do justice and righteousness." <sup>10</sup> She gave the king one hundred twenty talents of gold, and a very great quantity of spices, and precious stones. Never again was there such an abundance of spices as these which the queen of Sheba gave to king Solomon.

<sup>11</sup> The fleet of Hiram that brought gold from Ophir, also brought in from Ophir great quantities of almug trees<sup>s</sup> and precious stones. <sup>12</sup> The king made of the almug trees pillars for Yahweh's house, and for the king's house, harps also and stringed instruments for the singers; no such almug trees came or were seen, to this day. <sup>13</sup> King Solomon gave to the queen of Sheba all her desire, whatever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own land, she and her servants. <sup>14</sup> Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents<sup>t</sup> of gold, <sup>15</sup> besides that which the traders brought, and the traffic of the merchants, and of all the kings of the mixed people, and of the governors of the country. <sup>16</sup> King Solomon made two hundred bucklers of beaten gold; six hundred shekels<sup>u</sup> of gold went to one buckler. <sup>17</sup> he made three hundred shields of beaten gold; three minas<sup>v</sup> of gold went to one shield; and the king put them in the House of the Forest of Lebanon. <sup>18</sup> Moreover the king made a great throne of ivory, and overlaid it with the finest gold. <sup>19</sup> There were six steps to

<sup>r</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 420 talents is about 12.6 metric tons <sup>s</sup> possibly an Indian sandalwood, with nice grain and a pleasant scent, and good for woodworking <sup>t</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 666 talents is about 20 metric tons <sup>u</sup> a shekel is about 10 grams or about 0.32 Troy ounces, so 600 shekels is about 6 kilograms or 13.2 pounds or 192 Troy ounces <sup>v</sup> A mina is about 600 grams or 1.3 U. S. pounds.

the throne, and the top of the throne was round behind; and there were armrests on either side by the place of the seat, and two lions standing beside the armrests. <sup>20</sup> Twelve lions stood there on the one side and on the other on the six steps. Nothing like it was made in any kingdom. <sup>21</sup> All king Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. None were of silver, because it was considered of little value in the days of Solomon. <sup>22</sup> For the king had a fleet of Tarshish at sea with Hiram's fleet. Once every three years the fleet of Tarshish came, bringing gold, silver, ivory, apes, and peacocks. <sup>23</sup> So king Solomon exceeded all the kings of the earth in riches and in wisdom. <sup>24</sup> All the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. <sup>25</sup> Year after year, every man brought his tribute, vessels of silver, vessels of gold, clothing, armor, spices, horses, and mules. <sup>26</sup> Solomon gathered together chariots and horsemen. He had one thousand four hundred chariots, and twelve thousand horsemen, that he kept in the chariot cities and with the king at Jerusalem. <sup>27</sup> The king made silver as common as stones in Jerusalem, and cedars as common as the sycamore trees that are in the lowland. <sup>28</sup> The horses which Solomon had were brought out of Egypt. The king's merchants received them in droves, each drove at a price. <sup>29</sup> A chariot came up and went out of Egypt for six hundred shekels<sup>w</sup> of silver, and a horse for one hundred fifty shekels; and so they exported them to all the kings of the Hittites, and to the kings of Syria.

<sup>w</sup> a shekel is about 10 grams or about 0.35 ounces

## 11

<sup>1</sup> Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; <sup>2</sup> of the nations concerning which Yahweh said to the children of Israel, "You shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods." Solomon joined to these in love. <sup>3</sup> He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. <sup>4</sup> When Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with Yahweh his God, as the heart of David his father was. <sup>5</sup> For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. <sup>6</sup> Solomon did that which was evil in Yahweh's sight, and didn't go fully after Yahweh, as David his father did. <sup>7</sup> Then Solomon built a high place for Chemosh the abomination of Moab, on the mountain that is before Jerusalem, and for Molech the abomination of the children of Ammon. <sup>8</sup> So he did for all his foreign wives, who burned incense and sacrificed to their gods. <sup>9</sup> Yahweh was angry with Solomon, because his heart was turned away from Yahweh, the God of Israel, who had appeared to him twice, <sup>10</sup> and had commanded him concerning this thing, that he should not go after other gods; but he didn't keep that which Yahweh commanded. <sup>11</sup> Therefore Yahweh said to Solomon, "Because this is done by you, and you have not kept my covenant and my

statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. <sup>12</sup> Nevertheless, I will not do it in your days, for David your father's sake; but I will tear it out of your son's hand. <sup>13</sup> However I will not tear away all the kingdom; but I will give one tribe to your son, for David my servant's sake, and for Jerusalem's sake which I have chosen."

<sup>14</sup> Yahweh raised up an adversary to Solomon: Hadad the Edomite. He was one of the king's offspring<sup>x</sup> in Edom. <sup>15</sup> For when David was in Edom, and Joab the captain of the army had gone up to bury the slain, and had struck every male in Edom <sup>16</sup> (for Joab and all Israel remained there six months, until he had cut off every male in Edom); <sup>17</sup> Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt, when Hadad was still a little child. <sup>18</sup> They arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt, who gave him a house, and appointed him food, and gave him land. <sup>19</sup> Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Tahpenes the queen. <sup>20</sup> The sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh. <sup>21</sup> When Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country."

<sup>22</sup> Then Pharaoh said to him, "But what have you lacked with me, that behold, you seek to go to your own country?"

He answered, "Nothing, however only let me depart."

<sup>23</sup> God raised up an adversary to him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah. <sup>24</sup> He gathered men to himself, and became captain over a troop, when David killed them of Zobah. They went to Damascus, and lived there, and reigned in Damascus. <sup>25</sup> He was an adversary to Israel all the days of Solomon, besides the mischief of Hadad. He abhorred Israel, and reigned over Syria.

<sup>26</sup> Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king. <sup>27</sup> This was the reason why he lifted up his hand against the king: Solomon built Millo, and repaired the breach of his father David's city. <sup>28</sup> The man Jeroboam was a mighty man of valor; and Solomon saw the young man that he was industrious, and he put him in charge of all the labor of the house of Joseph. <sup>29</sup> At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the way; now Ahijah had clad himself with a new garment; and they two were alone in the field. <sup>30</sup> Ahijah laid hold of the new garment that was on him, and tore it in twelve pieces. <sup>31</sup> He said to Jeroboam, "Take ten pieces; for Yahweh, the God of Israel, says, 'Behold, I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you <sup>32</sup> (but he shall have one tribe, for my servant David's sake and for Jerusalem's sake, the city

<sup>x</sup> or, seed

which I have chosen out of all the tribes of Israel); <sup>33</sup> because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon. They have not walked in my ways, to do that which is right in my eyes, and to keep my statutes and my ordinances, as David his father did.

<sup>34</sup> ““However I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant’s sake whom I chose, who kept my commandments and my statutes; <sup>35</sup> but I will take the kingdom out of his son’s hand, and will give it to you, even ten tribes. <sup>36</sup> To his son will I give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen me to put my name there. <sup>37</sup> I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. <sup>38</sup> It shall be, if you will listen to all that I command you, and will walk in my ways, and do that which is right in my eyes, to keep my statutes and my commandments, as David my servant did; that I will be with you, and will build you a sure house, as I built for David, and will give Israel to you. <sup>39</sup> I will afflict the offspring<sup>y</sup> of David for this, but not forever.””

<sup>40</sup> Therefore Solomon sought to kill Jeroboam; but Jeroboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon. <sup>41</sup> Now the rest of the acts of Solomon, and all that he did, and his wisdom, aren’t they written in the book of the acts of Solomon?

<sup>y</sup> or, seed

<sup>42</sup> The time that Solomon reigned in Jerusalem over all Israel was forty years. <sup>43</sup> Solomon slept with his fathers, and was buried in his father David’s city; and Rehoboam his son reigned in his place.

## 12

<sup>1</sup> Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. <sup>2</sup> When Jeroboam the son of Nebat heard of it (for he was yet in Egypt, where he had fled from the presence of king Solomon, and Jeroboam lived in Egypt, <sup>3</sup> and they sent and called him), Jeroboam and all the assembly of Israel came, and spoke to Rehoboam, saying, <sup>4</sup> “Your father made our yoke difficult. Now therefore make the hard service of your father, and his heavy yoke which he put on us, lighter, and we will serve you.”

<sup>5</sup> He said to them, “Depart for three days, then come back to me.”

The people departed.

<sup>6</sup> King Rehoboam took counsel with the old men, who had stood before Solomon his father while he yet lived, saying, “What counsel do you give me to answer these people?”

<sup>7</sup> They replied, “If you will be a servant to this people today, and will serve them, and answer them with good words, then they will be your servants forever.”

<sup>8</sup> But he abandoned the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. <sup>9</sup> He said to them, “What counsel do you give, that we may answer these people, who have spoken to me, saying, ‘Make the yoke that your father put on us lighter?’”

<sup>10</sup> The young men who had grown up with him said to him, "Tell these people who spoke to you, saying, 'Your father made our yoke heavy, but make it lighter to us;' tell them, 'My little finger is thicker than my father's waist. <sup>11</sup> Now my father burdened you with a heavy yoke, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.'"

<sup>12</sup> So Jeroboam and all the people came to Rehoboam the third day, as the king asked, saying, "Come to me again the third day." <sup>13</sup> The king answered the people roughly, and abandoned the counsel of the old men which they had given him, <sup>14</sup> and spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions."

<sup>15</sup> So the king didn't listen to the people; for it was a thing brought about from Yahweh, that he might establish his word, which Yahweh spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. <sup>16</sup> When all Israel saw that the king didn't listen to them, the people answered the king, saying, "What portion have we in David? We don't have an inheritance in the son of Jesse. To your tents, Israel! Now see to your own house, David." So Israel departed to their tents.

<sup>17</sup> But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> Then king Rehoboam sent Adoram, who was over the men subject to forced labor; and all Israel stoned him to death with stones. King Rehoboam hurried to get himself up to his chariot, to flee to Jerusalem. <sup>19</sup> So Israel rebelled

against David's house to this day. <sup>20</sup> When all Israel heard that Jeroboam had returned, they sent and called him to the congregation, and made him king over all Israel. There was no one who followed David's house, except for the tribe of Judah only. <sup>21</sup> When Rehoboam had come to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. <sup>22</sup> But the word of God came to Shemaiah the man of God, saying, <sup>23</sup> "Speak to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, <sup>24</sup> 'Yahweh says, "You shall not go up or fight against your brothers, the children of Israel. Everyone return to his house; for this thing is from me.'"" So they listened to Yahweh's word, and returned and went their way, according to Yahweh's word.

<sup>25</sup> Then Jeroboam built Shechem in the hill country of Ephraim, and lived in it; and he went out from there, and built Penuel. <sup>26</sup> Jeroboam said in his heart, "Now the kingdom will return to David's house. <sup>27</sup> If this people goes up to offer sacrifices in Yahweh's house at Jerusalem, then the heart of this people will turn again to their lord, even to Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah." <sup>28</sup> So the king took counsel, and made two calves of gold; and he said to them, "It is too much for you to go up to Jerusalem. Look and behold your gods, Israel, which brought you up out of the land of Egypt!" <sup>29</sup> He set the one in Bethel,

and the other put he in Dan. <sup>30</sup> This thing became a sin; for the people went even as far as Dan to worship before the one there. <sup>31</sup> He made houses of high places, and made priests from among all the people, who were not of the sons of Levi. <sup>32</sup> Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar. He did so in Bethel, sacrificing to the calves that he had made, and he placed in Bethel the priests of the high places that he had made. <sup>33</sup> He went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised of his own heart; and he ordained a feast for the children of Israel, and went up to the altar, to burn incense.

### 13

<sup>1</sup> Behold, a man of God came out of Judah by Yahweh's word to Beth El; and Jeroboam was standing by the altar to burn incense. <sup>2</sup> He cried against the altar by Yahweh's word, and said, "Altar! Altar! Yahweh says: 'Behold, a son will be born to David's house, Josiah by name. On you he will sacrifice the priests of the high places who burn incense on you, and they will burn men's bones on you.'" <sup>3</sup> He gave a sign the same day, saying, "This is the sign which Yahweh has spoken: Behold, the altar will be split apart, and the ashes that are on it will be poured out."

<sup>4</sup> When the king heard the saying of the man of God, which he cried against the altar in Bethel, Jeroboam put out his hand from the altar, saying, "Seize him!" His hand, which he put out against him, dried up, so that he could not draw it back again

to himself. <sup>5</sup> The altar was also split apart, and the ashes poured out from the altar, according to the sign which the man of God had given by Yahweh's word. <sup>6</sup> The king answered the man of God, "Now intercede for the favor of Yahweh your God, and pray for me, that my hand may be restored me again."

The man of God interceded with Yahweh, and the king's hand was restored to him again, and became as it was before.

<sup>7</sup> The king said to the man of God, "Come home with me, and refresh yourself, and I will give you a reward."

<sup>8</sup> The man of God said to the king, "Even if you gave me half of your house, I would not go in with you, neither would I eat bread nor drink water in this place; <sup>9</sup> for so was it commanded me by Yahweh's word, saying, 'You shall eat no bread, drink no water, and don't return by the way that you came.'" <sup>10</sup> So he went another way, and didn't return by the way that he came to Bethel.

<sup>11</sup> Now an old prophet lived in Bethel, and one of his sons came and told him all the works that the man of God had done that day in Bethel. They also told their father the words which he had spoken to the king.

<sup>12</sup> Their father said to them, "Which way did he go?" Now his sons had seen which way the man of God went, who came from Judah. <sup>13</sup> He said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it. <sup>14</sup> He went after the man of God, and found him sitting under an oak. He said to him, "Are you the man of God who came from Judah?"

He said, "I am."<sup>15</sup> Then he said to him, "Come home with me, and eat bread."

<sup>16</sup> He said, "I may not return with you, nor go in with you. I will not eat bread or drink water with you in this place. <sup>17</sup> For it was said to me by Yahweh's word, 'You shall eat no bread or drink water there, and don't turn again to go by the way that you came.'"

<sup>18</sup> He said to him, "I also am a prophet as you are; and an angel spoke to me by Yahweh's word, saying, 'Bring him back with you into your house, that he may eat bread and drink water.'" He lied to him.

<sup>19</sup> So he went back with him, ate bread in his house, and drank water. <sup>20</sup> As they sat at the table, Yahweh's word came to the prophet who brought him back; <sup>21</sup> and he cried out to the man of God who came from Judah, saying, "Yahweh says, 'Because you have been disobedient to Yahweh's mouth, and have not kept the commandment which Yahweh your God commanded you, <sup>22</sup> but came back, and have eaten bread and drank water in the place of which he said to you, "Eat no bread, and drink no water"; your body will not come to the tomb of your fathers.'"

<sup>23</sup> After he had eaten bread, and after he drank, he saddled the donkey for the prophet whom he had brought back. <sup>24</sup> When he had gone, a lion met him by the way and killed him. His body was thrown on the path, and the donkey stood by it. The lion also stood by the body. <sup>25</sup> Behold, men passed by, and saw the body thrown on the path, and the lion standing by the body; and they came and told it in the city where the old prophet lived. <sup>26</sup> When the prophet who brought him back from the

way heard of it, he said, "It is the man of God who was disobedient to Yahweh's mouth. Therefore Yahweh has delivered him to the lion, which has mauled him and slain him, according to Yahweh's word, which he spoke to him."<sup>27</sup> He said to his sons, saying, "Saddle the donkey for me," and they saddled it. <sup>28</sup> He went and found his body thrown on the path, and the donkey and the lion standing by the body. The lion had not eaten the body, nor mauled the donkey. <sup>29</sup> The prophet took up the body of the man of God, and laid it on the donkey, and brought it back. He came to the city of the old prophet to mourn, and to bury him. <sup>30</sup> He laid his body in his own grave; and they mourned over him, saying, "Alas, my brother!"

<sup>31</sup> After he had buried him, he spoke to his sons, saying, "When I am dead, bury me in the tomb in which the man of God is buried. Lay my bones beside his bones. <sup>32</sup> For the saying which he cried by Yahweh's word against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, will surely happen."

<sup>33</sup> After this thing Jeroboam didn't return from his evil way, but again made priests of the high places from among all the people. Whoever wanted to, he consecrated him, that there might be priests of the high places. <sup>34</sup> This thing became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the surface of the earth.

## 14

<sup>1</sup> At that time Abijah the son of Jeroboam became sick. <sup>2</sup> Jeroboam said to his wife, "Please get up and disguise yourself, so

that you won't be recognized as Jeroboam's wife. Go to Shiloh. Behold, Ahijah the prophet is there, who said that that I would be king over this people. <sup>3</sup> Take with you ten loaves of bread, some cakes, and a jar of honey, and go to him. He will tell you what will become of the child."

<sup>4</sup> Jeroboam's wife did so, and arose, and went to Shiloh, and came to Ahijah's house. Now Ahijah could not see; for his eyes were set by reason of his age. <sup>5</sup> Yahweh said to Ahijah, "Behold, Jeroboam's wife is coming to inquire of you concerning her son; for he is sick. Tell her such and such; for it will be, when she comes in, that she will pretend to be another woman."

<sup>6</sup> So when Ahijah heard the sound of her feet as she came in at the door, he said, "Come in, Jeroboam's wife! Why do you pretend to be another? For I am sent to you with heavy news. <sup>7</sup> Go, tell Jeroboam, 'Yahweh, the God of Israel, says: "Because I exalted you from among the people, and made you prince over my people Israel, <sup>8</sup> and tore the kingdom away from David's house, and gave it you; and yet you have not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in my eyes, <sup>9</sup> but have done evil above all who were before you, and have gone and made for yourself other gods, molten images, to provoke me to anger, and have cast me behind your back; <sup>10</sup> therefore, behold, I will bring evil on the house of Jeroboam, and will cut off from Jeroboam everyone who urinates on a wall,<sup>z</sup> he who is shut up and he who is left at

large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweeps away dung, until it is all gone. <sup>11</sup> The dogs will eat he who belongs to Jeroboam who dies in the city; and the birds of the sky will eat he who dies in the field: for Yahweh has spoken it.'" <sup>12</sup> Arise therefore, and go to your house. When your feet enter into the city, the child will die. <sup>13</sup> All Israel will mourn for him and bury him; for he only of Jeroboam will come to the grave, because in him there is found some good thing toward Yahweh, the God of Israel, in the house of Jeroboam. <sup>14</sup> Moreover Yahweh will raise up a king for himself over Israel, who will cut off the house of Jeroboam. This is the day! What? Even now. <sup>15</sup> For Yahweh will strike Israel, as a reed is shaken in the water; and he will root up Israel out of this good land which he gave to their fathers, and will scatter them beyond the River,<sup>a</sup> because they have made their Asherah poles, provoking Yahweh to anger. <sup>16</sup> He will give Israel up because of the sins of Jeroboam, which he has sinned, and with which he has made Israel to sin."

<sup>17</sup> Jeroboam's wife arose and departed, and came to Tirzah. As she came to the threshold of the house, the child died. <sup>18</sup> All Israel buried him and mourned for him, according to Yahweh's word, which he spoke by his servant Ahijah the prophet. <sup>19</sup> The rest of the acts of Jeroboam, how he fought, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. <sup>20</sup> The days which Jeroboam reigned were twenty two years, then he slept with his fathers, and Nadab his son reigned in his place.

<sup>z</sup> or, male <sup>a</sup> That is, the Euphrates.

<sup>21</sup> Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Yahweh had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonitess. <sup>22</sup> Judah did that which was evil in Yahweh's sight, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. <sup>23</sup> For they also built for themselves high places, sacred pillars, and Asherah poles on every high hill and under every green tree. <sup>24</sup> There were also sodomites in the land. They did according to all the abominations of the nations which Yahweh drove out before the children of Israel. <sup>25</sup> In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, <sup>26</sup> and he took away the treasures of Yahweh's house, and the treasures of the king's house. He even took away all of it, including all the gold shields which Solomon had made. <sup>27</sup> King Rehoboam made shields of brass in their place, and committed them to the hands of the captains of the guard, who kept the door of the king's house. <sup>28</sup> It was so, that as often as the king went into Yahweh's house, the guard bore them, and brought them back into the guard room.

<sup>29</sup> Now the rest of the acts of Rehoboam, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? <sup>30</sup> There was war between Rehoboam and Jeroboam continually. <sup>31</sup> Rehoboam slept with his fathers, and was buried with his fathers in David's city. His mother's name was Naamah the

Ammonitess. Abijam his son reigned in his place.

## 15

<sup>1</sup> Now in the eighteenth year of king Jeroboam the son of Nebat, Abijam began to reign over Judah. <sup>2</sup> He reigned three years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. <sup>3</sup> He walked in all the sins of his father, which he had done before him; and his heart was not perfect with Yahweh his God, as the heart of David his father. <sup>4</sup> Nevertheless for David's sake, Yahweh his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem; <sup>5</sup> because David did that which was right in Yahweh's eyes, and didn't turn aside from anything that he commanded him all the days of his life, except only in the matter of Uriah the Hittite. <sup>6</sup> Now there was war between Rehoboam and Jeroboam all the days of his life. <sup>7</sup> The rest of the acts of Abijam, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? There was war between Abijam and Jeroboam. <sup>8</sup> Abijam slept with his fathers, and they buried him in David's city; and Asa his son reigned in his place.

<sup>9</sup> In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah. <sup>10</sup> He reigned forty-one years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. <sup>11</sup> Asa did that which was right in Yahweh's eyes, as David his father did. <sup>12</sup> He put away the sodomites out of the land, and removed all the idols that his fathers had made. <sup>13</sup> He also removed Maacah his mother from being queen, because she had made an

abominable image for an Asherah. Asa cut down her image and burned it at the brook Kidron. <sup>14</sup> But the high places were not taken away. Nevertheless the heart of Asa was perfect with Yahweh all his days. <sup>15</sup> He brought into Yahweh's house the things that his father had dedicated, and the things that he himself had dedicated: silver, gold, and utensils. <sup>16</sup> There was war between Asa and Baasha king of Israel all their days. <sup>17</sup> Baasha king of Israel went up against Judah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Judah. <sup>18</sup> Then Asa took all the silver and the gold that was left in the treasures of Yahweh's house, and the treasures of the king's house, and delivered it into the hand of his servants. Then King Asa sent them to Ben Hadad, the son of Tabrimmon, the son of Hezion, king of Syria, who lived at Damascus, saying, <sup>19</sup> "There is a treaty between me and you, between my father and your father. Behold, I have sent to you a present of silver and gold. Go, break your treaty with Baasha king of Israel, that he may depart from me."

<sup>20</sup> Ben Hadad listened to king Asa, and sent the captains of his armies against the cities of Israel, and struck Ijon, and Dan, and Abel Beth Maacah, and all Chinneroth, with all the land of Naphtali. <sup>21</sup> When Baasha heard of it, he stopped building Ramah, and lived in Tirzah. <sup>22</sup> Then king Asa made a proclamation to all Judah. No one was exempted. They carried away the stones of Ramah, and its timber, with which Baasha had built; and king Asa used it to build Geba of Benjamin, and Mizpah. <sup>23</sup> Now the rest of all the acts of Asa, and all his might, and all that he did, and the

cities which he built, aren't they written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet. <sup>24</sup> Asa slept with his fathers, and was buried with his fathers in his father David's city; and Jehoshaphat his son reigned in his place.

<sup>25</sup> Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two years. <sup>26</sup> He did that which was evil in Yahweh's sight, and walked in the way of his father, and in his sin with which he made Israel to sin. <sup>27</sup> Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha struck him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were besieging Gibbethon. <sup>28</sup> Even in the third year of Asa king of Judah, Baasha killed him, and reigned in his place. <sup>29</sup> As soon as he was king, he struck all the house of Jeroboam. He didn't leave to Jeroboam any who breathed, until he had destroyed him; according to the saying of Yahweh, which he spoke by his servant Ahijah the Shilonite; <sup>30</sup> for the sins of Jeroboam which he sinned, and with which he made Israel to sin, because of his provocation with which he provoked Yahweh, the God of Israel, to anger. <sup>31</sup> Now the rest of the acts of Nadab, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? <sup>32</sup> There was war between Asa and Baasha king of Israel all their days.

<sup>33</sup> In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel in Tirzah for twenty-four years. <sup>34</sup> He did that which was evil in

Yahweh's sight, and walked in the way of Jeroboam, and in his sin with which he made Israel to sin.

## 16

<sup>1</sup> Yahweh's word came to Jehu the son of Hanani against Baasha, saying, <sup>2</sup> "Because I exalted you out of the dust, and made you prince over my people Israel, and you have walked in the way of Jeroboam, and have made my people Israel to sin, to provoke me to anger with their sins; <sup>3</sup> behold, I will utterly sweep away Baasha and his house; and I will make your house like the house of Jeroboam the son of Nebat. <sup>4</sup> The dogs will eat Baasha's descendants who die in the city; and he who dies of his in the field, the birds of the sky will eat."

<sup>5</sup> Now the rest of the acts of Baasha, and what he did, and his might, aren't they written in the book of the chronicles of the kings of Israel? <sup>6</sup> Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his place.

<sup>7</sup> Moreover Yahweh's word came by the prophet Jehu the son of Hanani against Baasha and against his house, both because of all the evil that he did in Yahweh's sight, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he struck him.

<sup>8</sup> In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah for two years. <sup>9</sup> His servant Zimri, captain of half his chariots, conspired against him. Now he was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah; <sup>10</sup> and Zimri went in and struck him, and killed him, in the

twenty-seventh year of Asa king of Judah, and reigned in his place.

<sup>11</sup> When he began to reign, as soon as he sat on his throne, he attacked all the house of Baasha. He didn't leave him a single one who urinates on a wall<sup>b</sup> among his relatives or his friends. <sup>12</sup> Thus Zimri destroyed all the house of Baasha, according to Yahweh's word, which he spoke against Baasha by Jehu the prophet, <sup>13</sup> for all the sins of Baasha, and the sins of Elah his son, which they sinned, and with which they made Israel to sin, to provoke Yahweh, the God of Israel, to anger with their vanities. <sup>14</sup> Now the rest of the acts of Elah, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? <sup>15</sup> In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. <sup>16</sup> The people who were encamped heard that Zimri had conspired, and had also killed the king. Therefore all Israel made Omri, the captain of the army, king over Israel that day in the camp. <sup>17</sup> Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. <sup>18</sup> When Zimri saw that the city was taken, he went into the fortified part of the king's house, and burned the king's house over him with fire, and died, <sup>19</sup> for his sins which he sinned in doing that which was evil in Yahweh's sight, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. <sup>20</sup> Now the rest of the acts of Zimri, and his treason that he committed, aren't they written in the book of the chronicles of the kings of Israel?

<sup>b</sup> or, male

<sup>21</sup> Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. <sup>22</sup> But the people who followed Omri prevailed against the people who followed Tibni the son of Ginath; so Tibni died, and Omri reigned. <sup>23</sup> In the thirty-first year of Asa king of Judah, Omri began to reign over Israel for twelve years. He reigned six years in Tirzah. <sup>24</sup> He bought the hill Samaria of Shemer for two talents<sup>c</sup> of silver; and he built on the hill, and called the name of the city which he built Samaria, after the name of Shemer, the owner of the hill. <sup>25</sup> Omri did that which was evil in Yahweh's sight, and dealt wickedly above all who were before him. <sup>26</sup> For he walked in all the way of Jeroboam the son of Nebat, and in his sins with which he made Israel to sin, to provoke Yahweh, the God of Israel, to anger with their vanities. <sup>27</sup> Now the rest of the acts of Omri which he did, and his might that he showed, aren't they written in the book of the chronicles of the kings of Israel? <sup>28</sup> So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his place.

<sup>29</sup> In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel. Ahab the son of Omri reigned over Israel in Samaria twenty-two years. <sup>30</sup> Ahab the son of Omri did that which was evil in Yahweh's sight above all that were before him. <sup>31</sup> As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took as wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshiped him. <sup>32</sup> He raised up an altar for

<sup>c</sup> A talent is about 30 kilograms or 66 pounds.

Baal in the house of Baal, which he had built in Samaria. <sup>33</sup> Ahab made the Asherah; and Ahab did more yet to provoke Yahweh, the God of Israel, to anger than all the kings of Israel who were before him. <sup>34</sup> In his days Hiel the Bethelite built Jericho. He laid its foundation with the loss of Abiram his firstborn, and set up its gates with the loss of his youngest son Segub, according to Yahweh's word, which he spoke by Joshua the son of Nun.

## 17

<sup>1</sup> Elijah the Tishbite, who was one of the settlers of Gilead, said to Ahab, "As Yahweh, the God of Israel, lives, before whom I stand, there shall not be dew nor rain these years, but according to my word."

<sup>2</sup> Then Yahweh's word came to him, saying, <sup>3</sup> "Go away from here, turn eastward, and hide yourself by the brook Cherith, that is before the Jordan. <sup>4</sup> You shall drink from the brook. I have commanded the ravens to feed you there." <sup>5</sup> So he went and did according to Yahweh's word; for he went and lived by the brook Cherith that is before the Jordan. <sup>6</sup> The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. <sup>7</sup> After a while, the brook dried up, because there was no rain in the land.

<sup>8</sup> Yahweh's word came to him, saying, <sup>9</sup> "Arise, go to Zarephath, which belongs to Sidon, and stay there. Behold, I have commanded a widow there to sustain you."

<sup>10</sup> So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks.

He called to her, and said, "Please get me a little water in a jar, that I may drink."

<sup>11</sup> As she was going to get it, he called to her, and said, "Please bring me a morsel of bread in your hand."

<sup>12</sup> She said, "As Yahweh your God lives, I don't have a cake, but a handful of meal in a jar, and a little oil in a jar. Behold, I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it, and die."

<sup>13</sup> Elijah said to her, "Don't be afraid. Go and do as you have said; but make me a little cake from it first, and bring it out to me, and afterward make some for you and for your son. <sup>14</sup> For Yahweh, the God of Israel says, 'The jar of meal will not run out, and the jar of oil will not fail, until the day that Yahweh sends rain on the earth.'"

<sup>15</sup> She went and did according to the saying of Elijah; and she, and he, and her house, ate many days. <sup>16</sup> The jar of meal didn't run out, and the jar of oil did not fail, according to Yahweh's word, which he spoke by Elijah. <sup>17</sup> After these things, the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him. <sup>18</sup> She said to Elijah, "What have I to do with you, you man of God? You have come to me to bring my sin to memory, and to kill my son!"

<sup>19</sup> He said to her, "Give me your son." He took him out of her bosom, and carried him up into the room where he stayed, and laid him on his own bed. <sup>20</sup> He cried to Yahweh, and said, "Yahweh my God, have you also brought evil on the widow with whom I am staying, by killing her son?"

<sup>21</sup> He stretched himself on the child three times, and cried to Yahweh, and said, "Yahweh my God, please let this child's soul come into him again."

<sup>22</sup> Yahweh listened to the voice of Elijah; and the soul of the child came into him again, and he revived. <sup>23</sup> Elijah took the child, and brought him down out of the room into the house, and delivered him to his mother; and Elijah said, "Behold, your son lives."

<sup>24</sup> The woman said to Elijah, "Now I know that you are a man of God, and that Yahweh's word in your mouth is truth."

## 18

<sup>1</sup> After many days, Yahweh's word came to Elijah, in the third year, saying, "Go, show yourself to Ahab; and I will send rain on the earth."

<sup>2</sup> Elijah went to show himself to Ahab. The famine was severe in Samaria. <sup>3</sup> Ahab called Obadiah, who was over the household. (Now Obadiah feared Yahweh greatly; <sup>4</sup> for when Jezebel cut off Yahweh's prophets, Obadiah took one hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

<sup>5</sup> Ahab said to Obadiah, "Go through the land, to all the springs of water, and to all the brooks. Perhaps we may find grass and save the horses and mules alive, that we not lose all the animals."

<sup>6</sup> So they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way by himself. <sup>7</sup> As Obadiah was on the way, behold, Elijah met him. He recognized him, and fell on his face, and said, "Is it you, my lord Elijah?"

<sup>8</sup> He answered him, "It is I. Go, tell your lord, 'Behold, Elijah is here!'"

<sup>9</sup> He said, "How have I sinned, that you would deliver your servant into the hand of Ahab, to kill me?" <sup>10</sup> As Yahweh your God lives, there is no nation or kingdom where my lord has not sent to seek you. When they said, 'He is not here,' he took an oath of the kingdom and nation, that they didn't find you. <sup>11</sup> Now you say, 'Go, tell your lord, "Behold, Elijah is here."' <sup>12</sup> It will happen, as soon as I leave you, that Yahweh's Spirit will carry you I don't know where; and so when I come and tell Ahab, and he can't find you, he will kill me. But I, your servant, have feared Yahweh from my youth. <sup>13</sup> Wasn't it told my lord what I did when Jezebel killed Yahweh's prophets, how I hid one hundred men of Yahweh's prophets with fifty to a cave, and fed them with bread and water? <sup>14</sup> Now you say, 'Go, tell your lord, "Behold, Elijah is here".' He will kill me."

<sup>15</sup> Elijah said, "As Yahweh of Armies lives, before whom I stand, I will surely show myself to him today." <sup>16</sup> So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. <sup>17</sup> When Ahab saw Elijah, Ahab said to him, "Is that you, you troubler of Israel?"

<sup>18</sup> He answered, "I have not troubled Israel; but you, and your father's house, in that you have forsaken Yahweh's commandments, and you have followed the Baals. <sup>19</sup> Now therefore send, and gather to me all Israel to Mount Carmel, and four hundred fifty of the prophets of Baal, and four hundred of the prophets of the Asherah, who eat at Jezebel's table."

<sup>20</sup> So Ahab sent to all the children of Israel, and gathered the prophets together to Mount Carmel. <sup>21</sup> Elijah came near to all the people, and said, "How long will you waver between the two sides? If Yahweh is God, follow him; but if Baal, then follow him."

The people didn't say a word.

<sup>22</sup> Then Elijah said to the people, "I, even I only, am left as a prophet of Yahweh; but Baal's prophets are four hundred fifty men. <sup>23</sup> Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bull, and lay it on the wood, and put no fire under it. <sup>24</sup> You call on the name of your god, and I will call on Yahweh's name. The God who answers by fire, let him be God."

All the people answered, "What you say is good."

<sup>25</sup> Elijah said to the prophets of Baal, "Choose one bull for yourselves, and dress it first; for you are many; and call on the name of your god, but put no fire under it."

<sup>26</sup> They took the bull which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "Baal, hear us!" But there was no voice, and nobody answered. They leaped about the altar which was made. <sup>27</sup> At noon, Elijah mocked them, and said, "Cry aloud; for he is a god. Either he is deep in thought, or he has gone somewhere, or he is on a journey, or perhaps he sleeps and must be awakened."

<sup>28</sup> They cried aloud, and cut themselves in their way with knives and lances, until the blood gushed out on them. <sup>29</sup> When midday was past, they prophesied until the

time of the evening offering; but there was no voice, no answer, and nobody paid attention.

<sup>30</sup> Elijah said to all the people, "Come near to me!"; and all the people came near to him. He repaired Yahweh's altar that had been thrown down. <sup>31</sup> Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom Yahweh's word came, saying, "Israel shall be your name." <sup>32</sup> With the stones he built an altar in Yahweh's name. He made a trench around the altar, large enough to contain two seahs<sup>d</sup> of seed. <sup>33</sup> He put the wood in order, and cut the bull in pieces, and laid it on the wood. He said, "Fill four jars with water, and pour it on the burnt offering, and on the wood." <sup>34</sup> He said, "Do it a second time"; and they did it the second time. He said, "Do it a third time"; and they did it the third time. <sup>35</sup> The water ran around the altar; and he also filled the trench with water.

<sup>36</sup> At the time of the evening offering, Elijah the prophet came near, and said, "Yahweh, the God of Abraham, of Isaac, and of Israel, let it be known today that you are God in Israel, and that I am your servant, and that I have done all these things at your word. <sup>37</sup> Hear me, Yahweh, hear me, that this people may know that you, Yahweh, are God, and that you have turned their heart back again."

<sup>38</sup> Then Yahweh's fire fell, and consumed the burnt offering, the wood, the stones, and the dust, and licked up the water that was in the trench. <sup>39</sup> When all the people saw it, they fell on their faces. They said, "Yahweh, he is God! Yahweh, he is God!"

<sup>40</sup> Elijah said to them, "Seize the prophets of Baal! Don't let one of them escape!"

They seized them; and Elijah brought them down to the brook Kishon, and killed them there. <sup>41</sup> Elijah said to Ahab, "Get up, eat and drink; for there is the sound of abundance of rain."

<sup>42</sup> So Ahab went up to eat and to drink. Elijah went up to the top of Carmel; and he bowed himself down on the earth, and put his face between his knees. <sup>43</sup> He said to his servant, "Go up now, and look toward the sea."

He went up, and looked, and said, "There is nothing."

He said, "Go again" seven times.

<sup>44</sup> On the seventh time, he said, "Behold, a small cloud, like a man's hand, is rising out of the sea."

He said, "Go up, tell Ahab, 'Get ready and go down, so that the rain doesn't stop you.'"

<sup>45</sup> In a little while, the sky grew black with clouds and wind, and there was a great rain. Ahab rode, and went to Jezreel. <sup>46</sup> Yahweh's hand was on Elijah; and he tucked his cloak into his belt and ran before Ahab to the entrance of Jezreel.

## 19

<sup>1</sup> Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. <sup>2</sup> Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I don't make your life as the life of one of them by tomorrow about this time!"

<sup>3</sup> When he saw that, he arose, and ran for his life, and came to Beersheba, which belongs to Judah, and left his servant there.

<sup>d</sup> 1 seah is about 7 liters or 1.9 gallons or 0.8 pecks

<sup>4</sup> But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree. Then he requested for himself that he might die, and said, "It is enough. Now, O Yahweh, take away my life; for I am not better than my fathers."

<sup>5</sup> He lay down and slept under a juniper tree; and behold, an angel touched him, and said to him, "Arise and eat!"

<sup>6</sup> He looked, and behold, there was at his head a cake baked on the coals, and a jar of water. He ate and drank, and lay down again. <sup>7</sup> Yahweh's angel came again the second time, and touched him, and said, "Arise and eat, because the journey is too great for you."

<sup>8</sup> He arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, God's Mountain. <sup>9</sup> He came to a cave there, and camped there; and behold, Yahweh's word came to him, and he said to him, "What are you doing here, Elijah?"

<sup>10</sup> He said, "I have been very jealous for Yahweh, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away."

<sup>11</sup> He said, "Go out, and stand on the mountain before Yahweh."

Behold, Yahweh passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before Yahweh; but Yahweh was not in the wind. After the wind there was an earthquake; but Yahweh was not in the earthquake. <sup>12</sup> After the earthquake a fire passed; but Yahweh was not in the fire. After the fire, there was a still small voice. <sup>13</sup> When Elijah heard it,

he wrapped his face in his mantle, went out, and stood in the entrance of the cave. Behold, a voice came to him, and said, "What are you doing here, Elijah?"

<sup>14</sup> He said, "I have been very jealous for Yahweh, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away."

<sup>15</sup> Yahweh said to him, "Go, return on your way to the wilderness of Damascus. When you arrive, anoint Hazael to be king over Syria. <sup>16</sup> Anoint Jehu the son of Nimshi to be king over Israel; and anoint Elisha the son of Shaphat of Abel Meholah to be prophet in your place. <sup>17</sup> He who escapes from the sword of Hazael, Jehu will kill; and he who escapes from the sword of Jehu, Elisha will kill. <sup>18</sup> Yet I reserved seven thousand in Israel, all the knees of which have not bowed to Baal, and every mouth which has not kissed him."

<sup>19</sup> So he departed from there, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth. Elijah went over to him, and put his mantle on him. <sup>20</sup> Elisha left the oxen, and ran after Elijah, and said, "Let me please kiss my father and my mother, and then I will follow you."

He said to him, "Go back again; for what have I done to you?"

<sup>21</sup> He returned from following him, and took the yoke of oxen, and killed them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Elijah, and served him.

## 20

<sup>1</sup> Ben Hadad the king of Syria gathered all his army together; and there were thirty-two kings with him, with horses and chariots. He went up and besieged Samaria, and fought against it. <sup>2</sup> He sent messengers to Ahab king of Israel, into the city, and said to him, “Thus says Ben Hadad, <sup>3</sup> ‘Your silver and your gold is mine. Your wives also and your children, even the best, are mine.’”

<sup>4</sup> The king of Israel answered, “It is according to your saying, my lord, O king. I am yours, and all that I have.”

<sup>5</sup> The messengers came again, and said, “Ben Hadad says, ‘I sent indeed to you, saying, “You shall deliver me your silver, and your gold, and your wives, and your children; <sup>6</sup> but I will send my servants to you tomorrow about this time, and they will search your house, and the houses of your servants; whatever is pleasant in your eyes, they will put it in their hand, and take it away.’””

<sup>7</sup> Then the king of Israel called all the elders of the land, and said, “Please notice how this man seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I didn’t deny him.”

<sup>8</sup> All the elders and all the people said to him, “Don’t listen, and don’t consent.”

<sup>9</sup> Therefore he said to the messengers of Ben Hadad, “Tell my lord the king, ‘All that you sent for to your servant at the first I will do; but this thing I cannot do.’”

The messengers departed, and brought him back the message. <sup>10</sup> Ben Hadad sent to him, and said, “The gods do so to me, and more also, if the dust of Samaria will

be enough for handfuls for all the people who follow me.”

<sup>11</sup> The king of Israel answered, “Tell him, ‘Don’t let him who puts on his armor brag like he who takes it off.’”

<sup>12</sup> When Ben Hadad heard this message, as he was drinking, he and the kings, in the pavilions, he said to his servants, “Prepare to attack!” They prepared to attack the city.

<sup>13</sup> Behold, a prophet came near to Ahab king of Israel, and said, “Yahweh says, ‘Have you seen all this great multitude? Behold, I will deliver it into your hand today; and you will know that I am Yahweh.’”

<sup>14</sup> Ahab said, “By whom?”

He said, “Yahweh says, ‘By the young men of the princes of the provinces.’”

Then he said, “Who shall begin the battle?”

He answered, “You.”

<sup>15</sup> Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two. After them, he mustered all the people, even all the children of Israel, being seven thousand. <sup>16</sup> They went out at noon. But Ben Hadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who helped him. <sup>17</sup> The young men of the princes of the provinces went out first; and Ben Hadad sent out, and they told him, saying, “Men are coming out from Samaria.”

<sup>18</sup> He said, “If they have come out for peace, take them alive; or if they have come out for war, take them alive.”

<sup>19</sup> So these went out of the city, the young men of the princes of the provinces, and the army which followed them. <sup>20</sup> They each killed his man. The Syrians fled, and

Israel pursued them. Ben Hadad the king of Syria escaped on a horse with horsemen.<sup>21</sup> The king of Israel went out, and struck the horses and chariots, and killed the Syrians with a great slaughter.<sup>22</sup> The prophet came near to the king of Israel, and said to him, "Go, strengthen yourself, and mark, and see what you do; for at the return of the year the king of Syria will come up against you."

<sup>23</sup> The servants of the king of Syria said to him, "Their god is a god of the hills; therefore they were stronger than we. But let us fight against them in the plain, and surely we will be stronger than they."<sup>24</sup> Do this thing: take the kings away, every man out of his place, and put captains in their place.<sup>25</sup> Muster an army, like the army that you have lost, horse for horse, and chariot for chariot. We will fight against them in the plain, and surely we will be stronger than them."

He listened to their voice, and did so.<sup>26</sup> At the return of the year, Ben Hadad mustered the Syrians, and went up to Aphek, to fight against Israel.<sup>27</sup> The children of Israel were mustered and given provisions, and went against them. The children of Israel encamped before them like two little flocks of young goats; but the Syrians filled the country.<sup>28</sup> A man of God came near and spoke to the king of Israel, and said, "Yahweh says, 'Because the Syrians have said, "Yahweh is a god of the hills, but he is not a god of the valleys"; therefore I will deliver all this great multitude into your hand, and you shall know that I am Yahweh.'"

<sup>29</sup> They encamped opposite each other for seven days. So it was, that in the seventh day the battle was joined; and the children

of Israel killed one hundred thousand footmen of the Syrians in one day.<sup>30</sup> But the rest fled to Aphek, into the city; and the wall fell on twenty-seven thousand men who were left. Ben Hadad fled, and came into the city, into an inner room.<sup>31</sup> His servants said to him, "See now, we have heard that the kings of the house of Israel are merciful kings. Please let us put sackcloth on our bodies, and ropes on our heads, and go out to the king of Israel. Maybe he will save your life."

<sup>32</sup> So they put sackcloth on their bodies and ropes on their heads, and came to the king of Israel, and said, "Your servant Ben Hadad says, 'Please let me live.'"

He said, "Is he still alive? He is my brother."

<sup>33</sup> Now the men observed diligently, and hurried to take this phrase; and they said, "Your brother Ben Hadad."

Then he said, "Go, bring him."

Then Ben Hadad came out to him; and he caused him to come up into the chariot.<sup>34</sup> Ben Hadad said to him, "The cities which my father took from your father I will restore. You shall make streets for yourself in Damascus, as my father made in Samaria."

"I", said Ahab, "will let you go with this covenant." So he made a covenant with him, and let him go.

<sup>35</sup> A certain man of the sons of the prophets said to his fellow by Yahweh's word, "Please strike me!"

The man refused to strike him.<sup>36</sup> Then he said to him, "Because you have not obeyed Yahweh's voice, behold, as soon as you have departed from me, a lion will kill you." As soon as he had departed from him, a lion found him and killed him.

<sup>37</sup> Then he found another man, and said, "Please strike me."

The man struck him and wounded him. <sup>38</sup> So the prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes. <sup>39</sup> As the king passed by, he cried to the king; and he said, "Your servant went out into the middle of the battle; and behold, a man turned aside, and brought a man to me, and said, 'Guard this man! If by any means he is missing, then your life shall be for his life, or else you shall pay a talent<sup>e</sup> of silver.' <sup>40</sup> As your servant was busy here and there, he was gone."

The king of Israel said to him, "So shall your judgment be. You yourself have decided it."

<sup>41</sup> He hurried, and took the headband away from his eyes; and the king of Israel recognized that he was one of the prophets. <sup>42</sup> He said to him, "Yahweh says, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life will take the place of his life, and your people take the place of his people.'"

<sup>43</sup> The king of Israel went to his house sullen and angry, and came to Samaria.

## 21

<sup>1</sup> After these things, Naboth the Jezreelite had a vineyard, which was in Jezreel, next to the palace of Ahab king of Samaria. <sup>2</sup> Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a garden of herbs, because it is near my house; and I will give you for it a better vineyard than it. Or, if it seems good to you, I will give you its worth in money."

<sup>3</sup> Naboth said to Ahab, "May Yahweh forbid me, that I should give the inheritance of my fathers to you!"

<sup>4</sup> Ahab came into his house sullen and angry because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." He laid himself down on his bed, and turned away his face, and would eat no bread. <sup>5</sup> But Jezebel his wife came to him, and said to him, "Why is your spirit so sad, that you eat no bread?"

<sup>6</sup> He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it.' He answered, 'I will not give you my vineyard.'"

<sup>7</sup> Jezebel his wife said to him, "Do you now govern the kingdom of Israel? Arise, and eat bread, and let your heart be merry. I will give you the vineyard of Naboth the Jezreelite." <sup>8</sup> So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles who were in his city, who lived with Naboth. <sup>9</sup> She wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people. <sup>10</sup> Set two men, base fellows, before him, and let them testify against him, saying, 'You cursed God and the king!' Then carry him out, and stone him to death."

<sup>11</sup> The men of his city, even the elders and the nobles who lived in his city, did as Jezebel had instructed them in the letters which she had written and sent to them. <sup>12</sup> They proclaimed a fast, and set Naboth on high among the people. <sup>13</sup> The two men, the base fellows, came in and sat before

<sup>e</sup> A talent is about 30 kilograms or 66 pounds

him. The base fellows testified against him, even against Naboth, in the presence of the people, saying, "Naboth cursed God and the king!" Then they carried him out of the city and stoned him to death with stones.<sup>14</sup> Then they sent to Jezebel, saying, "Naboth has been stoned, and is dead."

<sup>15</sup> When Jezebel heard that Naboth had been stoned, and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

<sup>16</sup> When Ahab heard that Naboth was dead, Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

<sup>17</sup> Yahweh's word came to Elijah the Tishbite, saying,<sup>18</sup> "Arise, go down to meet Ahab king of Israel, who dwells in Samaria. Behold, he is in the vineyard of Naboth, where he has gone down to take possession of it.<sup>19</sup> You shall speak to him, saying, 'Yahweh says, "Have you killed and also taken possession?"' You shall speak to him, saying, 'Yahweh says, "In the place where dogs licked the blood of Naboth, dogs will lick your blood, even yours.'""

<sup>20</sup> Ahab said to Elijah, "Have you found me, my enemy?"

He answered, "I have found you, because you have sold yourself to do that which is evil in Yahweh's sight.<sup>21</sup> Behold, I will bring evil on you, and will utterly sweep you away and will cut off from Ahab everyone who urinates against a wall,<sup>f</sup> and him who is shut up and him who is left at large in Israel.<sup>22</sup> I will make your house like the house of Jeroboam the son of

Nebat, and like the house of Baasha the son of Ahijah for the provocation with which you have provoked me to anger, and have made Israel to sin."<sup>23</sup> Yahweh also spoke of Jezebel, saying, "The dogs will eat Jezebel by the rampart of Jezreel.<sup>24</sup> The dogs will eat he who dies of Ahab in the city; and the birds of the sky will eat he who dies in the field."

<sup>25</sup> But there was no one like Ahab, who sold himself to do that which was evil in Yahweh's sight, whom Jezebel his wife stirred up.<sup>26</sup> He did very abominably in following idols, according to all that the Amorites did, whom Yahweh cast out before the children of Israel.<sup>27</sup> When Ahab heard those words, he tore his clothes, and put sackcloth on his flesh, and fasted, and lay in sackcloth, and went softly.

<sup>28</sup> Yahweh's word came to Elijah the Tishbite, saying,<sup>29</sup> "See how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil on his house."

## 22

<sup>1</sup> They continued three years without war between Syria and Israel.<sup>2</sup> In the third year, Jehoshaphat the king of Judah came down to the king of Israel.<sup>3</sup> The king of Israel said to his servants, "You know that Ramoth Gilead is ours, and we do nothing, and don't take it out of the hand of the king of Syria?"<sup>4</sup> He said to Jehoshaphat, "Will you go with me to battle to Ramoth Gilead?"

Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses."<sup>5</sup> Jehoshaphat

<sup>f</sup> or, male

said to the king of Israel, "Please inquire first for Yahweh's word."

<sup>6</sup> Then the king of Israel gathered the prophets together, about four hundred men, and said to them, "Should I go against Ramoth Gilead to battle, or should I refrain?"

They said, "Go up; for the Lord will deliver it into the hand of the king."

<sup>7</sup> But Jehoshaphat said, "Isn't there here a prophet of Yahweh, that we may inquire of him?"

<sup>8</sup> The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of Yahweh, Micaiah the son of Imlah; but I hate him, for he does not prophesy good concerning me, but evil."

Jehoshaphat said, "Don't let the king say so."

<sup>9</sup> Then the king of Israel called an officer, and said, "Quickly get Micaiah the son of Imlah."

<sup>10</sup> Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. <sup>11</sup> Zedekiah the son of Chenaanah made himself horns of iron, and said, "Yahweh says, 'With these you will push the Syrians, until they are consumed.'" <sup>12</sup> All the prophets prophesied so, saying, "Go up to Ramoth Gilead, and prosper; for Yahweh will deliver it into the hand of the king."

<sup>13</sup> The messenger who went to call Micaiah spoke to him, saying, "See now, the prophets declare good to the king with one mouth. Please let your word be like the word of one of them, and speak good."

<sup>14</sup> Micaiah said, "As Yahweh lives, what Yahweh says to me, that I will speak."

<sup>15</sup> When he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall we forbear?"

He answered him, "Go up and prosper; and Yahweh will deliver it into the hand of the king." <sup>16</sup> The king said to him, "How many times do I have to adjure you that you speak to me nothing but the truth in Yahweh's name?"

<sup>17</sup> He said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. Yahweh said, 'These have no master. Let them each return to his house in peace.'"

<sup>18</sup> The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy good concerning me, but evil?"

<sup>19</sup> Micaiah said, "Therefore hear Yahweh's word. I saw Yahweh sitting on his throne, and all the army of heaven standing by him on his right hand and on his left. <sup>20</sup> Yahweh said, 'Who will entice Ahab, that he may go up and fall at Ramoth Gilead?' One said one thing; and another said another.

<sup>21</sup> A spirit came out and stood before Yahweh, and said, 'I will entice him.'

<sup>22</sup> Yahweh said to him, 'How?'

He said, 'I will go out and will be a lying spirit in the mouth of all his prophets.'

He said, 'You will entice him, and will also prevail. Go out and do so.' <sup>23</sup> Now therefore, behold, Yahweh has put a lying spirit in the mouth of all these your prophets; and Yahweh has spoken evil concerning you."

<sup>24</sup> Then Zedekiah the son of Chenaanah came near, and struck Micaiah on the cheek, and said, "Which way did Yahweh's Spirit go from me to speak to you?"

<sup>25</sup> Micaiah said, "Behold, you will see on that day, when you go into an inner room to hide yourself."

<sup>26</sup> The king of Israel said, "Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son. <sup>27</sup> Say, 'Thus says the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.'""

<sup>28</sup> Micaiah said, "If you return at all in peace, Yahweh has not spoken by me." He said, "Listen, all you people!"

<sup>29</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. <sup>30</sup> The king of Israel said to Jehoshaphat, "I will disguise myself, and go into the battle; but you put on your robes." The king of Israel disguised himself, and went into the battle.

<sup>31</sup> Now the king of Syria had commanded the thirty-two captains of his chariots, saying, "Don't fight with small nor great, except only with the king of Israel."

<sup>32</sup> When the captains of the chariots saw Jehoshaphat, they said, "Surely that is the king of Israel!" and they turned aside to fight against him. Jehoshaphat cried out. <sup>33</sup> When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. <sup>34</sup> A certain man drew his bow at random, and struck the king of Israel between the joints of the armor. Therefore he said to the driver of his chariot, "Turn your hand, and carry me out of the battle; for I am severely wounded." <sup>35</sup>

The battle increased that day. The king was propped up in his chariot facing the Syrians, and died at evening. The blood ran out of the wound into the bottom of the chariot. <sup>36</sup> A cry went throughout the army about the going down of the sun, saying, "Every man to his city, and every man to his country!"

<sup>37</sup> So the king died, and was brought to Samaria; and they buried the king in Samaria. <sup>38</sup> They washed the chariot by the pool of Samaria; and the dogs licked up his blood where the prostitutes washed themselves; according to Yahweh's word which he spoke.

<sup>39</sup> Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, aren't they written in the book of the chronicles of the kings of Israel? <sup>40</sup> So Ahab slept with his fathers; and Ahaziah his son reigned in his place.

<sup>41</sup> Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. <sup>42</sup> Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. <sup>43</sup> He walked in all the way of Asa his father. He didn't turn aside from it, doing that which was right in Yahweh's eyes. However the high places were not taken away. The people still sacrificed and burned incense on the high places. <sup>44</sup> Jehoshaphat made peace with the king of Israel. <sup>45</sup> Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he fought, aren't they written in the book of the chronicles of the kings of Judah? <sup>46</sup> The remnant of the sodomites,

that remained in the days of his father Asa, he put away out of the land. <sup>47</sup> There was no king in Edom. A deputy ruled. <sup>48</sup> Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they didn't go; for the ships wrecked at Ezion Geber. <sup>49</sup> Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not. <sup>50</sup> Jehoshaphat slept with his fathers, and was buried with his fathers in his father David's city. Jehoram his son reigned in his place.

<sup>51</sup> Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. <sup>52</sup> He did that which was evil in Yahweh's sight, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, in which he made Israel to sin. <sup>53</sup> He served Baal and worshiped him, and provoked Yahweh, the God of Israel, to anger, in all the ways that his father had done so.

# The Second Book of Kings

## 1

<sup>1</sup> Moab rebelled against Israel after the death of Ahab. <sup>2</sup> Ahaziah fell down through the lattice in his upper room that was in Samaria, and was sick. So he sent messengers, and said to them, “Go, inquire of Baal Zebub, the god of Ekron, whether I will recover of this sickness.”

<sup>3</sup> But Yahweh’s<sup>a</sup> angel said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria, and tell them, ‘Is it because there is no God<sup>b</sup> in Israel, that you go to inquire of Baal Zebub, the god of Ekron?’ <sup>4</sup> Now therefore Yahweh says, “You will not come down from the bed where you have gone up, but you will surely die.”” Then Elijah departed.

<sup>5</sup> The messengers returned to him, and he said to them, “Why is it that you have returned?”

<sup>6</sup> They said to him, “A man came up to meet us, and said to us, ‘Go, return to the king who sent you, and tell him, “Yahweh says, ‘Is it because there is no God in Israel, that you send to inquire of Baal Zebub, the god of Ekron? Therefore you will not come down from the bed where you have gone up, but you will surely die.’”””

<sup>7</sup> He said to them, “What kind of man was he who came up to meet you, and told you these words?”

<sup>8</sup> They answered him, “He was a hairy man, and wearing a leather belt around his waist.”

He said, “It’s Elijah the Tishbite.”

<sup>9</sup> Then the king sent a captain of fifty with his fifty to him. He went up to him; and behold,<sup>c</sup> he was sitting on the top of the hill. He said to him, “Man of God, the king has said, ‘Come down!’”

<sup>10</sup> Elijah answered to the captain of fifty, “If I am a man of God, then let fire come down from the sky, and consume you and your fifty!” Then fire came down from the sky, and consumed him and his fifty.

<sup>11</sup> Again he sent to him another captain of fifty and his fifty. He answered him, “Man of God, the king has said, ‘Come down quickly!’”

<sup>12</sup> Elijah answered them, “If I am a man of God, then let fire come down from the sky, and consume you and your fifty!” Then the God’s fire came down from the sky, and consumed him and his fifty.

<sup>13</sup> Again he sent the captain of a third fifty with his fifty. The third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said to him, “Man of God, please let my life, and the life of these fifty of your servants, be precious in your sight. <sup>14</sup> Behold, fire came down from the sky, and consumed the last two captains of fifty with their fifties. But now let my life be precious in your sight.”

<sup>15</sup> Yahweh’s angel said to Elijah, “Go down with him. Don’t be afraid of him.”

Then he arose, and went down with him to the king. <sup>16</sup> He said to him, “Yahweh says, ‘Because you have sent messengers to inquire of Baal Zebub, the god of Ekron, is it because there is no God in Israel to inquire of his word? Therefore you will not

<sup>a</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>b</sup> The Hebrew word rendered “God” is *אֱלֹהִים* (Elohim). <sup>c</sup> “Behold”, from *הִנֵּה*, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

come down from the bed where you have gone up, but you will surely die.”

<sup>17</sup> So he died according to Yahweh’s word which Elijah had spoken. Jehoram began to reign in his place in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son. <sup>18</sup> Now the rest of the acts of Ahaziah which he did, aren’t they written in the book of the chronicles of the kings of Israel?

## 2

<sup>1</sup> When Yahweh was about to take Elijah up by a whirlwind into heaven, Elijah went with Elisha from Gilgal. <sup>2</sup> Elijah said to Elisha, “Please wait here, for Yahweh has sent me as far as Bethel.”

Elisha said, “As Yahweh lives, and as your soul lives, I will not leave you.” So they went down to Bethel.

<sup>3</sup> The sons of the prophets who were at Bethel came out to Elisha, and said to him, “Do you know that Yahweh will take away your master from your head today?”

He said, “Yes, I know it. Hold your peace.”

<sup>4</sup> Elijah said to him, “Elisha, please wait here, for Yahweh has sent me to Jericho.”

He said, “As Yahweh lives, and as your soul lives, I will not leave you.” So they came to Jericho.

<sup>5</sup> The sons of the prophets who were at Jericho came near to Elisha, and said to him, “Do you know that Yahweh will take away your master from your head today?”

He answered, “Yes, I know it. Hold your peace.”

<sup>6</sup> Elijah said to him, “Please wait here, for Yahweh has sent me to the Jordan.”

He said, “As Yahweh lives, and as your soul lives, I will not leave you.” Then they

both went on. <sup>7</sup> Fifty men of the sons of the prophets went, and stood opposite them at a distance; and they both stood by the Jordan.

<sup>8</sup> Elijah took his mantle, and rolled it up, and struck the waters, and they were divided here and there, so that they both went over on dry ground. <sup>9</sup> When they had gone over, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.”

Elisha said, “Please let a double portion of your spirit be on me.”

<sup>10</sup> He said, “You have asked a hard thing. If you see me when I am taken from you, it will be so for you; but if not, it will not be so.”

<sup>11</sup> As they continued on and talked, behold, a chariot of fire and horses of fire separated them, and Elijah went up by a whirlwind into heaven. <sup>12</sup> Elisha saw it, and he cried, “My father, my father, the chariots of Israel and its horsemen!”

He saw him no more. Then he took hold of his own clothes, and tore them in two pieces. <sup>13</sup> He also took up Elijah’s mantle that fell from him, and went back, and stood by the bank of the Jordan. <sup>14</sup> He took Elijah’s mantle that fell from him, and struck the waters, and said, “Where is Yahweh, the God of Elijah?” When he also had struck the waters, they were divided apart, and Elisha went over. <sup>15</sup> When the sons of the prophets who were at Jericho over against him saw him, they said, “The spirit of Elijah rests on Elisha.” They came to meet him, and bowed themselves to the ground before him. <sup>16</sup> They said to him, “See now, there are with your servants fifty strong men. Please let them go and seek your master. Perhaps Yahweh’s Spirit has

taken him up, and put him on some mountain, or into some valley.

He said, "Don't send them."

<sup>17</sup> When they urged him until he was ashamed, he said, "Send them."

Therefore they sent fifty men; and they searched for three days, but didn't find him. <sup>18</sup> They came back to him, while he stayed at Jericho; and he said to them, "Didn't I tell you, 'Don't go?'"

<sup>19</sup> The men of the city said to Elisha, "Behold, please, the situation of this city is pleasant, as my lord sees; but the water is bad, and the land is barren."

<sup>20</sup> He said, "Bring me a new jar, and put salt in it." Then they brought it to him. <sup>21</sup> He went out to the spring of the waters, and threw salt into it, and said, "Yahweh says, 'I have healed these waters. There shall not be from there any more death or barren wasteland.'" <sup>22</sup> So the waters were healed to this day, according to Elisha's word which he spoke.

<sup>23</sup> He went up from there to Bethel. As he was going up by the way, some youths came out of the city and mocked him, and said to him, "Go up, you baldy! Go up, you baldy!" <sup>24</sup> He looked behind him and saw them, and cursed them in Yahweh's name. Then two female bears came out of the woods, and mauled forty-two of those youths. <sup>25</sup> He went from there to Mount Carmel, and from there he returned to Samaria.

### 3

<sup>1</sup> Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. <sup>2</sup> He did that which was evil in Yahweh's sight, but

not like his father, and like his mother, for he put away the pillar of Baal that his father had made. <sup>3</sup> Nevertheless he held to the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He didn't depart from them. <sup>4</sup> Now Mesha king of Moab was a sheep breeder; and he supplied the king of Israel with the wool of one hundred thousand lambs, and of one hundred thousand rams. <sup>5</sup> But when Ahab was dead, the king of Moab rebelled against the king of Israel. <sup>6</sup> King Jehoram went out of Samaria at that time, and mustered all Israel. <sup>7</sup> He went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?"

He said, "I will go up. I am as you are, my people as your people, my horses as your horses." <sup>8</sup> He said, "Which way shall we go up?"

He answered, "The way of the wilderness of Edom." <sup>9</sup> So the king of Israel went with the king of Judah and the king of Edom, and they marched for seven days along a circuitous route. There was no water for the army or for the animals that followed them. <sup>10</sup> The king of Israel said, "Alas! For Yahweh has called these three kings together to deliver them into the hand of Moab."

<sup>11</sup> But Jehoshaphat said, "Isn't there a prophet of Yahweh here, that we may inquire of Yahweh by him?"

One of the king of Israel's servants answered, "Elisha the son of Shaphat, who poured water on the hands of Elijah, is here."

<sup>12</sup> Jehoshaphat said, "Yahweh's word is with him." So the king of Israel and

Jehoshaphat and the king of Edom went down to him.

<sup>13</sup> Elisha said to the king of Israel, "What have I to do with you? Go to the prophets of your father, and to the prophets of your mother."

The king of Israel said to him, "No, for Yahweh has called these three kings together to deliver them into the hand of Moab." <sup>14</sup> Elisha said, "As Yahweh of Armies lives, before whom I stand, surely, were it not that I respect the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you. <sup>15</sup> But now bring me a musician." When the musician played, Yahweh's hand came on him. <sup>16</sup> He said, "Yahweh says, 'Make this valley full of trenches.' <sup>17</sup> For Yahweh says, 'You will not see wind, neither will you see rain, yet that valley will be filled with water, and you will drink, both you and your livestock and your other animals. <sup>18</sup> This is an easy thing in Yahweh's sight. He will also deliver the Moabites into your hand. <sup>19</sup> You shall strike every fortified city, and every choice city, and shall fell every good tree, and stop all springs of water, and mar every good piece of land with stones.'" <sup>20</sup>

<sup>20</sup> In the morning, about the time of offering the sacrifice, behold, water came by the way of Edom, and the country was filled with water.

<sup>21</sup> Now when all the Moabites heard that the kings had come up to fight against them, they gathered themselves together, all who were able to put on armor, young and old, and stood on the border. <sup>22</sup> They rose up early in the morning, and the sun shone on the water, and the Moabites saw

the water opposite them as red as blood. <sup>23</sup> They said, "This is blood. The kings are surely destroyed, and they have struck each other. Now therefore, Moab, to the plunder!"

<sup>24</sup> When they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled before them; and they went forward into the land attacking the Moabites. <sup>25</sup> They beat down the cities; and on every good piece of land each man cast his stone, and filled it. They also stopped all the springs of water, and felled all the good trees, until in Kir Hareseth all they left was its stones; however the men armed with slings went around it, and attacked it. <sup>26</sup> When the king of Moab saw that the battle was too severe for him, he took with him seven hundred men who drew a sword, to break through to the king of Edom; but they could not. <sup>27</sup> Then he took his oldest son who would have reigned in his place, and offered him for a burnt offering on the wall. There was great wrath against Israel; and they departed from him, and returned to their own land.

## 4

<sup>1</sup> Now a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead. You know that your servant feared Yahweh. Now the creditor has come to take for himself my two children to be slaves."

<sup>2</sup> Elisha said to her, "What should I do for you? Tell me: what do you have in the house?"

She said, "Your servant has nothing in the house, except a pot of oil."

<sup>3</sup> Then he said, "Go, borrow empty containers from all your neighbors. Don't borrow just a few containers. <sup>4</sup> Go in and shut the door on you and on your sons, and pour oil into all those containers; and set aside those which are full."

<sup>5</sup> So she went from him, and shut the door on herself and on her sons. They brought the containers to her, and she poured oil. <sup>6</sup> When the containers were full, she said to her son, "Bring me another container."

He said to her, "There isn't another container." Then the oil stopped flowing.

<sup>7</sup> Then she came and told the man of God. He said, "Go, sell the oil, and pay your debt; and you and your sons live on the rest."

<sup>8</sup> One day Elisha went to Shunem, where there was a prominent woman; and she persuaded him to eat bread. So it was, that as often as he passed by, he turned in there to eat bread. <sup>9</sup> She said to her husband, "See now, I perceive that this is a holy man of God who passes by us continually. <sup>10</sup> Please let us make a little room on the roof. Let us set for him there a bed, a table, a chair, and a lamp stand. When he comes to us, he can stay there."

<sup>11</sup> One day he came there, and he went to the room and lay there. <sup>12</sup> He said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him. <sup>13</sup> He said to her, "Say now to her, 'Behold, you have cared for us with all this care. What is to be done for you? Would you like to be spoken for to the king, or to the captain of the army?'"

She answered, "I dwell among my own people."

<sup>14</sup> He said, "What then is to be done for her?"

Gehazi answered, "Most certainly she has no son, and her husband is old."

<sup>15</sup> He said, "Call her." When he had called her, she stood in the door. <sup>16</sup> He said, "At this season, when the time comes around, you will embrace a son."

She said, "No, my lord, you man of God, do not lie to your servant."

<sup>17</sup> The woman conceived, and bore a son at that season, when the time came around, as Elisha had said to her. <sup>18</sup> When the child was grown, one day he went out to his father to the reapers. <sup>19</sup> He said to his father, "My head! My head!"

He said to his servant, "Carry him to his mother."

<sup>20</sup> When he had taken him, and brought him to his mother, he sat on her knees until noon, and then died. <sup>21</sup> She went up and laid him on the man of God's bed, and shut the door on him, and went out. <sup>22</sup> She called to her husband, and said, "Please send me one of the servants, and one of the donkeys, that I may run to the man of God, and come again."

<sup>23</sup> He said, "Why would you want to go to him today? It is not a new moon or a Sabbath."

She said, "It's alright."

<sup>24</sup> Then she saddled a donkey, and said to her servant, "Drive, and go forward! Don't slow down for me, unless I ask you to."

<sup>25</sup> So she went, and came to the man of God to Mount Carmel. When the man of God saw her afar off, he said to Gehazi his servant, "Behold, there is the Shunammite."

<sup>26</sup> Please run now to meet her, and ask her,

‘Is it well with you? Is it well with your husband? Is it well with your child?’”

She answered, “It is well.”

<sup>27</sup> When she came to the man of God to the hill, she caught hold of his feet. Gehazi came near to thrust her away; but the man of God said, “Leave her alone; for her soul is troubled within her; and Yahweh has hidden it from me, and has not told me.”

<sup>28</sup> Then she said, “Did I ask you for a son, my lord? Didn’t I say, ‘Do not deceive me?’”

<sup>29</sup> Then he said to Gehazi, “Tuck your cloak into your belt, take my staff in your hand, and go your way. If you meet any man, don’t greet him; and if anyone greets you, don’t answer him again. Then lay my staff on the child’s face.”

<sup>30</sup> The child’s mother said, “As Yahweh lives, and as your soul lives, I will not leave you.”

So he arose, and followed her.

<sup>31</sup> Gehazi went ahead of them, and laid the staff on the child’s face; but there was no voice and or hearing. Therefore he returned to meet him, and told him, “The child has not awakened.”

<sup>32</sup> When Elisha had come into the house, behold, the child was dead, and lying on his bed. <sup>33</sup> He went in therefore, and shut the door on them both, and prayed to Yahweh.

<sup>34</sup> He went up, and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands. He stretched himself on him; and the child’s flesh grew warm. <sup>35</sup> Then he returned, and walked in the house once back and forth; and went up, and stretched himself out on

him. Then the child sneezed seven times, and the child opened his eyes. <sup>36</sup> He called Gehazi, and said, “Call this Shunammite!” So he called her.

When she had come in to him, he said, “Take up your son.”

<sup>37</sup> Then she went in, fell at his feet, and bowed herself to the ground; then she picked up her son, and went out.

<sup>38</sup> Elisha came again to Gilgal. There was a famine in the land; and the sons of the prophets were sitting before him; and he said to his servant, “Get the large pot, and boil stew for the sons of the prophets.”

<sup>39</sup> One went out into the field to gather herbs, and found a wild vine, and gathered a lap full of wild gourds from it, and came and cut them up into the pot of stew; for they didn’t recognize them. <sup>40</sup> So they poured out for the men to eat. As they were eating some of the stew, they cried out, and said, “Man of God, there is death in the pot!” And they could not eat it.

<sup>41</sup> But he said, “Then bring meal.” He threw it into the pot; and he said, “Serve it to the people, that they may eat.” And there was nothing harmful in the pot.

<sup>42</sup> A man from Baal Shalishah came, and brought the man of God bread some of the first fruits: twenty loaves of barley, and fresh ears of grain in his sack. He said, “Give to the people, that they may eat.”

<sup>43</sup> His servant said, “What, should I set this before a hundred men?”

But he said, “Give the people, that they may eat; for Yahweh says, ‘They will eat, and will have some left over.’”

<sup>44</sup> So he set it before them, and they ate, and had some left over, according to Yahweh’s word.

## 5

<sup>1</sup> Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honorable, because by him Yahweh had given victory to Syria: he was also a mighty man of valor, but he was a leper. <sup>2</sup> The Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. <sup>3</sup> She said to her mistress, "I wish that my lord were with the prophet who is in Samaria! Then he would heal him of his leprosy."

<sup>4</sup> Someone went in, and told his lord, saying, "The maiden who is from the land of Israel said this."

<sup>5</sup> The king of Syria said, "Go now, and I will send a letter to the king of Israel."

He departed, and took with him ten talents<sup>d</sup> of silver, and six thousand pieces of gold, and ten changes of clothing. <sup>6</sup> He brought the letter to the king of Israel, saying, "Now when this letter has come to you, behold, I have sent Naaman my servant to you, that you may heal him of his leprosy."

<sup>7</sup> When the king of Israel had read the letter, he tore his clothes, and said, "Am I God, to kill and to make alive, that this man sends to me to heal a man of his leprosy? But please consider and see how he seeks a quarrel against me."

<sup>8</sup> It was so, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, and he shall know that there is a prophet in Israel."

<sup>9</sup> So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. <sup>10</sup> Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall come again to you, and you shall be clean."

<sup>11</sup> But Naaman was angry, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of Yahweh his God, and wave his hand over the place, and heal the leper.' <sup>12</sup> Aren't Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Couldn't I wash in them, and be clean?" So he turned and went away in a rage.

<sup>13</sup> His servants came near, and spoke to him, and said, "My father, if the prophet had asked you do some great thing, wouldn't you have done it? How much rather then, when he says to you, 'Wash, and be clean?'"

<sup>14</sup> Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. <sup>15</sup> He returned to the man of God, he and all his company, and came, and stood before him; and he said, "See now, I know that there is no God in all the earth, but in Israel. Now therefore, please take a gift from your servant."

<sup>16</sup> But he said, "As Yahweh lives, before whom I stand, I will receive none."

He urged him to take it; but he refused. <sup>17</sup> Naaman said, "If not, then, please let two mules' burden of earth be given to your servant; for your servant will from now on offer neither burnt offering nor sacrifice to

<sup>d</sup> A talent is about 30 kilograms or 66 pounds

other gods, but to Yahweh. <sup>18</sup> In this thing may Yahweh pardon your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon. When I bow myself in the house of Rimmon, may Yahweh pardon your servant in this thing.”

<sup>19</sup> He said to him, “Go in peace.”

So he departed from him a little way. <sup>20</sup> But Gehazi the servant of Elisha the man of God, said, “Behold, my master has spared this Naaman the Syrian, in not receiving at his hands that which he brought. As Yahweh lives, I will run after him, and take something from him.”

<sup>21</sup> So Gehazi followed after Naaman. When Naaman saw one running after him, he came down from the chariot to meet him, and said, “Is all well?”

<sup>22</sup> He said, “All is well. My master has sent me, saying, ‘Behold, even now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent<sup>e</sup> of silver and two changes of clothing.’”

<sup>23</sup> Naaman said, “Be pleased to take two talents.” He urged him, and bound two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants; and they carried them before him. <sup>24</sup> When he came to the hill, he took them from their hand, and stored them in the house. Then he let the men go, and they departed. <sup>25</sup> But he went in, and stood before his master. Elisha said to him, “Where did you come from, Gehazi?”

He said, “Your servant went nowhere.”

<sup>26</sup> He said to him, “Didn’t my heart go with you, when the man turned from his

chariot to meet you? Is it a time to receive money, and to receive garments, and olive groves and vineyards, and sheep and cattle, and male servants and female servants? <sup>27</sup> Therefore the leprosy of Naaman will cling to you and to your offspring<sup>f</sup> forever.”

He went out from his presence a leper, as white as snow.

## 6

<sup>1</sup> The sons of the prophets said to Elisha, “See now, the place where we live and meet with you is too small for us. <sup>2</sup> Please let us go to the Jordan, and each man take a beam from there, and let us make us a place there, where we may live.”

He answered, “Go!”

<sup>3</sup> One said, “Please be pleased to go with your servants.”

He answered, “I will go.” <sup>4</sup> So he went with them. When they came to the Jordan, they cut down wood. <sup>5</sup> But as one was cutting down a tree, the ax head fell into the water. Then he cried, and said, “Alas, my master! For it was borrowed.”

<sup>6</sup> The man of God asked, “Where did it fall?” He showed him the place. He cut down a stick, threw it in there, and made the iron float. <sup>7</sup> He said, “Take it.” So he put out his hand and took it.

<sup>8</sup> Now the king of Syria was at war against Israel; and he took counsel with his servants, saying, “My camp will be in such and such a place.”

<sup>9</sup> The man of God sent to the king of Israel, saying, “Beware that you not pass this place; for the Syrians are coming down there.” <sup>10</sup> The king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there,

<sup>e</sup> A talent is about 30 kilograms or 66 pounds <sup>f</sup> or, seed

not once or twice. <sup>11</sup> The king of Syria's heart was very troubled about this. He called his servants, and said to them, "Won't you show me which of us is for the king of Israel?"

<sup>12</sup> One of his servants said, "No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom."

<sup>13</sup> He said, "Go and see where he is, that I may send and get him."

He was told, "Behold, he is in Dothan."

<sup>14</sup> Therefore he sent horses, chariots, and a great army there. They came by night, and surrounded the city. <sup>15</sup> When the servant of the man of God had risen early, and gone out, behold, an army with horses and chariots was around the city. His servant said to him, "Alas, my master! What shall we do?"

<sup>16</sup> He answered, "Don't be afraid; for those who are with us are more than those who are with them." <sup>17</sup> Elisha prayed, and said, "Yahweh, please open his eyes, that he may see." Yahweh opened the young man's eyes; and he saw: and behold, the mountain was full of horses and chariots of fire around Elisha. <sup>18</sup> When they came down to him, Elisha prayed to Yahweh, and said, "Please strike this people with blindness."

He struck them with blindness according to Elijah's word. <sup>19</sup> Elisha said to them, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you seek." He led them to Samaria. <sup>20</sup> When they had come into Samaria, Elisha said, "Yahweh, open these men's eyes, that they may see."

Yahweh opened their eyes, and they saw; and behold, they were in the middle of Samaria. <sup>21</sup> The king of Israel said to Elisha, when he saw them, "My father, shall I strike them? Shall I strike them?"

<sup>22</sup> He answered, "You shall not strike them. Would you strike those whom you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink, and go to their master."

<sup>23</sup> He prepared great feast for them. When they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria stopped raiding the land of Israel.

<sup>24</sup> After this, Benhadad king of Syria gathered all his army, and went up and besieged Samaria. <sup>25</sup> There was a great famine in Samaria. Behold, they besieged it, until a donkey's head was sold for eighty pieces of silver, and the fourth part of a kab<sup>g</sup> of dove's dung for five pieces of silver. <sup>26</sup> As the king of Israel was passing by on the wall, a woman cried to him, saying, "Help, my lord, O king!"

<sup>27</sup> He said, "If Yahweh doesn't help you, where could I get help for you? From of the threshing floor, or from the wine press?" <sup>28</sup> The king said to her, "What is your problem?"

She answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' <sup>29</sup> So we boiled my son, and ate him: and I said to her on the next day, 'Give your son, that we may eat him;' and she has hidden her son."

<sup>30</sup> When the king heard the words of the woman, he tore his clothes. Now he was

<sup>g</sup> A kab was about 2 liters, so a fourth of a kab would be about 500 milliliters or about a pint

passing by on the wall, and the people looked, and behold, he had sackcloth underneath on his body. <sup>31</sup> Then he said, "God do so to me, and more also, if the head of Elisha the son of Shaphat stays on him today."

<sup>32</sup> But Elisha was sitting in his house, and the elders were sitting with him. Then the king sent a man from before him; but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent to take away my head? Behold, when the messenger comes, shut the door, and hold the door shut against him. Isn't the sound of his master's feet behind him?"

<sup>33</sup> While he was still talking with them, behold, the messenger came down to him. Then he said, "Behold, this evil is from Yahweh. Why should I wait for Yahweh any longer?"

## 7

<sup>1</sup> Elisha said, "Hear Yahweh's word. Yahweh says, 'Tomorrow about this time a seah<sup>h</sup> of fine flour will be sold for a shekel,<sup>i</sup> and two seahs of barley for a shekel, in the gate of Samaria.'"

<sup>2</sup> Then the captain on whose hand the king leaned answered the man of God, and said, "Behold, if Yahweh made windows in heaven, could this thing be?"

He said, "Behold, you will see it with your eyes, but will not eat of it."

<sup>3</sup> Now there were four leprous men at the entrance of the gate. They said to one another, "Why do we sit here until we die? <sup>4</sup> If we say, 'We will enter into the city,' then the famine is in the city, and we will die there. If we sit still here, we also die. Now

therefore come, and let us surrender to the army of the Syrians. If they save us alive, we will live; and if they kill us, we will only die."

<sup>5</sup> They rose up in the twilight, to go to the camp of the Syrians. When they had come to the outermost part of the camp of the Syrians, behold, no man was there. <sup>6</sup> For the Lord<sup>j</sup> had made the army of the Syrians to hear the sound of chariots, and the sound of horses, even the noise of a great army; and they said to one another, "Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us." <sup>7</sup> Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it was, and fled for their life. <sup>8</sup> When these lepers came to the outermost part of the camp, they went into one tent, and ate and drink, and carried away silver, gold, and clothing, and went and hid it. Then they came back, and entered into another tent, and carried things from there also, and went and hid them. <sup>9</sup> Then they said to one another, "We aren't doing right. Today is a day of good news, and we keep silent. If we wait until the morning light, punishment will overtake us. Now therefore come, let's go and tell the king's household."

<sup>10</sup> So they came and called to the city gatekeepers; and they told them, "We came to the camp of the Syrians, and, behold, there was no man there, not even a man's voice, but the horses tied, and the donkeys tied, and the tents as they were."

<sup>11</sup> He called the gatekeepers; and they told it to the king's household within. <sup>12</sup>

<sup>h</sup> 1 seah is about 7 liters or 1.9 gallons or 0.8 pecks <sup>i</sup> a shekel is about 10 grams or about 0.35 ounces. In this context, it was probably a silver coin weighing that much. <sup>j</sup> The word translated "Lord" is "Adonai."

The king arose in the night, and said to his servants, "I will now show you what the Syrians have done to us. They know that we are hungry. Therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall take them alive, and get into the city.'"

<sup>13</sup> One of his servants answered, "Please let some people take five of the horses that remain, which are left in the city. Behold, they are like all the multitude of Israel who are left in it. Behold, they are like all the multitude of Israel who are consumed. Let us send and see."

<sup>14</sup> Therefore they took two chariots with horses; and the king them sent out to the Syrian army, saying, "Go and see."

<sup>15</sup> They went after them to the Jordan; and behold, all the path was full of garments and equipment which the Syrians had cast away in their haste. The messengers returned, and told the king. <sup>16</sup> The people went out and plundered the camp of the Syrians. So a seah<sup>k</sup> of fine flour was sold for a shekel, and two measures of barley for a shekel,<sup>l</sup> according to Yahweh's word. <sup>17</sup> The king appointed the captain on whose hand he leaned to be in charge of the gate; and the people trampled over him in the gate, and he died as the man of God had said, who spoke when the king came down to him. <sup>18</sup> It happened as the man of God had spoken to the king, saying, "Two seahs<sup>m</sup> of barley for a shekel,<sup>n</sup> and a seah of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria"; <sup>19</sup> and that captain

answered the man of God, and said, "Now, behold, if Yahweh made windows in heaven, might such a thing be?" and he said, "Behold, you will see it with your eyes, but will not eat of it." <sup>20</sup> It happened like that to him; for the people trampled over him in the gate, and he died.

## 8

<sup>1</sup> Now Elisha had spoken to the woman whose son he had restored to life, saying, "Arise, and go, you and your household, and stay for a while wherever you can; for Yahweh has called for a famine. It will also come on the land for seven years."

<sup>2</sup> The woman arose, and did according to the man of God's word. She went with her household, and lived in the land of the Philistines for seven years. <sup>3</sup> At the end of seven years, the woman returned from the land of the Philistines. Then she went out to beg the king for her house and for her land. <sup>4</sup> Now the king was talking with Gehazi the servant of the man of God, saying, "Please tell me all the great things that Elisha has done." <sup>5</sup> As he was telling the king how he had restored to life him who was dead, behold, the woman, whose son he had restored to life, begged the king for her house and for her land. Gehazi said, "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life."

<sup>6</sup> When the king asked the woman, she told him. So the king appointed to her a certain officer, saying, "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now."

<sup>k</sup> 1 seah is about 7 liters or 1.9 gallons or 0.8 pecks <sup>l</sup> a shekel is about 10 grams or about 0.35 ounces. In this context, it was probably a silver coin weighing that much. <sup>m</sup> 1 seah is about 7 liters or 1.9 gallons or 0.8 pecks <sup>n</sup> a shekel is about 10 grams or about 0.35 ounces. In this context, it was probably a silver coin weighing that much.

<sup>7</sup> Elisha came to Damascus; and Benhadad the king of Syria was sick. He was told, "The man of God has come here."

<sup>8</sup> The king said to Hazael, "Take a present in your hand, and go, meet the man of God, and inquire of Yahweh by him, saying, 'Will I recover from this sickness?'"

<sup>9</sup> So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Your son Benhadad king of Syria has sent me to you, saying, 'Will I recover from this sickness?'"

<sup>10</sup> Elisha said to him, "Go, tell him, 'You will surely recover;' however Yahweh has shown me that he will surely die." <sup>11</sup> He settled his gaze steadfastly on him, until he was ashamed. Then the man of God wept.

<sup>12</sup> Hazael said, "Why do you weep, my lord?"

He answered, "Because I know the evil that you will do to the children of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, and will dash their little ones in pieces, and rip up their pregnant women."

<sup>13</sup> Hazael said, "But what is your servant, who is but a dog, that he could do this great thing?"

Elisha answered, "Yahweh has shown me that you will be king over Syria."

<sup>14</sup> Then he departed from Elisha, and came to his master, who said to him, "What did Elisha say to you?"

He answered, "He told me that you would surely recover."

<sup>15</sup> On the next day, he took a thick cloth, dipped it in water, and spread it on his face,

so that he died. Then Hazael reigned in his place.

<sup>16</sup> In the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being king of Judah then, Jehoram the son of Jehoshaphat king of Judah began to reign.

<sup>17</sup> He was thirty-two years old when he began to reign. He reigned eight years in Jerusalem. <sup>18</sup> He walked in the way of the kings of Israel, as did Ahab's house; for he married Ahab's daughter. He did that which was evil in Yahweh's sight. <sup>19</sup> However Yahweh would not destroy Judah, for David his servant's sake, as he promised him to give to him a lamp for his children always.

<sup>20</sup> In his days Edom revolted from under the hand of Judah, and made a king over themselves. <sup>21</sup> Then Joram passed over to Zair, and all his chariots with him: and he rose up by night, and struck the Edomites who surrounded him, and the captains of the chariots; and the people fled to their tents. <sup>22</sup> So Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time. <sup>23</sup> The rest of the acts of Joram, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? <sup>24</sup> Joram slept with his fathers, and was buried with his fathers in David's city; and Ahaziah his son reigned in his place. <sup>25</sup> In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign. <sup>26</sup> Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri king of Israel. <sup>27</sup> He walked in the way of Ahab's house, and did that which was evil in

Yahweh's sight, as did Ahab's house; for he was the son-in-law of Ahab's house. <sup>28</sup> He went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth Gilead, and the Syrians wounded Joram. <sup>29</sup> King Joram returned to be healed in Jezreel from the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

## 9

<sup>1</sup> Elisha the prophet called one of the sons of the prophets, and said to him, "Put your belt on your waist, take this vial of oil in your hand, and go to Ramoth Gilead. <sup>2</sup> When you come there, find Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him rise up from among his brothers, and take him to an inner room. <sup>3</sup> Then take the vial of oil, and pour it on his head, and say, 'Yahweh says, "I have anointed you king over Israel."' Then open the door, flee, and don't wait."

<sup>4</sup> So the young man, even the young man, the prophet, went to Ramoth Gilead. <sup>5</sup> When he came, behold, the captains of the army were sitting. Then he said, "I have a message for you, captain."

Jehu said, "To which of us all?"

He said, "To you, O captain." <sup>6</sup> He arose, and went into the house. Then he poured the oil on his head, and said to him, "Yahweh, the God of Israel, says, 'I have anointed you king over the people of Yahweh, even over Israel. <sup>7</sup> You must strike your master Ahab's house, that I may

avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel. <sup>8</sup> For the whole house of Ahab will perish. I will cut off from Ahab everyone who urinates against a wall,<sup>o</sup> both him who is shut up and him who is left at large in Israel. <sup>9</sup> I will make Ahab's house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. <sup>10</sup> The dogs will eat Jezebel on the plot of ground of Jezreel, and there shall be no one to bury her.'" Then he opened the door and fled.

<sup>11</sup> When Jehu came out to the servants of his lord, and one said to him, "Is all well? Why did this mad fellow come to you?"

He said to them, "You know the man and how he talks." <sup>12</sup> They said, "That is a lie. Tell us now."

He said, "He said to me, 'Yahweh says, I have anointed you king over Israel.'"

<sup>13</sup> Then they hurried, and each man took his cloak, and put it under him on the top of the stairs, and blew the trumpet, saying, "Jehu is king."

<sup>14</sup> So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram was keeping Ramoth Gilead, he and all Israel, because of Hazael king of Syria; <sup>15</sup> but king Joram had returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) Jehu said, "If this is your thinking, then let no one escape and go out of the city, to go to tell it in Jezreel." <sup>16</sup> So Jehu rode in a chariot and went to Jezreel, for Joram lay there. Ahaziah king of Judah had come down to see Joram. <sup>17</sup> Now the watchman was standing on the tower in

<sup>o</sup> or, male

Jezeel, and he spied the company of Jehu as he came, and said, "I see a company."

Joram said, "Take a horseman, and send to meet them, and let him say, 'Is it peace?'"

<sup>18</sup> So one went on horseback to meet him, and said, "Thus says the king, 'Is it peace?'"

Jehu said, "What do you have to do with peace? Fall in behind me!"

The watchman said, "The messenger came to them, but he isn't coming back."

<sup>19</sup> Then he sent out a second on horseback, who came to them, and said, "Thus says the king, 'Is it peace?'"

Jehu answered, "What do you have to do with peace? Fall in behind me!"

<sup>20</sup> The watchman said, "He came to them, and isn't coming back. The driving is like the driving of Jehu the son of Nimshi, for he drives furiously."

<sup>21</sup> Joram said, "Get ready!"

They got his chariot ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him on Naboth the Jezreelite's land. <sup>22</sup> When Joram saw Jehu, he said, "Is it peace, Jehu?"

He answered, "What peace, so long as the prostitution of your mother Jezebel and her witchcraft abound?"

<sup>23</sup> Joram turned his hands, and fled, and said to Ahaziah, "This is treason, Ahaziah!"

<sup>24</sup> Jehu drew his bow with his full strength, and struck Joram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. <sup>25</sup> Then Jehu said to Bidkar his captain, "Pick him up, and throw him in the plot of the field of Naboth the Jezreelite; for remember how,

when you and I rode together after Ahab his father, Yahweh laid this burden on him:

<sup>26</sup> 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' says Yahweh; 'and I will repay you in this plot of ground,' says Yahweh. Now therefore take and cast him onto the plot of ground, according to Yahweh's word."

<sup>27</sup> But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. Jehu followed after him, and said, "Strike him also in the chariot!" They struck him at the ascent of Gur, which is by Ibleam. He fled to Megiddo, and died there.

<sup>28</sup> His servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in David's city. <sup>29</sup> In the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah. <sup>30</sup> When Jehu had come to Jezreel, Jezebel heard of it; and she painted her eyes, and adorned her head, and looked out at the window. <sup>31</sup> As Jehu entered in at the gate, she said, "Do you come in peace, Zimri, you murderer of your master?"

<sup>32</sup> He lifted up his face to the window, and said, "Who is on my side? Who?"

Two or three eunuchs looked out at him.

<sup>33</sup> He said, "Throw her down!"

So they threw her down; and some of her blood was sprinkled on the wall, and on the horses. Then he trampled her under foot. <sup>34</sup> When he had come in, he ate and drank. Then he said, "See now to this cursed woman, and bury her; for she is a king's daughter."

<sup>35</sup> They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands. <sup>36</sup> Therefore they came back, and told him.

He said, "This is Yahweh's word, which he spoke by his servant Elijah the Tishbite, saying, 'The dogs will eat the flesh of Jezebel on the plot of Jezreel,<sup>37</sup> and the body of Jezebel will be as dung on the face of the field on Jezreel's land, so that they won't say, 'This is Jezebel.''"

## 10

<sup>1</sup> Now Ahab had seventy sons in Samaria. Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, even the elders, and to those who brought up Ahab's sons, saying, <sup>2</sup> "Now as soon as this letter comes to you, since your master's sons are with you, and you have chariots and horses, a fortified city also, and armor,<sup>3</sup> Select the best and fittest of your master's sons, set him on his father's throne, and fight for your master's house."

<sup>4</sup> But they were exceedingly afraid, and said, "Behold, the two kings didn't stand before him! How then shall we stand?" <sup>5</sup> He who was over the household, and he who was over the city, the elders also, and those who raised the children, sent to Jehu, saying, "We are your servants, and will do all that you ask us. We will not make any man king. You do that which is good in your eyes."

<sup>6</sup> Then he wrote a letter the second time to them, saying, "If you are on my side, and if you will listen to my voice, take the heads of the men who are your master's sons, and come to me to Jezreel by tomorrow this time."

Now the king's sons, being seventy persons, were with the great men of the city, who brought them up.<sup>7</sup> When the letter came to them, they took the king's sons and killed them, even seventy people,

and put their heads in baskets, and sent them to him to Jezreel.<sup>8</sup> A messenger came and told him, "They have brought the heads of the king's sons."

He said, "Lay them in two heaps at the entrance of the gate until the morning."<sup>9</sup> In the morning, he went out, and stood, and said to all the people, "You are righteous. Behold, I conspired against my master and killed him, but who killed all these?" <sup>10</sup> Know now that nothing will fall to the earth of Yahweh's word, which Yahweh spoke concerning Ahab's house. For Yahweh has done that which he spoke by his servant Elijah."

<sup>11</sup> So Jehu struck all that remained of Ahab's house in Jezreel, with all his great men, his familiar friends, and his priests, until he left him no one remaining.

<sup>12</sup> He arose and departed, and went to Samaria. As he was at the shearing house of the shepherds on the way,<sup>13</sup> Jehu met with the brothers of Ahaziah king of Judah, and said, "Who are you?"

They answered, "We are the brothers of Ahaziah. We are going down to greet the children of the king and the children of the queen."

<sup>14</sup> He said, "Take them alive!"

They took them alive, and killed them at the pit of the shearing house, even forty-two men. He didn't leave any of them.<sup>15</sup> When he had departed from there, he met Jehonadab the son of Rechab coming to meet him. He greeted him, and said to him, "Is your heart right, as my heart is with your heart?"

Jehonadab answered, "It is."

"If it is, give me your hand." He gave him his hand; and he took him up to him into the chariot.<sup>16</sup> He said, "Come with me,

and see my zeal for Yahweh.” So they made him ride in his chariot. <sup>17</sup> When he came to Samaria, he struck all who remained to Ahab in Samaria, until he had destroyed him, according to Yahweh’s word, which he spoke to Elijah. <sup>18</sup> Jehu gathered all the people together, and said to them, “Ahab served Baal a little; but Jehu will serve him much. <sup>19</sup> Now therefore call to me all the prophets of Baal, all of his worshipers, and all of his priests. Let no one be absent; for I have a great sacrifice to Baal. Whoever is absent, he shall not live.” But Jehu did deceptively, intending to destroy the worshipers of Baal.

<sup>20</sup> Jehu said, “Sanctify a solemn assembly for Baal!”

So they proclaimed it. <sup>21</sup> Jehu sent through all Israel; and all the worshipers of Baal came, so that there was not a man left that didn’t come. They came into the house of Baal; and the house of Baal was filled from one end to another. <sup>22</sup> He said to him who kept the wardrobe, “Bring out robes for all the worshipers of Baal!”

So he brought robes out to them. <sup>23</sup> Jehu went with Jehonadab the son of Rechab into the house of Baal. Then he said to the worshipers of Baal, “Search, and see that none of the servants of Yahweh are here with you, but only the worshipers of Baal.”

<sup>24</sup> So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men outside, and said, “If any of the men whom I bring into your hands escape, he who lets him go, his life shall be for the life of him.”

<sup>25</sup> As soon as he had finished offering the burnt offering, Jehu said to the guard and to the captains, “Go in and kill them! Let no

one escape.” So they struck them with the edge of the sword. The guard and the captains threw the bodies out, and went to the inner shrine of the house of Baal. <sup>26</sup> They brought out the pillars that were in the house of Baal, and burned them. <sup>27</sup> They broke down the pillar of Baal, and broke down the house of Baal, and made it a latrine, to this day. <sup>28</sup> Thus Jehu destroyed Baal out of Israel.

<sup>29</sup> However, Jehu didn’t depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin, the golden calves that were in Bethel and that were in Dan. <sup>30</sup> Yahweh said to Jehu, “Because you have done well in executing that which is right in my eyes, and have done to Ahab’s house according to all that was in my heart, your descendants shall sit on the throne of Israel to the fourth generation.”

<sup>31</sup> But Jehu took no heed to walk in the law of Yahweh, the God of Israel, with all his heart. He didn’t depart from the sins of Jeroboam, with which he made Israel to sin. <sup>32</sup> In those days Yahweh began to cut away parts of Israel; and Hazael struck them in all the borders of Israel; <sup>33</sup> from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of the Arnon, even Gilead and Bashan. <sup>34</sup> Now the rest of the acts of Jehu, and all that he did, and all his might, aren’t they written in the book of the chronicles of the kings of Israel? <sup>35</sup> Jehu slept with his fathers; and they buried him in Samaria. Jehoahaz his son reigned in his place. <sup>36</sup> The time that Jehu reigned over Israel in Samaria was twenty-eight years.

## 11

<sup>1</sup> Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring.<sup>P</sup>

<sup>2</sup> But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons who were slain, even him and his nurse, and put them in the bedroom; and they hid him from Athaliah, so that he was not slain. <sup>3</sup> He was with her hidden in Yahweh's house six years while Athaliah reigned over the land. <sup>4</sup> In the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into Yahweh's house; and he made a covenant with them, and made a covenant with them in Yahweh's house, and showed them the king's son. <sup>5</sup> He commanded them, saying, "This is what you must do: a third of you, who come in on the Sabbath, shall be keepers of the watch of the king's house; <sup>6</sup> a third of you shall be at the gate Sur; and a third of you at the gate behind the guard. So you shall keep the watch of the house, and be a barrier. <sup>7</sup> The two companies of you, even all who go out on the Sabbath, shall keep the watch of Yahweh's house around the king. <sup>8</sup> You shall surround the king, every man with his weapons in his hand; and he who comes within the ranks, let him be slain. Be with the king when he goes out, and when he comes in."

<sup>9</sup> The captains over hundreds did according to all that Jehoiada the priest commanded; and they each took his men, those who were to come in on the Sabbath, with those who were to go out on the

Sabbath, and came to Jehoiada the priest. <sup>10</sup> The priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in Yahweh's house. <sup>11</sup> The guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, around the king. <sup>12</sup> Then he brought out the king's son, and put the crown on him, and gave him the covenant; and they made him king, and anointed him; and they clapped their hands, and said, "Long live the king!"

<sup>13</sup> When Athaliah heard the noise of the guard and of the people, she came to the people into Yahweh's house: <sup>14</sup> and she looked, and behold, the king stood by the pillar, as the tradition was, with the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah tore her clothes, and cried, "Treason! Treason!"

<sup>15</sup> Jehoiada the priest commanded the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks. Kill anyone who follows her with the sword." For the priest said, "Don't let her be slain in Yahweh's house." <sup>16</sup> So they made way for her; and she went by the way of the horses' entry to the king's house, and she was slain there. <sup>17</sup> Jehoiada made a covenant between Yahweh and the king and the people, that they should be Yahweh's people; also between the king and the people. <sup>18</sup> All the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and killed Mattan the priest of Baal before the altars. The priest appointed officers

<sup>P</sup> or, seed

over Yahweh's house. <sup>19</sup> He took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from Yahweh's house, and came by the way of the gate of the guard to the king's house. He sat on the throne of the kings. <sup>20</sup> So all the people of the land rejoiced, and the city was quiet. They had slain Athaliah with the sword at the king's house. <sup>21</sup> Jehoash was seven years old when he began to reign.

## 12

<sup>1</sup> Jehoash began to reign in the seventh year of Jehu, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. <sup>2</sup> Jehoash did that which was right in Yahweh's eyes all his days in which Jehoiada the priest instructed him. <sup>3</sup> However the high places were not taken away. The people still sacrificed and burned incense in the high places. <sup>4</sup> Jehoash said to the priests, "All the money of the holy things that is brought into Yahweh's house, in current money, the money of the people for whom each man is evaluated,<sup>1</sup> and all the money that it comes into any man's heart to bring into Yahweh's house, <sup>5</sup> let the priests take it to them, each man from his donor; and they shall repair the damage to the house, wherever any damage is found."

<sup>6</sup> But it was so, that in the twenty-third year of king Jehoash the priests had not repaired the damage to the house. <sup>7</sup> Then king Jehoash called for Jehoiada the priest, and for the other priests, and said to them, "Why don't you repair the damage to the house? Now therefore take no more money

from your treasurers, but deliver it for repair of the damage to the house."

<sup>8</sup> The priests consented that they should take no more money from the people, and not repair the damage to the house. <sup>9</sup> But Jehoiada the priest took a chest, and bored a hole in its lid, and set it beside the altar, on the right side as one comes into Yahweh's house; and the priests who kept the threshold put all the money that was brought into Yahweh's house into it. <sup>10</sup> When they saw that there was much money in the chest, the king's scribe and the high priest came up, and they put it in bags and counted the money that was found in Yahweh's house. <sup>11</sup> They gave the money that was weighed out into the hands of those who did the work, who had the oversight of Yahweh's house; and they paid it out to the carpenters and the builders, who worked on Yahweh's house, <sup>12</sup> and to the masons and the stone cutters, and for buying timber and cut stone to repair the damage to Yahweh's house, and for all that was laid out for the house to repair it. <sup>13</sup> But there were not made for Yahweh's house cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into Yahweh's house; <sup>14</sup> for they gave that to those who did the work, and repaired Yahweh's house with it. <sup>15</sup> Moreover they didn't demand an accounting from the men into whose hand they delivered the money to give to those who did the work; for they dealt faithfully. <sup>16</sup> The money for the trespass offerings, and the money for the sin offerings was not brought into Yahweh's house. It was the priests'.

<sup>1</sup> Exodus 30:12

<sup>17</sup> Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. <sup>18</sup> Jehoash king of Judah took all the holy things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own holy things, and all the gold that was found in the treasures of Yahweh's house, and of the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem. <sup>19</sup> Now the rest of the acts of Joash, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? <sup>20</sup> His servants arose, and made a conspiracy, and struck Joash at the house of Millo, on the way that goes down to Silla. <sup>21</sup> For Jozacar the son of Shimeath, and Jehozabad the son of Shomer, his servants, struck him, and he died; and they buried him with his fathers in David's city; and Amaziah his son reigned in his place.

### 13

<sup>1</sup> In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria for seventeen years. <sup>2</sup> He did that which was evil in Yahweh's sight, and followed the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He didn't depart from it. <sup>3</sup> Yahweh's anger burned against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, continually. <sup>4</sup> Jehoahaz begged Yahweh, and Yahweh listened to him; for he saw the oppression of Israel, how the king of Syria oppressed them. <sup>5</sup> (Yahweh gave Israel a savior, so that they went out from under the hand of the Syrians; and the

children of Israel lived in their tents as before. <sup>6</sup> Nevertheless they didn't depart from the sins of the house of Jeroboam, with which he made Israel to sin, but walked in them; and the Asherah also remained in Samaria.) <sup>7</sup> For he didn't leave to Jehoahaz of the people any more than fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. <sup>8</sup> Now the rest of the acts of Jehoahaz, and all that he did, and his might, aren't they written in the book of the chronicles of the kings of Israel? <sup>9</sup> Jehoahaz slept with his fathers; and they buried him in Samaria; and Joash his son reigned in his place.

<sup>10</sup> In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz began to reign over Israel in Samaria for sixteen years. <sup>11</sup> He did that which was evil in Yahweh's sight. He didn't depart from all the sins of Jeroboam the son of Nebat, with which he made Israel to sin; but he walked in them. <sup>12</sup> Now the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, aren't they written in the book of the chronicles of the kings of Israel? <sup>13</sup> Joash slept with his fathers; and Jeroboam sat on his throne. Joash was buried in Samaria with the kings of Israel.

<sup>14</sup> Now Elisha became sick with the illness of which he died; and Joash the king of Israel came down to him, and wept over him, and said, "My father, my father, the chariots of Israel and its horsemen!"

<sup>15</sup> Elisha said to him, "Take bow and arrows"; and he took bow and arrows for himself. <sup>16</sup> He said to the king of Israel,

“Put your hand on the bow”; and he put his hand on it. Elisha laid his hands on the king’s hands. <sup>17</sup> He said, “Open the window eastward”; and he opened it. Then Elisha said, “Shoot!” and he shot. He said, “Yahweh’s arrow of victory, even the arrow of victory over Syria; for you will strike the Syrians in Aphek, until you have consumed them.”

<sup>18</sup> He said, “Take the arrows”; and he took them. He said to the king of Israel, “Strike the ground”; and he struck three times, and stopped. <sup>19</sup> The man of God was angry with him, and said, “You should have struck five or six times. Then you would have struck Syria until you had consumed it, whereas now you will strike Syria just three times.”

<sup>20</sup> Elisha died, and they buried him.

Now the bands of the Moabites invaded the land at the coming in of the year. <sup>21</sup> As they were burying a man, behold, they saw a band of raiders; and they threw the man into Elisha’s tomb. As soon as the man touched Elisha’s bones, he revived, and stood up on his feet.

<sup>22</sup> Hazael king of Syria oppressed Israel all the days of Jehoahaz. <sup>23</sup> But Yahweh was gracious to them, and had compassion on them, and had respect for them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, and he didn’t cast them from his presence as yet.

<sup>24</sup> Hazael king of Syria died; and Benhadad his son reigned in his place. <sup>25</sup> Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Joash struck him three times, and recovered the cities of Israel.

## 14

<sup>1</sup> In the second year of Joash son of Joahaz king of Israel Amaziah the son of Joash king of Judah began to reign. <sup>2</sup> He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother’s name was Jehoaddin of Jerusalem. <sup>3</sup> He did that which was right in Yahweh’s eyes, yet not like David his father. He did according to all that Joash his father had done. <sup>4</sup> However the high places were not taken away. The people still sacrificed and burned incense in the high places. <sup>5</sup> As soon as the kingdom was established in his hand, he killed his servants who had slain the king his father, <sup>6</sup> but the children of the murderers he didn’t put to death; according to that which is written in the book of the law of Moses, as Yahweh commanded, saying, “The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin.”

<sup>7</sup> He killed ten thousand Edomites in the Valley of Salt, and took Sela by war, and called its name Joktheel, to this day. <sup>8</sup> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, “Come, let us look one another in the face.”

<sup>9</sup> Jehoash the king of Israel sent to Amaziah king of Judah, saying, “The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, ‘Give your daughter to my son as wife. Then a wild animal that was in Lebanon passed by, and trampled down the thistle. <sup>10</sup> You have indeed struck Edom, and your heart has lifted you up. Enjoy the glory of it, and stay

at home; for why should you meddle to your harm, that you fall, even you, and Judah with you?"<sup>11</sup> But Amaziah would not listen. So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth Shemesh, which belongs to Judah.<sup>12</sup> Judah was defeated by Israel; and each man fled to his tent.<sup>13</sup> Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth Shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.<sup>q</sup><sup>14</sup> He took all the gold and silver, and all the vessels that were found in Yahweh's house and in the treasures of the king's house, the hostages also, and returned to Samaria.

<sup>15</sup> Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, aren't they written in the book of the chronicles of the kings of Israel? <sup>16</sup> Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his place.

<sup>17</sup> Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. <sup>18</sup> Now the rest of the acts of Amaziah, aren't they written in the book of the chronicles of the kings of Judah? <sup>19</sup> They made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish, and killed him there. <sup>20</sup> They brought him on horses, and he was buried at Jerusalem with his fathers in David's city.

<sup>21</sup> All the people of Judah took Azariah, who was sixteen years old, and made him

king in the place of his father Amaziah.<sup>22</sup> He built Elath, and restored it to Judah. After that the king slept with his fathers.

<sup>23</sup> In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria for forty-one years.<sup>24</sup> He did that which was evil in Yahweh's sight. He didn't depart from all the sins of Jeroboam the son of Nebat, with which he made Israel to sin.<sup>25</sup> He restored the border of Israel from the entrance of Hamath to the sea of the Arabah, according to Yahweh, the God of Israel's word, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath Hepher.<sup>26</sup> For Yahweh saw the affliction of Israel, that it was very bitter; for all, slave and free, and there was no helper for Israel.<sup>27</sup> Yahweh didn't say that he would blot out the name of Israel from under the sky; but he saved them by the hand of Jeroboam the son of Joash.<sup>28</sup> Now the rest of the acts of Jeroboam, and all that he did, and his might, how he fought, and how he recovered Damascus, and Hamath, which had belonged to Judah, for Israel, aren't they written in the book of the chronicles of the kings of Israel? <sup>29</sup> Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his place.

## 15

<sup>1</sup> In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign.<sup>2</sup> He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem.<sup>3</sup> He did that which was right

<sup>q</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

in Yahweh's eyes, according to all that his father Amaziah had done. <sup>4</sup> However the high places were not taken away. The people still sacrificed and burned incense in the high places. <sup>5</sup> Yahweh struck the king, so that he was a leper to the day of his death, and lived in a separate house. Jotham, the king's son was over the household, judging the people of the land. <sup>6</sup> Now the rest of the acts of Azariah, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? <sup>7</sup> Azariah slept with his fathers; and they buried him with his fathers in David's city: and Jotham his son reigned in his place.

<sup>8</sup> In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months. <sup>9</sup> He did that which was evil in Yahweh's sight, as his fathers had done. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. <sup>10</sup> Shallum the son of Jabesh conspired against him, and struck him before the people, and killed him, and reigned in his place. <sup>11</sup> Now the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel. <sup>12</sup> This was Yahweh's word which he spoke to Jehu, saying, "Your sons to the fourth generation shall sit on the throne of Israel." So it came to pass.

<sup>13</sup> Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned for a month in Samaria. <sup>14</sup> Menahem the son of Gadi went up from Tirzah, came to Samaria, struck Shallum the son of Jabesh in Samaria, killed him, and reigned in his place. <sup>15</sup> Now

the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

<sup>16</sup> Then Menahem attacked Tiphseh, and all who were in it, and its border areas, from Tirzah. He attacked it because they didn't open their gates to him, and he ripped up all their women who were with child. <sup>17</sup> In the thirty ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel for ten years in Samaria. <sup>18</sup> He did that which was evil in Yahweh's sight. He didn't depart all his days from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. <sup>19</sup> Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents<sup>r</sup> of silver, that his hand might be with him to confirm the kingdom in his hand. <sup>20</sup> Menahem exacted the money from Israel, even from all the mighty men of wealth, from each man fifty shekels<sup>s</sup> of silver, to give to the king of Assyria. So the king of Assyria turned back, and didn't stay there in the land. <sup>21</sup> Now the rest of the acts of Menahem, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? <sup>22</sup> Menahem slept with his fathers, and Pekahiah his son reigned in his place.

<sup>23</sup> In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria for two years. <sup>24</sup> He did that which was evil in Yahweh's sight. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. <sup>25</sup> Pekah the

<sup>r</sup> A talent is about 30 kilograms or 66 pounds, so 1000 talents is about 30 metric tons    <sup>s</sup> a shekel is about 10 grams or about 0.35 ounces, so 50 shekels was about 0.5 kilograms or 1.1 pounds.

son of Remaliah, his captain, conspired against him and attacked him in Samaria, in the fortress of the king's house, with Argob and Arieah; and with him were fifty men of the Gileadites. He killed him, and reigned in his place.<sup>26</sup> Now the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

<sup>27</sup> In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria for twenty years.<sup>28</sup> He did that which was evil in Yahweh's sight. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin.<sup>29</sup> In the days of Pekah king of Israel, Tiglath Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria.<sup>30</sup> Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, attacked him, killed him, and reigned in his place, in the twentieth year of Jotham the son of Uzziah.<sup>31</sup> Now the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

<sup>32</sup> In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah began to reign.<sup>33</sup> He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha the daughter of Zadok.<sup>34</sup> He did that which was right in Yahweh's eyes. He did according to all that his father Uzziah had done.<sup>35</sup> However the high places were not taken away. The people still sacrificed and burned incense in the high places. He built

the upper gate of Yahweh's house.<sup>36</sup> Now the rest of the acts of Jotham, and all that he did, aren't they written in the book of the chronicles of the kings of Judah?<sup>37</sup> In those days, Yahweh began to send Rezin the king of Syria and Pekah the son of Remaliah against Judah.<sup>38</sup> Jotham slept with his fathers, and was buried with his fathers in his father David's city, and Ahaz his son reigned in his place.

## 16

<sup>1</sup> In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.<sup>2</sup> Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He didn't do that which was right in Yahweh his God's eyes, like David his father.<sup>3</sup> But he walked in the way of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the nations whom Yahweh cast out from before the children of Israel.<sup>4</sup> He sacrificed and burned incense in the high places, on the hills, and under every green tree.<sup>5</sup> Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to wage war. They besieged Ahaz, but could not overcome him.<sup>6</sup> At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and lived there, to this day.<sup>7</sup> So Ahaz sent messengers to Tiglath Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me."<sup>8</sup> Ahaz took the silver and gold that was found in Yahweh's house,

and in the treasures of the king's house, and sent it for a present to the king of Assyria. <sup>9</sup> The king of Assyria listened to him; and the king of Assyria went up against Damascus, and took it, and carried its people captive to Kir, and killed Rezin. <sup>10</sup> King Ahaz went to Damascus to meet Tiglath Pileser king of Assyria, and saw the altar that was at Damascus; and king Ahaz sent to Urijah the priest a drawing of the altar and plans to build it. <sup>11</sup> Urijah the priest built an altar. According to all that king Ahaz had sent from Damascus, so Urijah the priest made it for the coming of king Ahaz from Damascus. <sup>12</sup> When the king had come from Damascus, the king saw the altar; and the king came near to the altar, and offered on it. <sup>13</sup> He burned his burnt offering and his meal offering, poured his drink offering, and sprinkled the blood of his peace offerings on the altar. <sup>14</sup> The bronze altar, which was before Yahweh, he brought from the front of the house, from between his altar and Yahweh's house, and put it on the north side of his altar. <sup>15</sup> King Ahaz commanded Urijah the priest, saying, "On the great altar burn the morning burnt offering, the evening meal offering, the king's burnt offering, his meal offering, with the burnt offering of all the people of the land, their meal offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice; but the bronze altar will be for me to inquire by." <sup>16</sup> Urijah the priest did so, according to all that king Ahaz commanded. <sup>17</sup> King Ahaz cut off the panels of the bases, and removed the basin from off them, and took down the sea from off the bronze oxen that were under it, and

put it on a pavement of stone. <sup>18</sup> He removed the covered way for the Sabbath that they had built in the house, and the king's entry outside to Yahweh's house, because of the king of Assyria. <sup>19</sup> Now the rest of the acts of Ahaz which he did, aren't they written in the book of the chronicles of the kings of Judah? <sup>20</sup> Ahaz slept with his fathers, and was buried with his fathers in David's city, and Hezekiah his son reigned in his place.

## 17

<sup>1</sup> In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel for nine years. <sup>2</sup> He did that which was evil in Yahweh's sight, yet not as the kings of Israel who were before him. <sup>3</sup> Shalmaneser king of Assyria came up against him, and Hoshea became his servant, and brought him tribute. <sup>4</sup> The king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria seized him, and bound him in prison. <sup>5</sup> Then the king of Assyria came up throughout all the land, went up to Samaria, and besieged it three years. <sup>6</sup> In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away to Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. <sup>7</sup> It was so because the children of Israel had sinned against Yahweh their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, <sup>8</sup> and walked in the statutes of the nations whom Yahweh

cast out from before the children of Israel, and of the kings of Israel, which they made.<sup>9</sup> The children of Israel secretly did things that were not right against Yahweh their God; and they built high places for themselves in all their cities, from the tower of the watchmen to the fortified city;<sup>10</sup> and they set up for themselves pillars and Asherah poles on every high hill, and under every green tree;<sup>11</sup> and there they burned incense in all the high places, as the nations whom Yahweh carried away before them did; and they did wicked things to provoke Yahweh to anger;<sup>12</sup> and they served idols, of which Yahweh had said to them, “You shall not do this thing.”<sup>13</sup> Yet Yahweh testified to Israel, and to Judah, by every prophet, and every seer, saying, “Turn from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.”<sup>14</sup> Notwithstanding, they would not listen, but hardened their neck, like the neck of their fathers, who didn’t believe in Yahweh their God.<sup>15</sup> They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified to them; and they followed vanity, and became vain, and followed the nations that were around them, concerning whom Yahweh had commanded them that they should not do like them.<sup>16</sup> They abandoned all the commandments of Yahweh their God, and made molten images for themselves, even two calves, and made an Asherah, and worshiped all the army of the sky, and served Baal.<sup>17</sup> They caused their sons and their daughters to pass through the fire,

used divination and enchantments, and sold themselves to do that which was evil in Yahweh’s sight, to provoke him to anger.<sup>18</sup> Therefore Yahweh was very angry with Israel, and removed them out of his sight. There was none left but the tribe of Judah only.<sup>19</sup> Also Judah didn’t keep the commandments of Yahweh their God, but walked in the statutes of Israel which they made.<sup>20</sup> Yahweh rejected all the offspring<sup>t</sup> of Israel, afflicted them, and delivered them into the hands of raiders, until he had cast them out of his sight.<sup>21</sup> For he tore Israel from David’s house; and they made Jeroboam the son of Nebat king; and Jeroboam drove Israel from following Yahweh, and made them sin a great sin.<sup>22</sup> The children of Israel walked in all the sins of Jeroboam which he did; they didn’t depart from them<sup>23</sup> until Yahweh removed Israel out of his sight, as he said by all his servants the prophets. So Israel was carried away out of their own land to Assyria to this day.

<sup>24</sup> The king of Assyria brought men from Babylon, from Cuthah, from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and lived in its cities.<sup>25</sup> So it was, at the beginning of their dwelling there, that they didn’t fear Yahweh. Therefore Yahweh sent lions among them, which killed some of them.<sup>26</sup> Therefore they spoke to the king of Assyria, saying, “The nations which you have carried away and placed in the cities of Samaria don’t know the law of the god of the land. Therefore he has sent lions among them, and behold,

<sup>t</sup> or, seed

they kill them, because they don't know the law of the god of the land."

<sup>27</sup> Then the king of Assyria commanded, saying, "Carry there one of the priests whom you brought from there; and let them go and dwell there, and let him teach them the law of the god of the land."

<sup>28</sup> So one of the priests whom they had carried away from Samaria came and lived in Bethel, and taught them how they should fear Yahweh. <sup>29</sup> However every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities in which they lived. <sup>30</sup> The men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, <sup>31</sup> and the Avvites made Nibhaz and Tartak; and the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. <sup>32</sup> So they feared Yahweh, and also made from among themselves priests of the high places for themselves, who sacrificed for them in the houses of the high places. <sup>33</sup> They feared Yahweh, and also served their own gods, after the ways of the nations from among whom they had been carried away. <sup>34</sup> To this day they do what they did before. They don't fear Yahweh, and they do not follow the statutes, or the ordinances, or the law, or the commandment which Yahweh commanded the children of Jacob, whom he named Israel; <sup>35</sup> with whom Yahweh had made a covenant, and commanded them, saying, "You shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; <sup>36</sup> but you shall fear Yahweh, who brought you up out of the land of Egypt with great

power and with an outstretched arm, and you shall bow yourselves to him, and you shall sacrifice to him. <sup>37</sup> The statutes and the ordinances, and the law and the commandment, which he wrote for you, you shall observe to do forever more. You shall not fear other gods. <sup>38</sup> You shall not forget the covenant that I have made with you. You shall not fear other gods. <sup>39</sup> But you shall fear Yahweh your God, and he will deliver you out of the hand of all your enemies." <sup>40</sup> However they did not listen, but they did what they did before. <sup>41</sup> So these nations feared Yahweh, and also served their engraved images. Their children likewise, and their children's children, as their fathers did, so they do to this day.

## 18

<sup>1</sup> Now in the third year of Hoshea son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah began to reign. <sup>2</sup> He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah. <sup>3</sup> He did that which was right in Yahweh's eyes, according to all that David his father had done. <sup>4</sup> He removed the high places, and broke the pillars, and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made, because in those days the children of Israel burned incense to it; and he called it Nehushtan. <sup>5</sup> He trusted in Yahweh, the God of Israel; so that after him was no one like him among all the kings of Judah, nor among them that were before him. <sup>6</sup> For he joined with Yahweh. He didn't depart from following him, but kept his

commandments, which Yahweh commanded Moses.<sup>7</sup> Yahweh was with him. Wherever he went, he prospered. He rebelled against the king of Assyria, and didn't serve him.<sup>8</sup> He struck the Philistines to Gaza and its borders, from the tower of the watchmen to the fortified city.

<sup>9</sup> In the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria, and besieged it.<sup>10</sup> At the end of three years they took it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken.<sup>11</sup> The king of Assyria carried Israel away to Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes,<sup>12</sup> because they didn't obey Yahweh their God's voice, but transgressed his covenant, even all that Moses the servant of Yahweh commanded, and would not hear it or do it.

<sup>13</sup> Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.<sup>14</sup> Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended you. Return from me. That which you put on me, I will bear." The king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents<sup>u</sup> of gold.<sup>15</sup> Hezekiah gave him all the silver that was found in Yahweh's house, and in the treasures of the king's house.<sup>16</sup> At that time, Hezekiah cut off the gold from the doors of Yahweh's temple, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

<sup>u</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

<sup>17</sup> The king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army to Jerusalem. They went up and came to Jerusalem. When they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.<sup>18</sup> When they had called to the king, Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder came out to them.<sup>19</sup> Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria, "What confidence is this in which you trust?<sup>20</sup> You say (but they are but vain words), 'There is counsel and strength for war.' Now on whom do you trust, that you have rebelled against me?<sup>21</sup> Now, behold, you trust in the staff of this bruised reed, even in Egypt. If a man leans on it, it will go into his hand, and pierce it. So is Pharaoh king of Egypt to all who trust on him.<sup>22</sup> But if you tell me, 'We trust in Yahweh our God;' isn't that he whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar in Jerusalem?'<sup>23</sup> Now therefore, please give pledges to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them.<sup>24</sup> How then can you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?<sup>25</sup> Have I now come up without Yahweh against this place to destroy it? Yahweh said to me, 'Go up against this land, and destroy it.'""

<sup>26</sup> Then Eliakim the son of Hilkiah, Shebna, and Joah, said to Rabshakeh, "Please speak to your servants in the Syrian language, for we understand it. Don't speak with us in the Jews' language, in the hearing of the people who are on the wall."

<sup>27</sup> But Rabshakeh said to them, "Has my master sent me to your master and to you, to speak these words? Hasn't he sent me to the men who sit on the wall, to eat their own dung, and to drink their own urine with you?" <sup>28</sup> Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spoke, saying, "Hear the word of the great king, the king of Assyria. <sup>29</sup> Thus says the king, 'Don't let Hezekiah deceive you; for he will not be able to deliver you out of his hand. <sup>30</sup> Don't let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely deliver us, and this city shall not be given into the hand of the king of Assyria." <sup>31</sup> Don't listen to Hezekiah.' For thus says the king of Assyria, 'Make your peace with me, and come out to me; and everyone of you eat from his own vine, and everyone from his own fig tree, and everyone drink water from his own cistern; <sup>32</sup> until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and of honey, that you may live, and not die. Don't listen to Hezekiah, when he persuades you, saying, "Yahweh will deliver us." <sup>33</sup> Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? <sup>34</sup> Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, of Hena, and Ivvah? Have they delivered Samaria out of my hand? <sup>35</sup> Who are they among all the

gods of the countries, that have delivered their country out of my hand, that Yahweh should deliver Jerusalem out of my hand?"

<sup>36</sup> But the people stayed quiet, and answered him not a word; for the king's commandment was, "Don't answer him." <sup>37</sup> Then Eliakim the son of Hilkiah, who was over the household, came with Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes torn, and told him Rabshakeh's words.

## 19

<sup>1</sup> When king Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into Yahweh's house. <sup>2</sup> He sent Eliakim, who was over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. <sup>3</sup> They said to him, "Thus says Hezekiah, 'Today is a day of trouble, of rebuke, and of rejection; for the children have come to the point of birth, and there is no strength to deliver them. <sup>4</sup> It may be Yahweh your God will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Therefore lift up your prayer for the remnant that is left.'"

<sup>5</sup> So the servants of king Hezekiah came to Isaiah. <sup>6</sup> Isaiah said to them, "Tell your master this: 'Yahweh says, "Don't be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. <sup>7</sup> Behold, I will put a spirit in him, and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land.'"

<sup>8</sup> So Rabshakeh returned and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish. <sup>9</sup> When he heard it said of Tirhakah king of Ethiopia, "Behold, he has come out to fight against you, he sent messengers again to Hezekiah, saying, <sup>10</sup> 'Tell Hezekiah king of Judah this: "Don't let your God in whom you trust deceive you, saying, Jerusalem will not be given into the hand of the king of Assyria. <sup>11</sup> Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly. Will you be delivered? <sup>12</sup> Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, Haran, Rezeph, and the children of Eden who were in Telassar? <sup>13</sup> Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?"'"

<sup>14</sup> Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to Yahweh's house, and spread it before Yahweh. <sup>15</sup> Hezekiah prayed before Yahweh, and said, "Yahweh, the God of Israel, who sit above the cherubim, you are the God, even you alone, of all the kingdoms of the earth. You have made heaven and earth. <sup>16</sup> Incline your ear, Yahweh, and hear. Open your eyes, Yahweh, and see. Hear the words of Sennacherib, which he has sent to defy the living God. <sup>17</sup> Truly, Yahweh, the kings of Assyria have laid waste the nations and their lands, <sup>18</sup> and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone. Therefore they have destroyed them. <sup>19</sup> Now therefore, Yahweh our God, save us, I

beg you, out of his hand, that all the kingdoms of the earth may know that you, Yahweh, are God alone."

<sup>20</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, "Yahweh, the God of Israel, says 'You have prayed to me against Sennacherib king of Assyria, and I have heard you. <sup>21</sup> This is the word that Yahweh has spoken concerning him: 'The virgin daughter of Zion has despised you and ridiculed you. The daughter of Jerusalem has shaken her head at you. <sup>22</sup> Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Holy One of Israel! <sup>23</sup> By your messengers, you have defied the Lord, and have said, "With the multitude of my chariots, I have come up to the height of the mountains, to the innermost parts of Lebanon, and I will cut down its tall cedars and its choice cypress trees; and I will enter into his farthest lodging place, the forest of his fruitful field. <sup>24</sup> I have dug and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt." <sup>25</sup> Haven't you heard how I have done it long ago, and formed it of ancient times? Now have I brought it to pass, that it should be yours to lay waste fortified cities into ruinous heaps. <sup>26</sup> Therefore their inhabitants had little power. They were dismayed and confounded. They were like the grass of the field, and like the green herb, like the grass on the housetops, and like grain blasted before it has grown up. <sup>27</sup> But I know your sitting down, your going out, your coming in, and your raging against me. <sup>28</sup> Because of your raging against me, and because your arrogance has come up into my ears, therefore I will put my hook in your nose,

and my bridle in your lips, and I will turn you back by the way by which you came.’

<sup>29</sup> “This will be the sign to you: This year, you will eat that which grows of itself, and in the second year that which springs of the same; and in the third year sow, and reap, and plant vineyards, and eat its fruit. <sup>30</sup> The remnant that has escaped of the house of Judah will again take root downward, and bear fruit upward. <sup>31</sup> For out of Jerusalem a remnant will go out, and out of Mount Zion those who shall escape. Yahweh’s zeal will perform this.

<sup>32</sup> “Therefore Yahweh says concerning the king of Assyria, ‘He will not come to this city, nor shoot an arrow there. He will not come before it with shield, nor cast up a mound against it. <sup>33</sup> By the way that he came, by the same he will return, and he will not come to this city,’ says Yahweh. <sup>34</sup> ‘For I will defend this city to save it, for my own sake, and for my servant David’s sake.’”

<sup>35</sup> That night, Yahweh’s angel went out, and struck one hundred eighty-five thousand in the camp of the Assyrians. When men arose early in the morning, behold, these were all dead bodies. <sup>36</sup> So Sennacherib king of Assyria departed, and went and returned, and lived at Nineveh. <sup>37</sup> As he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer struck him with the sword; and they escaped into the land of Ararat. Esar Haddon his son reigned in his place.

## 20

<sup>1</sup> In those days Hezekiah was sick and dying. Isaiah the prophet the son of Amoz came to him, and said to him, “Yahweh

says, ‘Set your house in order; for you will die, and not live.’”

<sup>2</sup> Then he turned his face to the wall, and prayed to Yahweh, saying, <sup>3</sup> “Remember now, Yahweh, I beg you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight.” And Hezekiah wept bitterly.

<sup>4</sup> Before Isaiah had gone out into the middle part of the city, Yahweh’s word came to him, saying, <sup>5</sup> “Turn back, and tell Hezekiah the prince of my people, ‘Yahweh, the God of David your father, says, “I have heard your prayer. I have seen your tears. Behold, I will heal you. On the third day, you will go up to Yahweh’s house. <sup>6</sup> I will add to your days fifteen years. I will deliver you and this city out of the hand of the king of Assyria. I will defend this city for my own sake, and for my servant David’s sake.’””

<sup>7</sup> Isaiah said, “Take a cake of figs.”

They took and laid it on the boil, and he recovered. <sup>8</sup> Hezekiah said to Isaiah, “What will be the sign that Yahweh will heal me, and that I will go up to Yahweh’s house the third day?”

<sup>9</sup> Isaiah said, “This will be the sign to you from Yahweh, that Yahweh will do the thing that he has spoken: should the shadow go forward ten steps, or go back ten steps?”

<sup>10</sup> Hezekiah answered, “It is a light thing for the shadow to go forward ten steps. No, but let the shadow return backward ten steps.”

<sup>11</sup> Isaiah the prophet cried to Yahweh; and he brought the shadow ten steps backward, by which it had gone down on the sundial of Ahaz.

<sup>12</sup> At that time Berodach Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that Hezekiah had been sick. <sup>13</sup> Hezekiah listened to them, and showed them all the storehouse of his precious things, the silver, the gold, the spices, and the precious oil, and the house of his armor, and all that was found in his treasures. There was nothing in his house, or in all his dominion, that Hezekiah didn't show them.

<sup>14</sup> Then Isaiah the prophet came to king Hezekiah, and said to him, "What did these men say? From where did they come to you?"

Hezekiah said, "They have come from a far country, even from Babylon."

<sup>15</sup> He said, "What have they seen in your house?"

Hezekiah answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

<sup>16</sup> Isaiah said to Hezekiah, "Hear Yahweh's word. <sup>17</sup> 'Behold, the days come that all that is in your house, and that which your fathers have laid up in store to this day, will be carried to Babylon. Nothing will be left,' says Yahweh. <sup>18</sup> 'They will take away some of your sons who will issue from you, whom you will father; and they will be eunuchs in the palace of the king of Babylon.'"

<sup>19</sup> Then Hezekiah said to Isaiah, "Yahweh's word which you have spoken is good." He said moreover, "Isn't it so, if peace and truth will be in my days?"

<sup>20</sup> Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, aren't they written in the book

of the chronicles of the kings of Judah? <sup>21</sup> Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

## 21

<sup>1</sup> Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. <sup>2</sup> He did that which was evil in Yahweh's sight, after the abominations of the nations whom Yahweh cast out before the children of Israel. <sup>3</sup> For he built again the high places which Hezekiah his father had destroyed; and he raised up altars for Baal, and made an Asherah, as Ahab king of Israel did, and worshiped all the army of the sky, and served them. <sup>4</sup> He built altars in Yahweh's house, of which Yahweh said, "I will put my name in Jerusalem." <sup>5</sup> He built altars for all the army of the sky in the two courts of Yahweh's house. <sup>6</sup> He made his son to pass through the fire, practiced sorcery, used enchantments, and dealt with those who had familiar spirits, and with wizards. He did much evil in Yahweh's sight, to provoke him to anger. <sup>7</sup> He set the engraved image of Asherah that he had made in the house of which Yahweh said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever; <sup>8</sup> I will not cause the feet of Israel to wander any more out of the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." <sup>9</sup> But they didn't listen, and Manasseh seduced them to do that which is evil more than the nations did whom Yahweh destroyed before the

children of Israel. <sup>10</sup> Yahweh spoke by his servants the prophets, saying, <sup>11</sup> “Because Manasseh king of Judah has done these abominations, and has done wickedly above all that the Amorites did, who were before him, and has also made Judah to sin with his idols; <sup>12</sup> therefore Yahweh the God of Israel says, ‘Behold, I bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle. <sup>13</sup> I will stretch over Jerusalem the line of Samaria, and the plummet of Ahab’s house; and I will wipe Jerusalem as a man wipes a dish, wiping it and turning it upside down. <sup>14</sup> I will cast off the remnant of my inheritance, and deliver them into the hands of their enemies. They will become a prey and a plunder to all their enemies, <sup>15</sup> because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came out of Egypt, even to this day.’”

<sup>16</sup> Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another; besides his sin with which he made Judah to sin, in doing that which was evil in Yahweh’s sight. <sup>17</sup> Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, aren’t they written in the book of the chronicles of the kings of Judah? <sup>18</sup> Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his place.

<sup>19</sup> Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. His mother’s name was Meshullemeth the daughter of Haruz of Jotbah. <sup>20</sup> He did that which was evil in

Yahweh’s sight, as Manasseh his father did. <sup>21</sup> He walked in all the ways that his father walked in, and served the idols that his father served, and worshiped them; <sup>22</sup> and he abandoned Yahweh, the God of his fathers, and didn’t walk in the way of Yahweh. <sup>23</sup> The servants of Amon conspired against him, and put the king to death in his own house. <sup>24</sup> But the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place. <sup>25</sup> Now the rest of the acts of Amon which he did, aren’t they written in the book of the chronicles of the kings of Judah? <sup>26</sup> He was buried in his tomb in the garden of Uzza, and Josiah his son reigned in his place.

## 22

<sup>1</sup> Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother’s name was Jedidah the daughter of Adaiah of Bozkath.

<sup>2</sup> He did that which was right in Yahweh’s eyes, and walked in all the way of David his father, and didn’t turn aside to the right hand or to the left. <sup>3</sup> In the eighteenth year of king Josiah, the king sent Shaphan, the son of Azaliah the son of Meshullam, the scribe, to Yahweh’s house, saying, <sup>4</sup> “Go up to Hilkiah the high priest, that he may count the money which is brought into Yahweh’s house, which the keepers of the threshold have gathered of the people. <sup>5</sup> Let them deliver it into the hand of the workmen who have the oversight of Yahweh’s house; and let them give it to the workmen who are in Yahweh’s house, to repair the damage to the house, <sup>6</sup> to the

carpenters, and to the builders, and to the masons, and for buying timber and cut stone to repair the house. <sup>7</sup> However there was no accounting made with them of the money that was delivered into their hand; for they dealt faithfully.”

<sup>8</sup> Hilkiyah the high priest said to Shaphan the scribe, “I have found the book of the law in Yahweh’s house.” Hilkiyah delivered the book to Shaphan, and he read it. <sup>9</sup> Shaphan the scribe came to the king, and brought the king word again, and said, “Your servants have emptied out the money that was found in the house, and have delivered it into the hands of the workmen who have the oversight of Yahweh’s house.” <sup>10</sup> Shaphan the scribe told the king, saying, “Hilkiyah the priest has delivered a book to me.” Then Shaphan read it before the king.

<sup>11</sup> When the king had heard the words of the book of the law, he tore his clothes. <sup>12</sup> The king commanded Hilkiyah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king’s servant, saying, <sup>13</sup> “Go inquire of Yahweh for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is Yahweh’s wrath that is kindled against us, because our fathers have not listened to the words of this book, to do according to all that which is written concerning us.”

<sup>14</sup> So Hilkiyah the priest, Ahikam, Achbor, Shaphan, and Asaiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the second quarter); and they talked with her. <sup>15</sup> She said to them, “Yahweh the God of Israel says, ‘Tell the man who sent you

to me, <sup>16</sup> ‘Yahweh says, ‘Behold, I will bring evil on this place, and on its inhabitants, even all the words of the book which the king of Judah has read. <sup>17</sup> Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it will not be quenched.’” <sup>18</sup> But to the king of Judah, who sent you to inquire of Yahweh, tell him, “Yahweh the God of Israel says, ‘Concerning the words which you have heard, <sup>19</sup> because your heart was tender, and you humbled yourself before Yahweh, when you heard what I spoke against this place, and against its inhabitants, that they should become a desolation and a curse, and have torn your clothes, and wept before me; I also have heard you,’ says Yahweh. <sup>20</sup> ‘Therefore behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes will not see all the evil which I will bring on this place.’”” So they brought this message back to the king.

## 23

<sup>1</sup> The king sent, and they gathered to him all the elders of Judah and of Jerusalem. <sup>2</sup> The king went up to Yahweh’s house, and all the men of Judah and all the inhabitants of Jerusalem with him, with the priests, the prophets, and all the people, both small and great; and he read in their hearing all the words of the book of the covenant which was found in Yahweh’s house. <sup>3</sup> The king stood by the pillar, and made a covenant before Yahweh, to walk after Yahweh, and to keep his commandments, his testimonies, and his statutes, with all his

heart, and all his soul, to confirm the words of this covenant that were written in this book; and all the people agreed to the covenant. <sup>4</sup> The king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the threshold, to bring out of Yahweh's temple all the vessels that were made for Baal, for the Asherah, and for all the army of the sky, and he burned them outside of Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. <sup>5</sup> He got rid of the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places around Jerusalem; those also who burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the army of the sky. <sup>6</sup> He brought out the Asherah from Yahweh's house, outside of Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and beat it to dust, and cast its dust on the graves of the common people. <sup>7</sup> He broke down the houses of the male shrine prostitutes that were in Yahweh's house, where the women wove hangings for the Asherah. <sup>8</sup> He brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. <sup>9</sup> Nevertheless the priests of the high places didn't come up to Yahweh's altar in Jerusalem, but they ate unleavened bread among their brothers. <sup>10</sup> He defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass

through the fire to Molech. <sup>11</sup> He took away the horses that the kings of Judah had given to the sun, at the entrance of Yahweh's house, by the room of Nathan Melech the officer, who was in the court; and he burned the chariots of the sun with fire. <sup>12</sup> The king broke down the altars that were on the roof of the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of Yahweh's house, and beat them down from there, and cast their dust into the brook Kidron. <sup>13</sup> The king defiled the high places that were before Jerusalem, which were on the right hand of the mountain of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Ammon. <sup>14</sup> He broke in pieces the pillars, cut down the Asherah poles, and filled their places with men's bones. <sup>15</sup> Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he broke down; and he burned the high place and beat it to dust, and burned the Asherah. <sup>16</sup> As Josiah turned himself, he spied the tombs that were there in the mountain; and he sent, and took the bones out of the tombs, and burned them on the altar, and defiled it, according to Yahweh's word which the man of God proclaimed, who proclaimed these things. <sup>17</sup> Then he said, "What monument is that which I see?"

The men of the city told him, "It is the tomb of the man of God, who came from

Judah, and proclaimed these things that you have done against the altar of Bethel.”

<sup>18</sup> He said, “Let him be! Let no one move his bones.” So they let his bones alone, with the bones of the prophet who came out of Samaria. <sup>19</sup> All the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke Yahweh to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. <sup>20</sup> He killed all the priests of the high places that were there, on the altars, and burned men’s bones on them; and he returned to Jerusalem.

<sup>21</sup> The king commanded all the people, saying, “Keep the Passover to Yahweh your God, as it is written in this book of the covenant.” <sup>22</sup> Surely there was not kept such a Passover from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; <sup>23</sup> but in the eighteenth year of king Josiah, this Passover was kept to Yahweh in Jerusalem. <sup>24</sup> Moreover Josiah removed those who had familiar spirits, the wizards, and the teraphim,<sup>v</sup> and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, that he might confirm the words of the law which were written in the book that Hilkiyah the priest found in Yahweh’s house. <sup>25</sup> There was no king like him before him, who turned to Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses; and there was none like him who arose after him. <sup>26</sup> Notwithstanding, Yahweh didn’t turn from the fierceness of his great wrath, with which his anger burned against Judah,

because of all the provocation with which Manasseh had provoked him. <sup>27</sup> Yahweh said, “I will also remove Judah out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, ‘My name shall be there.’”

<sup>28</sup> Now the rest of the acts of Josiah, and all that he did, aren’t they written in the book of the chronicles of the kings of Judah? <sup>29</sup> In his days Pharaoh Necho king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and Pharaoh Necho killed him at Megiddo, when he had seen him. <sup>30</sup> His servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father’s place.

<sup>31</sup> Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. His mother’s name was Hamutal the daughter of Jeremiah of Libnah. <sup>32</sup> He did that which was evil in Yahweh’s sight, according to all that his fathers had done. <sup>33</sup> Pharaoh Necho put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of one hundred talents of silver, and a talent<sup>w</sup> of gold. <sup>34</sup> Pharaoh Necho made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim; but he took Jehoahaz away, and he came to Egypt and died there. <sup>35</sup> Jehoiakim gave the silver and the gold to

<sup>v</sup> teraphim were household idols. <sup>w</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his assessment, to give it to Pharaoh Necho. <sup>36</sup> Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah the daughter of Pedaiah of Rumah. <sup>37</sup> He did that which was evil in Yahweh's sight, according to all that his fathers had done.

## 24

<sup>1</sup> In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years. Then he turned and rebelled against him. <sup>2</sup> Yahweh sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to Yahweh's word, which he spoke by his servants the prophets. <sup>3</sup> Surely at the commandment of Yahweh this came on Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did, <sup>4</sup> and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, and Yahweh would not pardon. <sup>5</sup> Now the rest of the acts of Jehoiakim, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? <sup>6</sup> So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place.

<sup>7</sup> The king of Egypt didn't come out of his land any more; for the king of Babylon had taken, from the brook of Egypt to the river Euphrates, all that belonged to the king of Egypt.

<sup>8</sup> Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. <sup>9</sup> He did that which was evil in Yahweh's sight, according to all that his father had done. <sup>10</sup> At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. <sup>11</sup> Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, <sup>12</sup> and Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon captured him in the eighth year of his reign. <sup>13</sup> He carried out from there all the treasures of Yahweh's house, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in Yahweh's temple, as Yahweh had said. <sup>14</sup> He carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths. No one remained, except the poorest people of the land. <sup>15</sup> He carried away Jehoiachin to Babylon, with the king's mother, the king's wives, his officers, and the chief men of the land. He carried them into captivity from Jerusalem to Babylon. <sup>16</sup> All the men of might, even seven thousand, and the craftsmen and the smiths one thousand, all of them strong and fit for war, even them the king of Babylon brought captive to Babylon. <sup>17</sup> The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah. <sup>18</sup> Zedekiah was twenty-one

years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. <sup>19</sup> He did that which was evil in Yahweh's sight, according to all that Jehoiakim had done. <sup>20</sup> For through the anger of Yahweh, this happened in Jerusalem and Judah, until he had cast them out from his presence. Then Zedekiah rebelled against the king of Babylon.

## 25

<sup>1</sup> In the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it around it. <sup>2</sup> So the city was besieged until the eleventh year of king Zedekiah. <sup>3</sup> On the ninth day of the fourth month, the famine was severe in the city, so that there was no bread for the people of the land. <sup>4</sup> Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city around it); and the king went by the way of the Arabah. <sup>5</sup> But the Chaldean army pursued the king, and overtook him in the plains of Jericho; and all his army was scattered from him. <sup>6</sup> Then they captured the king, and carried him up to the king of Babylon to Riblah; and they passed judgment on him. <sup>7</sup> They killed Zedekiah's sons before his eyes, then put out Zedekiah's eyes, bound him in fetters, and carried him to Babylon.

<sup>8</sup> Now in the fifth month, on the seventh day of the month, which was the nineteenth

year of king Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. <sup>9</sup> He burned Yahweh's house, the king's house, and all the houses of Jerusalem, even every great house, he burned with fire. <sup>10</sup> All the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. <sup>11</sup> Nebuzaradan the captain of the guard carried away captive the residue of the people who were left in the city, and those who fell away, who fell to the king of Babylon, and the residue of the multitude.

<sup>12</sup> But the captain of the guard left some of the poorest of the land to work the vineyards and fields. <sup>13</sup> The Chaldeans broke up the pillars of brass that were in Yahweh's house and the bases and the bronze sea that were in Yahweh's house, and carried the brass pieces to Babylon. <sup>14</sup> They took away the pots, the shovels, the snuffers, the spoons, and all the vessels of brass with which they ministered. <sup>15</sup> The captain of the guard took away the fire pans, the basins, that which was of gold, in gold, and that which was of silver, in silver. <sup>16</sup> The two pillars, the one sea, and the bases, which Solomon had made for Yahweh's house, the brass of all these vessels was not weighed. <sup>17</sup> The height of the one pillar was eighteen cubits,<sup>x</sup> and a capital of brass was on it. The height of the capital was three cubits, with network and pomegranates on the capital around it, all of brass; and the second pillar with its network was like these.

<sup>18</sup> The captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three keepers of the

<sup>x</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

threshold; <sup>19</sup> and out of the city he took an officer who was set over the men of war; and five men of those who saw the king's face, who were found in the city; and the scribe, the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the city. <sup>20</sup> Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. <sup>21</sup> The king of Babylon attacked them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. <sup>22</sup> As for the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor. <sup>23</sup> Now when all the captains of the forces, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their men. <sup>24</sup> Gedaliah swore to them and to their men, and said to them, "Don't be afraid because of the servants of the

Chaldeans. Dwell in the land, and serve the king of Babylon, and it will be well with you."

<sup>25</sup> But in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal offspring<sup>y</sup> came, and ten men with him, and struck Gedaliah, so that he died, with the Jews and the Chaldeans that were with him at Mizpah. <sup>26</sup> All the people, both small and great, and the captains of the forces, arose, and came to Egypt; for they were afraid of the Chaldeans. <sup>27</sup> In the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evilmerodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah out of prison; <sup>28</sup> and he spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon, <sup>29</sup> and changed his prison garments. Jehoiachin ate bread before him continually all the days of his life; <sup>30</sup> and for his allowance, there was a continual allowance given him from the king, every day a portion, all the days of his life.

<sup>y</sup> or, seed

# The First Book of Chronicles

## 1

<sup>1</sup> Adam, Seth, Enosh, <sup>2</sup> Kenan, Mahalalel, Jared, <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham, and Japheth. <sup>5</sup> The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>6</sup> The sons of Gomer: Ashkenaz, Diphath, and Togarmah. <sup>7</sup> The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim. <sup>8</sup> The sons of Ham: Cush, Mizraim, Put, and Canaan. <sup>9</sup> The sons of Cush: Seba, Havilah, Sabta, Raama, Sabteca. The sons of Raamah: Sheba and Dedan. <sup>10</sup> Cush became the father of Nimrod. He began to be a mighty one in the earth. <sup>11</sup> Mizraim became the father of Ludim, Ananim, Lehabim, Naphtuhim, <sup>12</sup> Pathrusim, Casluhim (where the Philistines came from), and Caphtorim. <sup>13</sup> Canaan became the father of Sidon his firstborn, Heth, <sup>14</sup> the Jebusite, and the Amorite, the Girgashite, <sup>15</sup> the Hivite, the Arkite, the Sinite, <sup>16</sup> the Arvadite, the Zemarite, and the Hamathite. <sup>17</sup> The sons of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. <sup>18</sup> Arpachshad became the father of Shelah, and Shelah became the father of Eber. <sup>19</sup> To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. <sup>20</sup> Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>21</sup> Hadoram, Uzal, Diklah, <sup>22</sup> Ebal, Abimael, Sheba, <sup>23</sup> Ophir, Havilah, and Jobab. All these were the sons of Joktan. <sup>24</sup> Shem, Arpachshad, Shelah, <sup>25</sup> Eber, Peleg, Reu, <sup>26</sup> Serug,

Nahor, Terah, <sup>27</sup> Abram (also called Abraham). <sup>28</sup> The sons of Abraham: Isaac and Ishmael. <sup>29</sup> These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, Adbeel, Mibsam, <sup>30</sup> Mishma, Dumah, Massa, Hadad, Tema, <sup>31</sup> Jetur, Naphish, and Kedemah. These are the sons of Ishmael. <sup>32</sup> The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. <sup>33</sup> The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the sons of Keturah. <sup>34</sup> Abraham became the father of Isaac. The sons of Isaac: Esau and Israel. <sup>35</sup> The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. <sup>36</sup> The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek. <sup>37</sup> The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. <sup>38</sup> The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. <sup>39</sup> The sons of Lotan: Hori and Homam; and Timna was Lotan's sister. <sup>40</sup> The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah. <sup>41</sup> The son of Anah: Dishon. The sons of Dishon: Hamran, Eshban, Ithran, and Cheran. <sup>42</sup> The sons of Ezer: Bilhan, Zaavan, and Jaakan. The sons of Dishan: Uz and Aran.

<sup>43</sup> Now these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. <sup>44</sup> Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. <sup>45</sup>

Jobab died, and Husham of the land of the Temanites reigned in his place. <sup>46</sup> Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place; and the name of his city was Avith. <sup>47</sup> Hadad died, and Samlah of Masrekah reigned in his place. <sup>48</sup> Samlah died, and Shaul of Rehoboth by the River reigned in his place. <sup>49</sup> Shaul died, and Baal Hanan the son of Achbor reigned in his place. <sup>50</sup> Baal Hanan died, and Hadad reigned in his place; and the name of his city was Pai: and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. <sup>51</sup> Then Hadad died. The chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth, <sup>52</sup> chief Oholibamah, chief Elah, chief Pinon, <sup>53</sup> chief Kenaz, chief Teman, chief Mibzar, <sup>54</sup> chief Magdiel, and chief Iram. These are the chiefs of Edom.

## 2

<sup>1</sup> These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, <sup>2</sup> Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. <sup>3</sup> The sons of Judah: Er, Onan, and Shelah; which three were born to him of Shua's daughter the Canaanitess. Er, Judah's firstborn, was wicked in Yahweh's<sup>a</sup> sight; and he killed him. <sup>4</sup> Tamar his daughter-in-law bore him Perez and Zerah. All the sons of Judah were five. <sup>5</sup> The sons of Perez: Hezron and Hamul. <sup>6</sup> The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara; five of them in all. <sup>7</sup> The son of Carmi: Achar, the troubler of Israel, who committed a trespass in the devoted thing. <sup>8</sup> The son of Ethan: Azariah. <sup>9</sup> The sons also

of Hezron, who were born to him: Jerahmeel, Ram, and Chelubai. <sup>10</sup> Ram became the father of Amminadab, and Amminadab became the father of Nahshon, prince of the children of Judah; <sup>11</sup> and Nahshon became the father of Salma, and Salma became the father of Boaz, <sup>12</sup> and Boaz became the father of Obed, and Obed became the father of Jesse; <sup>13</sup> and Jesse became the father of his firstborn Eliab, and Abinadab the second, and Shimea the third, <sup>14</sup> Nethanel the fourth, Raddai the fifth, <sup>15</sup> Ozem the sixth, David the seventh; <sup>16</sup> and their sisters were Zeruah and Abigail. The sons of Zeruah: Abishai, Joab, and Asahel, three. <sup>17</sup> Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite.

<sup>18</sup> Caleb the son of Hezron became the father of children of Azubah his wife, and of Jerioth; and these were her sons: Jeshur, Shobab, and Ardon. <sup>19</sup> Azubah died, and Caleb married Ephrath, who bore him Hur. <sup>20</sup> Hur became the father of Uri, and Uri became the father of Bezalel.

<sup>21</sup> Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he took as wife when he was sixty years old; and she bore him Segub. <sup>22</sup> Segub became the father of Jair, who had twenty-three cities in the land of Gilead. <sup>23</sup> Geshur and Aram took the towns of Jair from them, with Kenath, and its villages, even sixty cities. All these were the sons of Machir the father of Gilead. <sup>24</sup> After Hezron died in Caleb Ephrathah, Abijah Hezron's wife bore him Ashhur the father of Tekoa. <sup>25</sup> The sons of Jerahmeel the firstborn of Hezron were Ram the firstborn,

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

Bunah, Oren, Ozem, and Ahijah. <sup>26</sup> Jerahmeel had another wife, whose name was Atarah. She was the mother of Onam. <sup>27</sup> The sons of Ram the firstborn of Jerahmeel were Maaz, Jamin, and Eker. <sup>28</sup> The sons of Onam were Shammai and Jada. The sons of Shammai: Nadab and Abishur. <sup>29</sup> The name of the wife of Abishur was Abihail; and she bore him Ahban and Molid. <sup>30</sup> The sons of Nadab: Seled and Appaim; but Seled died without children. <sup>31</sup> The son of Appaim: Ishi. The son of Ishi: Sheshan. The son of Sheshan: Ahlai. <sup>32</sup> The sons of Jada the brother of Shammai: Jether and Jonathan; and Jether died without children. <sup>33</sup> The sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel. <sup>34</sup> Now Sheshan had no sons, but daughters. Sheshan had a servant, an Egyptian, whose name was Jarha. <sup>35</sup> Sheshan gave his daughter to Jarha his servant as wife; and she bore him Attai. <sup>36</sup> Attai became the father of Nathan, and Nathan became the father of Zabad, <sup>37</sup> and Zabad became the father of Ephlal, and Ephlal became the father of Obed, <sup>38</sup> and Obed became the father of Jehu, and Jehu became the father of Azariah, <sup>39</sup> and Azariah became the father of Helez, and Helez became the father of Eleasah, <sup>40</sup> and Eleasah became the father of Sismai, and Sismai became the father of Shallum, <sup>41</sup> and Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama. <sup>42</sup> The sons of Caleb the brother of Jerahmeel were Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron. <sup>43</sup> The sons of Hebron: Korah, Tappuah,

Rekem, and Shema. <sup>44</sup> Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of Shammai. <sup>45</sup> The son of Shammai was Maon; and Maon was the father of Beth Zur. <sup>46</sup> Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran became the father of Gazez. <sup>47</sup> The sons of Jahdai: Regem, Jothan, Geshan, Pelet, Ephah, and Shaaph. <sup>48</sup> Maacah, Caleb's concubine, bore Sheber and Tirhanah. <sup>49</sup> She bore also Shaaph the father of Madmannah, Sheva the father of Machbena, and the father of Gibeaz; and the daughter of Caleb was Achsah. <sup>50</sup> These were the sons of Caleb, the son of Hur, the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, <sup>51</sup> Salma the father of Bethlehem, and Hareph the father of Beth Gader. <sup>52</sup> Shobal the father of Kiriath Jearim had sons: Haroeh, half of the Menuhoth. <sup>53</sup> The families of Kiriath Jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraitites; from them came the Zorathites and the Eshtaulites. <sup>54</sup> The sons of Salma: Bethlehem, the Netophathites, Atroth Beth Joab, and half of the Manahathites, the Zorites. <sup>55</sup> The families of scribes who lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab.

### 3

<sup>1</sup> Now these were the sons of David, who were born to him in Hebron: the firstborn, Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; <sup>2</sup> the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; the

fourth, Adonijah the son of Haggith; <sup>3</sup> the fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife: <sup>4</sup> six were born to him in Hebron; and he reigned there seven years and six months. He reigned thirty-three years in Jerusalem; <sup>5</sup> and these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon, four, of Bathshua the daughter of Ammiel; <sup>6</sup> and Ibhar, Elishama, Eliphelet, <sup>7</sup> Nogah, Nepheg, Japhia, <sup>8</sup> Elishama, Eliada, and Eliphelet, nine. <sup>9</sup> All these were the sons of David, besides the sons of the concubines; and Tamar was their sister.

<sup>10</sup> Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, <sup>11</sup> Joram his son, Ahaziah his son, Joash his son, <sup>12</sup> Amaziah his son, Azariah his son, Jotham his son, <sup>13</sup> Ahaz his son, Hezekiah his son, Manasseh his son, <sup>14</sup> Amon his son, and Josiah his son. <sup>15</sup> The sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, and the fourth Shallum. <sup>16</sup> The sons of Jehoiakim: Jeconiah his son, and Zedekiah his son. <sup>17</sup> The sons of Jeconiah, the captive: Shealtiel his son, <sup>18</sup> Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. <sup>19</sup> The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah; and Shelomith was their sister; <sup>20</sup> and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab Hesed, five. <sup>21</sup> The sons of Hananiah: Pelatiah and Jeshaiah; the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. <sup>22</sup> The son of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, Bariah, Neariah,

and Shaphat, six. <sup>23</sup> The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. <sup>24</sup> The sons of Elioenai: Hodaviah, Eliashib, Pedaiah, Akkub, Johanan, Delaiah, and Anani, seven.

## 4

<sup>1</sup> The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal. <sup>2</sup> Reaiah the son of Shobal became the father of Jahath; and Jahath became the father of Ahumai and Lahad. These are the families of the Zorathites. <sup>3</sup> These were the sons of the father of Etam: Jezreel, Ishma, and Idbash. The name of their sister was Hazzelponi. <sup>4</sup> Penuel was the father of Gedor and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. <sup>5</sup> Ashhur the father of Tekoa had two wives, Helah and Naarah. <sup>6</sup> Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah. <sup>7</sup> The sons of Helah were Zereth, Izhar, and Ethnan. <sup>8</sup> Hakkoz became the father of Anub, Zobebah, and the families of Aharhel the son of Harum.

<sup>9</sup> Jabez was more honorable than his brothers. His mother named him Jabez,<sup>b</sup> saying, "Because I bore him with sorrow."

<sup>10</sup> Jabez called on the God<sup>c</sup> of Israel, saying, "Oh that you would bless me indeed, and enlarge my border! May your hand be with me, and may you keep me from evil, that I may not cause pain!"

God granted him that which he requested. <sup>11</sup> Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton. <sup>12</sup> Eshton became the father of Beth Rapha, Paseah, and Tehinnah the

<sup>b</sup> "Jabez" sounds similar to the Hebrew word for "pain". <sup>c</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

father of Ir Nahash. These are the men of Recah. <sup>13</sup> The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath. <sup>14</sup> Meonothai became the father of Ophrah; and Seraiah became the father of Joab the father of Ge Harashim; for they were craftsmen. <sup>15</sup> The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam. The son of Elah: Kenaz. <sup>16</sup> The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. <sup>17</sup> The sons of Ezra: Jether, Mered, Epher, and Jalon; and she bore Miriam, Shammai, and Ishbah the father of Eshtemoa. <sup>18</sup> His wife the Jewess bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. These are the sons of Bithiah the daughter of Pharaoh, whom Mered took. <sup>19</sup> The sons of the wife of Hodia, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite. <sup>20</sup> The sons of Shimon: Amnon, Rinnah, Ben Hanan, and Tilon. The sons of Ishi: Zoheth, and Ben Zoheth. <sup>21</sup> The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of those who worked fine linen, of the house of Ashbea; <sup>22</sup> and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubilehem. These records are ancient. <sup>23</sup> These were the potters, and the inhabitants of Netaim and Gederah: they lived there with the king for his work. <sup>24</sup> The sons of Simeon: Nemuel, Jamin, Jarib, Zerach, Shaul; <sup>25</sup> Shallum his son, Mibsam his son, and Mishma his son. <sup>26</sup> The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. <sup>27</sup> Shimei had sixteen sons and six daughters; but his brothers didn't have

many children, and all their family did not multiply like the children of Judah. <sup>28</sup> They lived at Beersheba, Moladah, Hazarshual, <sup>29</sup> at Bilhah, at Ezem, at Tolad, <sup>30</sup> at Bethuel, at Hormah, at Ziklag, <sup>31</sup> at Beth Marcaboth, Hazar Susim, at Beth Biri, and at Shaaraim. These were their cities until David's reign. <sup>32</sup> Their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities; <sup>33</sup> and all their villages that were around the same cities, to Baal. These were their settlements, and they have their genealogy. <sup>34</sup> Meshobab, Jamlech, Joshah the son of Amaziah, <sup>35</sup> Joel, Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, <sup>36</sup> Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, <sup>37</sup> and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah— <sup>38</sup> these mentioned by name were princes in their families. Their fathers' houses increased greatly.

<sup>39</sup> They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. <sup>40</sup> They found fat pasture and good, and the land was wide, and quiet, and peaceful; for those who lived there before were descended from Ham. <sup>41</sup> These written by name came in the days of Hezekiah king of Judah, and struck their tents. The Meunim who were found there, and they destroyed them utterly to this day, and lived in their place; because there was pasture there for their flocks. <sup>42</sup> Some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. <sup>43</sup> They struck the remnant of the Amalekites

who escaped, and have lived there to this day.

## 5

<sup>1</sup> The sons of Reuben the firstborn of Israel (for he was the firstborn; but, because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel; and the genealogy is not to be listed according to the birthright. <sup>2</sup> For Judah prevailed above his brothers, and from him came the prince; but the birthright was Joseph's)— <sup>3</sup> the sons of Reuben the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi. <sup>4</sup> The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, <sup>5</sup> Micah his son, Reaiah his son, Baal his son, <sup>6</sup> and Beerah his son, whom Tilgath Pilneser king of Assyria carried away captive. He was prince of the Reubenites. <sup>7</sup> His brothers by their families, when the genealogy of their generations was listed: the chief, Jeiel, and Zechariah, <sup>8</sup> and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baal Meon; <sup>9</sup> and he lived eastward even to the entrance of the wilderness from the river Euphrates, because their livestock were multiplied in the land of Gilead.

<sup>10</sup> In the days of Saul, they made war with the Hagrites, who fell by their hand; and they lived in their tents throughout all the land east of Gilead. <sup>11</sup> The sons of Gad lived over against them, in the land of Bashan to Salecah: <sup>12</sup> Joel the chief, Shapham the second, Janai, and Shaphat in Bashan. <sup>13</sup> Their brothers of their fathers' houses: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven. <sup>14</sup> These were

the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; <sup>15</sup> Ahi the son of Abdiel, the son of Guni, chief of their fathers' houses. <sup>16</sup> They lived in Gilead in Bashan, and in its towns, and in all the suburbs of Sharon, as far as their borders. <sup>17</sup> All these were listed by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

<sup>18</sup> The sons of Reuben, the Gadites, and the half-tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were forty-four thousand seven hundred sixty, that were able to go out to war. <sup>19</sup> They made war with the Hagrites, with Jetur, and Naphish, and Nodab. <sup>20</sup> They were helped against them, and the Hagrites were delivered into their hand, and all who were with them; for they cried to God in the battle, and he was answered them, because they put their trust in him. <sup>21</sup> They took away their livestock; of their camels fifty thousand, and of sheep two hundred fifty thousand, and of donkeys two thousand, and of men one hundred thousand. <sup>22</sup> For many fell slain, because the war was of God. They lived in their place until the captivity. <sup>23</sup> The children of the half-tribe of Manasseh lived in the land: they increased from Bashan to Baal Hermon, Senir, and Mount Hermon. <sup>24</sup> These were the heads of their fathers' houses: even Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty men of valor, famous men, heads of their fathers' houses. <sup>25</sup> They trespassed against the God of their fathers, and played the prostitute

after the gods of the peoples of the land, whom God destroyed before them. <sup>26</sup> So the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath Pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and to the river of Gozan, to this day.

## 6

<sup>1</sup> The sons of Levi: Gershon, Kohath, and Merari. <sup>2</sup> The sons of Kohath: Amram, Izhar, and Hebron, and Uzziel. <sup>3</sup> The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. <sup>4</sup> Eleazar became the father of Phinehas, Phinehas became the father of Abishua, <sup>5</sup> Abishua became the father of Bukki. Bukki became the father of Uzzi. <sup>6</sup> Uzzi became the father of Zerachiah. Zerachiah became the father of Meraiioth. <sup>7</sup> Meraiioth became the father of Amariah. Amariah became the father of Ahitub. <sup>8</sup> Ahitub became the father of Zadok. Zadok became the father of Ahimaaz. <sup>9</sup> Ahimaaz became the father of Azariah. Azariah became the father of Johanan. <sup>10</sup> Johanan became the father of Azariah, who executed the priest's office in the house that Solomon built in Jerusalem. <sup>11</sup> Azariah became the father of Amariah. Amariah became the father of Ahitub. <sup>12</sup> Ahitub became the father of Zadok. Zadok became the father of Shallum. <sup>13</sup> Shallum became the father of Hilkiah. Hilkiah became the father of Azariah. <sup>14</sup> Azariah became the father of Seraiah. Seraiah became the father of Jehozadak. <sup>15</sup> Jehozadak went into captivity, when Yahweh carried Judah and

Jerusalem away by the hand of Nebuchadnezzar.

<sup>16</sup> The sons of Levi: Gershon, Kohath, and Merari. <sup>17</sup> These are the names of the sons of Gershon: Libni and Shimei. <sup>18</sup> The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. <sup>19</sup> The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their fathers' households. <sup>20</sup> Of Gershon: Libni his son, Jahath his son, Zimmah his son, <sup>21</sup> Joah his son, Iddo his son, Zerah his son, and Jeatherai his son. <sup>22</sup> The sons of Kohath: Amminadab his son, Korah his son, Assir his son, <sup>23</sup> Elkanah his son, and Ebiasaph his son, Assir his son, <sup>24</sup> Tahath his son, Uriel his son, Uzziel his son, and Shaul his son. <sup>25</sup> The sons of Elkanah: Amasai and Ahimoth. <sup>26</sup> As for Elkanah, the sons of Elkanah: Zophai his son, Nahath his son, <sup>27</sup> Eliab his son, Jeroham his son, and Elkanah his son. <sup>28</sup> The sons of Samuel: the firstborn Joel and the second Abijah. <sup>29</sup> The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son, <sup>30</sup> Shimea his son, Haggiah his son, Asaiah his son. <sup>31</sup> These are they whom David set over the service of song in Yahweh's house, after the ark came to rest there. <sup>32</sup> They ministered with song before the tabernacle of the Tent of Meeting, until Solomon had built Yahweh's house in Jerusalem. They performed the duties of their office according to their order. <sup>33</sup> These are those who served, and their sons. Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel, <sup>34</sup> the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, <sup>35</sup> the son of Zuph,

the son of Elkanah, the son of Mahath, the son of Amasai,<sup>36</sup> the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,<sup>37</sup> the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,<sup>38</sup> the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.<sup>39</sup> His brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the son of Shimea,<sup>40</sup> the son of Michael, the son of Baaseiah, the son of Malchijah,<sup>41</sup> the son of Ethni, the son of Zerah, the son of Adaiah,<sup>42</sup> the son of Ethan, the son of Zimmah, the son of Shimei,<sup>43</sup> the son of Jahath, the son of Gershom, the son of Levi.<sup>44</sup> On the left hand their brothers the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch,<sup>45</sup> the son of Hashabiah, the son of Amaziah, the son of Hilkiyah,<sup>46</sup> the son of Amzi, the son of Bani, the son of Shemer,<sup>47</sup> the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.<sup>48</sup> Their brothers the Levites were appointed for all the service of the tabernacle of God's house.<sup>49</sup> But Aaron and his sons offered on the altar of burnt offering, and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.

<sup>50</sup> These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,<sup>51</sup> Bukki his son, Uzzi his son, Zerahiah his son,<sup>52</sup> Meraioth his son, Amariah his son, Ahitub his son,<sup>53</sup> Zadok his son, and Ahimaaz his son.<sup>54</sup> Now these are their dwelling places according to their encampments in their borders: to the sons

of Aaron, of the families of the Kohathites (for theirs was the first lot),<sup>55</sup> to them they gave Hebron in the land of Judah, and its suburbs around it;<sup>56</sup> but the fields of the city, and its villages, they gave to Caleb the son of Jephunneh.<sup>57</sup> To the sons of Aaron they gave the cities of refuge, Hebron; Libnah also with its suburbs, Jattir, Eshtemoa with its suburbs,<sup>58</sup> Hilen with its suburbs, Debir with its suburbs,<sup>59</sup> Ashan with its suburbs, and Beth Shemesh with its suburbs;<sup>60</sup> and out of the tribe of Benjamin, Geba with its suburbs, Allemeth with its suburbs, and Anathoth with its suburbs. All their cities throughout their families were thirteen cities.

<sup>61</sup> To the rest of the sons of Kohath were given by lot, out of the family of the tribe, out of the half-tribe, the half of Manasseh, ten cities.<sup>62</sup> To the sons of Gershom, according to their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.<sup>63</sup> To the sons of Merari were given by lot, according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.<sup>64</sup> The children of Israel gave to the Levites the cities with their suburbs.<sup>65</sup> They gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are mentioned by name.<sup>66</sup> Some of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim.<sup>67</sup> They gave to them the cities of refuge, Shechem in the hill country of Ephraim with its suburbs; Gezer also with

its suburbs, <sup>68</sup> Jokmeam with its suburbs, Beth Horon with its suburbs, <sup>69</sup> Aijalon with its suburbs, Gath Rimmon with its suburbs; <sup>70</sup> and out of the half-tribe of Manasseh, Aner with its suburbs, and Bileam with its suburbs, for the rest of the family of the sons of Kohath.

<sup>71</sup> To the sons of Gershom were given, out of the family of the half-tribe of Manasseh, Golan in Bashan with its suburbs, and Ashtaroth with its suburbs; <sup>72</sup> and out of the tribe of Issachar, Kedesh with its suburbs, Daberath with its suburbs, <sup>73</sup> Ramoth with its suburbs, and Anem with its suburbs; <sup>74</sup> and out of the tribe of Asher, Mashal with its suburbs, Abdon with its suburbs, <sup>75</sup> Hukok with its suburbs, and Rehob with its suburbs; <sup>76</sup> and out of the tribe of Naphtali, Kedesh in Galilee with its suburbs, Hammon with its suburbs, and Kiriathaim with its suburbs.

<sup>77</sup> To the rest of the Levites, the sons of Merari, were given, out of the tribe of Zebulun, Rimmono with its suburbs, Tabor with its suburbs; <sup>78</sup> and beyond the Jordan at Jericho, on the east side of the Jordan, were given them, out of the tribe of Reuben, Bezer in the wilderness with its suburbs, and Jahzah with its suburbs, <sup>79</sup> Kedemoth with its suburbs, and Mephaath with its suburbs; <sup>80</sup> and out of the tribe of Gad, Ramoth in Gilead with its suburbs, Mahanaim with its suburbs, <sup>81</sup> Heshbon with its suburbs, and Jazer with its suburbs.

## 7

<sup>1</sup> Of the sons of Issachar: Tola, and Puah, Jashub, and Shimron, four. <sup>2</sup> The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel, heads of their fathers'

houses, of Tola; mighty men of valor in their generations. Their number in the days of David was twenty-two thousand six hundred. <sup>3</sup> The son of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, five; all of them chief men. <sup>4</sup> With them, by their generations, after their fathers' houses, were bands of the army for war, thirty-six thousand; for they had many wives and sons. <sup>5</sup> Their brothers among all the families of Issachar, mighty men of valor, listed in all by genealogy, were eighty-seven thousand. <sup>6</sup> The sons of Benjamin: Bela, Becher, and Jediel, three. <sup>7</sup> The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valor; and they were listed by genealogy twenty-two thousand thirty-four. <sup>8</sup> The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Becher. <sup>9</sup> They were listed by genealogy, after their generations, heads of their fathers' houses, mighty men of valor, twenty thousand two hundred. <sup>10</sup> The son of Jediel: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. <sup>11</sup> All these were sons of Jediel, according to the heads of their fathers' households, mighty men of valor, seventeen thousand two hundred, who were able to go out in the army for war. <sup>12</sup> So were Shuppim, Huppim, the sons of Ir, Hushim, and the sons of Aher.

<sup>13</sup> The sons of Naphtali: Jahziel, Guni, Jezer, Shallum, and the sons of Billah. <sup>14</sup> The sons of Manasseh: Asriel, whom his concubine the Aramitess bore. She bore Machir the father of Gilead. <sup>15</sup> Machir took

a wife of Huppim and Shuppim, whose sister's name was Maacah. The name of the second was Zelophehad; and Zelophehad had daughters. <sup>16</sup> Maacah the wife of Machir bore a son, and she named him Peresh. The name of his brother was Sheresh; and his sons were Ulam and Rakem. <sup>17</sup> The sons of Ulam: Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. <sup>18</sup> His sister Hammolecheth bore Ishhod, Abiezer, and Mahlah. <sup>19</sup> The sons of Shemida were Ahian, Shechem, Likhi, and Aniam. <sup>20</sup> The sons of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, <sup>21</sup> Zabad his son, Shuthelah his son, Ezer, and Elead, whom the men of Gath who were born in the land killed, because they came down to take away their livestock. <sup>22</sup> Ephraim their father mourned many days, and his brothers came to comfort him. <sup>23</sup> He went in to his wife, and she conceived, and bore a son, and he named him Beriah,<sup>d</sup> because there was trouble with his house. <sup>24</sup> His daughter was Sheerah, who built Beth Horon the lower and the upper, and Uzen Sheerah. <sup>25</sup> Rephah was his son, and Resheph, and Telah his son, Tahan his son, <sup>26</sup> Ladan his son, Ammihud his son, Elishama his son, <sup>27</sup> Nun his son, and Joshua his son. <sup>28</sup> Their possessions and settlements were Bethel and its towns, and eastward Naaran, and westward Gezer, with its towns; Shechem also and its towns, to Azzah and its towns; <sup>29</sup> and by the borders of the children of Manasseh, Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, and Dor and its towns. The children

of Joseph the son of Israel lived in these. <sup>30</sup> The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister. <sup>31</sup> The sons of Beriah: Heber and Malchiel, who was the father of Birzaith. <sup>32</sup> Heber became the father of Japhlet, Shomer, Hotham, and Shua their sister. <sup>33</sup> The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the children of Japhlet. <sup>34</sup> The sons of Shemer: Ahi, Rohgah, Jehubbah, and Aram. <sup>35</sup> The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal. <sup>36</sup> The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah, <sup>37</sup> Bezer, Hod, Shamma, Shilshah, Ithran, and Beera. <sup>38</sup> The sons of Jether: Jephunneh, Pispa, and Ara. <sup>39</sup> The sons of Ulla: Arah, Hanniel, and Rizia. <sup>40</sup> All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valor, chief of the princes. The number of them listed by genealogy for service in war was twenty-six thousand men.

## 8

<sup>1</sup> Benjamin became the father of Bela his firstborn, Ashbel the second, Aharah the third, <sup>2</sup> Nohah the fourth, and Rapha the fifth. <sup>3</sup> Bela had sons: Addar, Gera, Abihud, <sup>4</sup> Abishua, Naaman, Ahoah, <sup>5</sup> Gera, Shephuphan, and Hiram. <sup>6</sup> These are the sons of Ehud. These are the heads of fathers' households of the inhabitants of Geba, who were carried captive to Manahath: <sup>7</sup> Naaman, Ahijah, and Gera, who carried them captive; and he became the father of Uzza and Ahihud.

<sup>8</sup> Shaharaim became the father of children in the field of Moab, after he had

<sup>d</sup> "Beriah" is similar to the Hebrew word for "misfortune".

sent them away. Hushim and Baara were his wives. <sup>9</sup> By Hodesh his wife, he became the father of Jobab, Zibia, Mesha, Malcam, <sup>10</sup> Jeuz, Shachia, and Mirmah. These were his sons, heads of fathers' households. <sup>11</sup> By Hushim, he became the father of Abitub and Elpaal. <sup>12</sup> The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod, with its towns; <sup>13</sup> and Beriah, and Shema, who were heads of fathers' households of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; <sup>14</sup> and Ahio, Shashak, Jeremoth, <sup>15</sup> Zebadiah, Arad, Eder, <sup>16</sup> Michael, Ishpah, Joha, the sons of Beriah, <sup>17</sup> Zebadiah, Meshullam, Hizki, Heber, <sup>18</sup> Ishmerai, Izliah, Jobab, the sons of Elpaal, <sup>19</sup> Jakim, Zichri, Zabdi, <sup>20</sup> Elienai, Zillethai, Eliel, <sup>21</sup> Adaiah, Beraiah, Shimrath, the sons of Shimei, <sup>22</sup> Ishpan, Eber, Eliel, <sup>23</sup> Abdon, Zichri, Hanan, <sup>24</sup> Hananiah, Elam, Anthothijah, <sup>25</sup> Iphdeiah, Penuel, the sons of Shashak, <sup>26</sup> Shamsherai, Shehariah, Athaliah, <sup>27</sup> Jareshiah, Elijah, Zichri, and the sons of Jeroham. <sup>28</sup> These were heads of fathers' households throughout their generations, chief men. These lived in Jerusalem. <sup>29</sup> The father of Gibeon, whose wife's name was Maacah, lived in Gibeon, <sup>30</sup> with his firstborn son Abdon, Zur, Kish, Baal, Nadab, <sup>31</sup> Gedor, Ahio, and Zecher. <sup>32</sup> Mikloth became the father of Shimeah. They also lived with their brothers in Jerusalem, near their brothers. <sup>33</sup> Ner became the father of Kish. Kish became the father of Saul. Saul became the father of Jonathan, Malchishua, Abinadab, and Eshbaal. <sup>34</sup> The son of Jonathan was Merib

Baal. Merib Baal became the father of Micah. <sup>35</sup> The sons of Micah: Pithon, Melech, Tarea, and Ahaz. <sup>36</sup> Ahaz became the father of Jehoaddah. Jehoaddah became the father of Alemeth, Azmaveth, and Zimri. Zimri became the father of Moza. <sup>37</sup> Moza became the father of Binea. Raphah was his son, Eleasah his son, and Azel his son. <sup>38</sup> Azel had six sons, whose names are these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. <sup>39</sup> The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. <sup>40</sup> The sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, one hundred fifty. All these were of the sons of Benjamin.

## 9

<sup>1</sup> So all Israel were listed by genealogies; and behold,<sup>e</sup> they are written in the book of the kings of Israel. Judah was carried away captive to Babylon for their disobedience. <sup>2</sup> Now the first inhabitants who lived in their possessions in their cities were Israel, the priests, the Levites, and the temple servants. <sup>3</sup> In Jerusalem lived of the children of Judah, of the children of Benjamin, and of the children of Ephraim and Manasseh: <sup>4</sup> Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah. <sup>5</sup> Of the Shilonites: Asaiah the firstborn, and his sons. <sup>6</sup> Of the sons of Zerah: Jeuel and their brothers, six hundred ninety. <sup>7</sup> Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, <sup>8</sup> and Ibneiah the son of

<sup>e</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; <sup>9</sup> and their brothers, according to their generations, nine hundred fifty-six. All these men were heads of fathers' households by their fathers' houses.

<sup>10</sup> Of the priests: Jedaiah, Jehoiarib, Jachin, <sup>11</sup> and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of God's house; <sup>12</sup> and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; <sup>13</sup> and their brothers, heads of their fathers' houses, one thousand seven hundred sixty; very able men for the work of the service of God's house.

<sup>14</sup> Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; <sup>15</sup> and Bakbakkar, Heresh, Galal, and Mattaniah the son of Mica, the son of Zichri, the son of Asaph, <sup>16</sup> and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

<sup>17</sup> The porters: Shallum, Akkub, Talmon, Ahiman, and their brothers (Shallum was the chief), <sup>18</sup> who previously served in the king's gate eastward. They were the porters for the camp of the children of Levi. <sup>19</sup> Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers, of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the

tent. Their fathers had been over Yahweh's camp, keepers of the entry. <sup>20</sup> Phinehas the son of Eleazar was ruler over them in time past, and Yahweh was with him. <sup>21</sup> Zechariah the son of Meshelemiah was porter of the door of the Tent of Meeting. <sup>22</sup> All these who were chosen to be porters in the thresholds were two hundred twelve. These were listed by genealogy in their villages, whom David and Samuel the seer ordained in their office of trust. <sup>23</sup> So they and their children had the oversight of the gates of Yahweh's house, even the house of the tent, by wards. <sup>24</sup> On the four sides were the porters, toward the east, west, north, and south. <sup>25</sup> Their brothers, in their villages, were to come in every seven days from time to time to be with them: <sup>26</sup> for the four chief porters, who were Levites, were in an office of trust, and were over the rooms and over the treasuries in God's house. <sup>27</sup> They stayed around God's house, because that duty was on them; and to their duty was its opening morning by morning. <sup>28</sup> Certain of them were in charge of the vessels of service; for these were brought in by count, and these were taken out by count. <sup>29</sup> Some of them also were appointed over the furniture, and over all the vessels of the sanctuary, over the fine flour, the wine, the oil, the frankincense, and the spices.

<sup>30</sup> Some of the sons of the priests prepared the mixing of the spices. <sup>31</sup> Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the office of trust over the things that were baked in pans. <sup>32</sup> Some of their brothers, of the sons of the Kohathites, were over the show bread, to prepare it every Sabbath. <sup>33</sup>

These are the singers, heads of fathers' households of the Levites, who lived in the rooms and were free from other service; for they were employed in their work day and night. <sup>34</sup> These were heads of fathers' households of the Levites, throughout their generations, chief men. These lived at Jerusalem. <sup>35</sup> Jeiel the father of Gibeon, whose wife's name was Maacah, lived in Gibeon with <sup>36</sup> his firstborn son Abdon, Zur, Kish, Baal, Ner, Nadab, <sup>37</sup> Gedor, Ahio, Zechariah, and Mikloth. <sup>38</sup> Mikloth became the father of Shimeam. They also lived with their brothers in Jerusalem, near their brothers. <sup>39</sup> Ner became the father of Kish. Kish became the father of Saul. Saul became the father of Jonathan, Malchishua, Abinadab, and Eshbaal. <sup>40</sup> The son of Jonathan was Merib Baal. Merib Baal became the father of Micah. <sup>41</sup> The sons of Micah: Pithon, Melech, Tahrea, and Ahaz. <sup>42</sup> Ahaz became the father of Jarah. Jarah became the father of Alemeth, Azmaveth, and Zimri. Zimri became the father of Moza. <sup>43</sup> Moza became the father of Binea; and Rephaiah his son, Eleasah his son, and Azel his son. <sup>44</sup> Azel had six sons, whose names are these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

## 10

<sup>1</sup> Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain on Mount Gilboa. <sup>2</sup> The Philistines followed hard after Saul and after his sons; and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of

Saul. <sup>3</sup> The battle went hard against Saul, and the archers overtook him; and he was distressed by reason of the archers. <sup>4</sup> Then Saul said to his armor bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and abuse me."

But his armor bearer would not; for he was terrified. Therefore Saul took his sword, and fell on it. <sup>5</sup> When his armor bearer saw that Saul was dead, he likewise fell on his sword, and died. <sup>6</sup> So Saul died with his three sons; and all his house died together. <sup>7</sup> When all the men of Israel who were in the valley saw that they fled, and that Saul and his sons were dead, they abandoned their cities, and fled; and the Philistines came and lived in them.

<sup>8</sup> On the next day, when the Philistines came to strip the slain, they found Saul and his sons fallen on Mount Gilboa. <sup>9</sup> They stripped him, and took his head and his armor, and sent into the land of the Philistines all around, to carry the news to their idols, and to the people. <sup>10</sup> They put his armor in the house of their gods, and fastened his head in the house of Dagon. <sup>11</sup> When all Jabesh Gilead heard all that the Philistines had done to Saul, <sup>12</sup> all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. <sup>13</sup> So Saul died for his trespass which he committed against Yahweh, because of Yahweh's word, which he didn't keep; and also because he asked counsel of one who had a familiar spirit, to inquire, <sup>14</sup> and didn't inquire of Yahweh. Therefore he killed him, and turned the kingdom over to David the son of Jesse.

## 11

<sup>1</sup> Then all Israel gathered themselves to David to Hebron, saying, "Behold, we are your bone and your flesh." <sup>2</sup> In times past, even when Saul was king, it was you who led out and brought in Israel. Yahweh your God said to you, "You shall be shepherd of my people Israel, and you shall be prince over my people Israel."

<sup>3</sup> So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before Yahweh; and they anointed David king over Israel, according to Yahweh's word by Samuel. <sup>4</sup> David and all Israel went to Jerusalem (also called Jebus); and the Jebusites, the inhabitants of the land, were there. <sup>5</sup> The inhabitants of Jebus said to David, "You will not come in here." Nevertheless David took the stronghold of Zion. The same is David's city. <sup>6</sup> David said, "Whoever strikes the Jebusites first shall be chief and captain." Joab the son of Zeruah went up first, and was made chief. <sup>7</sup> David lived in the stronghold; therefore they called it David's city. <sup>8</sup> He built the city all around, from Millo even around; and Joab repaired the rest of the city. <sup>9</sup> David grew greater and greater; for Yahweh of Armies was with him. <sup>10</sup> Now these are the chief of the mighty men whom David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, according to Yahweh's word concerning Israel.

<sup>11</sup> This is the number of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and killed them at one time. <sup>12</sup> After him

was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men. <sup>13</sup> He was with David at Pasdammim, and there the Philistines were gathered together to battle, where there was a plot of ground full of barley; and the people fled from before the Philistines. <sup>14</sup> They stood in the middle of the plot, defended it, and killed the Philistines; and Yahweh saved them by a great victory. <sup>15</sup> Three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines were encamped in the valley of Rephaim. <sup>16</sup> David was then in the stronghold, and the garrison of the Philistines was in Bethlehem at that time. <sup>17</sup> David longed, and said, "Oh that one would give me water to drink from the well of Bethlehem, which is by the gate!"

<sup>18</sup> The three broke through the army of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David; but David would not drink any of it, but poured it out to Yahweh, <sup>19</sup> and said, "My God forbid me, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy?" For they risked their lives to bring it. Therefore he would not drink it. The three mighty men did these things.

<sup>20</sup> Abishai, the brother of Joab, he was chief of the three; for he lifted up his spear against three hundred and killed them, and had a name among the three. <sup>21</sup> Of the three, he was more honorable than the two, and was made their captain; however he wasn't included in the three. <sup>22</sup> Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He

also went down and killed a lion in the middle of a pit on a snowy day. <sup>23</sup> He killed an Egyptian, a man of great stature, five cubits<sup>f</sup> high. In the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, plucked the spear out of the Egyptian's hand, and killed him with his own spear. <sup>24</sup> Benaiah the son of Jehoiada did these things, and had a name among the three mighty men. <sup>25</sup> Behold, he was more honorable than the thirty, but he didn't attain to the three; and David set him over his guard.

<sup>26</sup> The mighty men of the armies also include Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, <sup>27</sup> Shammoth the Harorite, Helez the Pelonite, <sup>28</sup> Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, <sup>29</sup> Sibbecai the Hushathite, Ilai the Ahohite, <sup>30</sup> Maharai the Netophathite, Heled the son of Baanah the Netophathite, <sup>31</sup> Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite, <sup>32</sup> Hurai of the brooks of Gaash, Abiel the Arbathite, <sup>33</sup> Azmaveth the Baharumite, Eliahba the Shaalbonite, <sup>34</sup> the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite, <sup>35</sup> Ahiam the son of Sacar the Hararite, Eliphai the son of Ur, <sup>36</sup> Hopher the Mecherathite, Ahijah the Pelonite, <sup>37</sup> Hezro the Carmelite, Naarai the son of Ezbai, <sup>38</sup> Joel the brother of Nathan, Mibhar the son of Hagri, <sup>39</sup> Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah, <sup>40</sup> Ira the Ithrite, Gareb the Ithrite, <sup>41</sup> Uriah the Hittite, Zabad the son of Ahlai, <sup>42</sup>

Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him, <sup>43</sup> Hanan the son of Maacah, and Joshaphat the Mithnite, <sup>44</sup> Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, <sup>45</sup> Jediel the son of Shimri, and Joha his brother, the Tizite, <sup>46</sup> Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, <sup>47</sup> Eliel, and Obed, and Jaasiel the Mezobaite.

## 12

<sup>1</sup> Now these are those who came to David to Ziklag, while he was a fugitive from Saul the son of Kish. They were among the mighty men, his helpers in war. <sup>2</sup> They were armed with bows, and could use both the right hand and the left in slinging stones and in shooting arrows from the bow. They were of Saul's relatives of the tribe of Benjamin. <sup>3</sup> The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet, the sons of Azmaveth; Beracah; Jehu the Anathothite; <sup>4</sup> Ishmaiah the Gibeonite, a mighty man among the thirty and a leader of the thirty; Jeremiah; Jahaziel; Johanan; Jozabad the Gederathite; <sup>5</sup> Eluzai; Jerimoth; Bealial; Shemariah; Shephatiah the Haruphite; <sup>6</sup> Elkanah, Isshiah Azarel, Joezer, and Jashobeam, the Korahites; <sup>7</sup> and Joelah and Zebadiah, the sons of Jeroham of Gedor. <sup>8</sup> Some Gadites joined David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains: <sup>9</sup> Ezer the chief,

<sup>f</sup>a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters. Therefore this Egyptian was about 7 feet and 6 inches or 2.28 meters tall.

Obadiah the second, Eliab the third,<sup>10</sup> Mishmannah the fourth, Jeremiah the fifth,<sup>11</sup> Attai the sixth, Eliel the seventh,<sup>12</sup> Johanan the eighth, Elzabad the ninth,<sup>13</sup> Jeremiah the tenth, and Machbannai the eleventh.<sup>14</sup> These of the sons of Gad were captains of the army: he who was least was equal to one hundred, and the greatest to one thousand.<sup>15</sup> These are those who went over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all who lived in the valleys, both toward the east and toward the west.<sup>16</sup> Some of the children of Benjamin and Judah came to the stronghold to David.<sup>17</sup> David went out to meet them, and answered them, "If you have come peaceably to me to help me, my heart will be united with you; but if you have come to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers see this and rebuke it."<sup>18</sup> Then the Spirit came on Amasai, who was chief of the thirty, and he said, "We are yours, David, and on your side, you son of Jesse. Peace, peace be to you, and peace be to your helpers; for your God helps you." Then David received them, and made them captains of the band.<sup>19</sup> Some of Manasseh also joined David, when he came with the Philistines against Saul to battle; but they didn't help them; for the lords of the Philistines sent him away after consultation, saying, "He will desert to his master Saul to the jeopardy of our heads."

<sup>20</sup> As he went to Ziklag, some from Manasseh joined him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of thousands who were of Manasseh.<sup>21</sup> They helped David against

the band of rovers; for they were all mighty men of valor, and were captains in the army.<sup>22</sup> For from day to day men came to David to help him, until there was a great army, like God's army.

<sup>23</sup> These are the numbers of the heads of those who were armed for war, who came to David to Hebron, to turn the kingdom of Saul to him, according to Yahweh's word.

<sup>24</sup> The children of Judah who bore shield and spear were six thousand eight hundred, armed for war.<sup>25</sup> Of the children of Simeon, mighty men of valor for the war,

seven thousand one hundred.<sup>26</sup> Of the children of Levi four thousand six hundred.

<sup>27</sup> Jehoiada was the leader of the household of Aaron; and with him were three thousand seven hundred,<sup>28</sup> and Zadok, a young man mighty of valor, and of his father's house twenty-two captains.<sup>29</sup> Of the children of Benjamin, Saul's relatives,

three thousand: for until then, the greatest part of them had kept their allegiance to Saul's house.<sup>30</sup> Of the children of Ephraim

twenty thousand eight hundred, mighty men of valor, famous men in their fathers' houses.<sup>31</sup> Of the half-tribe of Manasseh

eighteen thousand, who were mentioned by name, to come and make David king.<sup>32</sup> Of the children of Issachar, men who had understanding of the times, to know what Israel ought to do, their heads were two

hundred; and all their brothers were at their command.<sup>33</sup> Of Zebulun, such as were able to go out in the army, who could set

the battle in array, with all kinds of instruments of war, fifty thousand, and who could command and were not of double heart.<sup>34</sup> Of Naphtali one thousand

captains, and with them with shield and

spear thirty-seven thousand. <sup>35</sup> Of the Danites who could set the battle in array, twenty-eight thousand six hundred. <sup>36</sup> Of Asher, such as were able to go out in the army, who could set the battle in array, forty thousand. <sup>37</sup> On the other side of the Jordan, of the Reubenites, the Gadites, and of the half-tribe of Manasseh, with all kinds of instruments of war for the battle, one hundred twenty thousand. <sup>38</sup> All these were men of war, who could order the battle array, and came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king. <sup>39</sup> They were there with David three days, eating and drinking; for their brothers had supplied provisions for them. <sup>40</sup> Moreover those who were near to them, as far as Issachar, Zebulun, and Naphtali, brought bread on donkeys, on camels, on mules, and on oxen: supplies of flour, cakes of figs, clusters of raisins, wine, oil, cattle, and sheep in abundance; for there was joy in Israel.

### 13

<sup>1</sup> David consulted with the captains of thousands and of hundreds, even with every leader. <sup>2</sup> David said to all the assembly of Israel, "If it seems good to you, and if it is of Yahweh our God, let us send word everywhere to our brothers who are left in all the land of Israel, with whom the priests and Levites are in their cities that have suburbs, that they may gather themselves to us. <sup>3</sup> Also, let us again bring the ark of our God back to us; for we didn't seek it in the days of Saul."

<sup>4</sup> All the assembly said that they would do so; for the thing was right in the eyes of

all the people. <sup>5</sup> So David assembled all Israel together, from the Shihor the brook of Egypt even to the entrance of Hamath, to bring God's ark from Kiriath Jearim.

<sup>6</sup> David went up with all Israel to Baalah, that is, to Kiriath Jearim, which belonged to Judah, to bring up from there God Yahweh's ark that sits above the cherubim, that is called by the Name. <sup>7</sup> They carried God's ark on a new cart, and brought it out of Abinadab's house; and Uzza and Ahio drove the cart. <sup>8</sup> David and all Israel played before God with all their might, even with songs, with harps, with stringed instruments, with tambourines, with cymbals, and with trumpets. <sup>9</sup> When they came to Chidon's threshing floor, Uzza put out his hand to hold the ark; for the oxen stumbled. <sup>10</sup> Yahweh's anger burned against Uzza, and he struck him, because he put his hand on the ark; and he died there before God. <sup>11</sup> David was displeased, because Yahweh had broken out against Uzza. He called that place Perez Uzza, to this day. <sup>12</sup> David was afraid of God that day, saying, "How can I bring God's ark home to me?" <sup>13</sup> So David didn't move the ark with him into David's city, but carried it aside into Obed-Edom the Gittite's house. <sup>14</sup> God's ark remained with the family of Obed-Edom in his house three months; and Yahweh blessed Obed-Edom's house and all that he had.

### 14

<sup>1</sup> Hiram king of Tyre sent messengers to David with cedar trees, masons, and carpenters, to build him a house. <sup>2</sup> David perceived that Yahweh had established him king over Israel; for his kingdom was

exalted on high, for his people Israel's sake. <sup>3</sup> David took more wives at Jerusalem, and David became the father of more sons and daughters. <sup>4</sup> These are the names of the children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, <sup>5</sup> Ibhar, Elishua, Elpelet, <sup>6</sup> Nogah, Nepheg, Japhia, <sup>7</sup> Elishama, Beeliada, and Eliphelet.

<sup>8</sup> When the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David; and David heard of it, and went out against them. <sup>9</sup> Now the Philistines had come and made a raid in the valley of Rephaim. <sup>10</sup> David inquired of God, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?"

Yahweh said to him, "Go up; for I will deliver them into your hand."

<sup>11</sup> So they came up to Baal Perazim, and David defeated them there. David said, God has broken my enemies by my hand, like waters breaking out. Therefore they called the name of that place Baal Perazim.<sup>g</sup> <sup>12</sup> They left their gods there; and David gave a command, and they were burned with fire.

<sup>13</sup> The Philistines made another raid in the valley. <sup>14</sup> David inquired again of God; and God said to him, "You shall not go up after them. Turn away from them, and come on them opposite the mulberry trees. <sup>15</sup> When you hear the sound of marching in the tops of the mulberry trees, then go out to battle; for God has gone out before you to strike the army of the Philistines."

<sup>16</sup> David did as God commanded him; and they attacked the army of the

Philistines from Gibeon even to Gezer. <sup>17</sup> The fame of David went out into all lands; and Yahweh brought the fear of him on all nations.

## 15

<sup>1</sup> David made himself houses in David's city; and he prepared a place for God's ark, and pitched a tent for it. <sup>2</sup> Then David said, "No one ought to carry God's ark but the Levites. For Yahweh has chosen them to carry God's ark, and to minister to him forever."

<sup>3</sup> David assembled all Israel at Jerusalem, to bring up Yahweh's ark to its place, which he had prepared for it. <sup>4</sup> David gathered together the sons of Aaron and the Levites: <sup>5</sup> of the sons of Kohath, Uriel the chief, and his brothers one hundred twenty; <sup>6</sup> of the sons of Merari, Asaiah the chief, and his brothers two hundred twenty; <sup>7</sup> of the sons of Gershon, Joel the chief, and his brothers one hundred thirty; <sup>8</sup> of the sons of Elizaphan, Shemaiah the chief, and his brothers two hundred; <sup>9</sup> of the sons of Hebron, Eliel the chief, and his brothers eighty; <sup>10</sup> of the sons of Uzziel, Amminadab the chief, and his brothers one hundred twelve. <sup>11</sup> David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, <sup>12</sup> and said to them, "You are the heads of the fathers' households of the Levites. Sanctify yourselves, both you and your brothers, that you may bring the ark of Yahweh, the God of Israel, up to the place that I have prepared for it. <sup>13</sup> For because you didn't carry it at first, Yahweh our God broke out

<sup>g</sup> "Baal Perazim" means "The Lord who breaks out".

in anger against us, because we didn't seek him according to the ordinance."

<sup>14</sup> So the priests and the Levites sanctified themselves to bring up the ark of Yahweh, the God of Israel. <sup>15</sup> The children of the Levites bore God's ark on their shoulders with its poles, as Moses commanded according to Yahweh's word. <sup>16</sup> David spoke to the chief of the Levites to appoint their brothers as singers with instruments of music, stringed instruments, harps, and cymbals, sounding aloud and lifting up their voices with joy. <sup>17</sup> So the Levites appointed Heman the son of Joel; and of his brothers, Asaph the son of Berechiah; and of the sons of Merari their brothers, Ethan the son of Kushaiah; <sup>18</sup> and with them their brothers of the second rank, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the doorkeepers. <sup>19</sup> So the singers, Heman, Asaph, and Ethan, were given cymbals of brass to sound aloud; <sup>20</sup> and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with stringed instruments set to Alamoth; <sup>21</sup> and Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azariah, with harps tuned to the eight-stringed lyre, to lead. <sup>22</sup> Chenaniah, chief of the Levites, was over the singing. He taught the singers, because he was skillful. <sup>23</sup> Berechiah and Elkanah were doorkeepers for the ark. <sup>24</sup> Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, blew the trumpets before God's ark; and Obed-Edom and Jehiah were doorkeepers for the ark.

<sup>25</sup> So David, the elders of Israel, and the captains over thousands, went to bring the ark of Yahweh's covenant up out of the house of Obed-Edom with joy. <sup>26</sup> When God helped the Levites who bore the ark of Yahweh's covenant, they sacrificed seven bulls and seven rams. <sup>27</sup> David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the choir master with the singers; and David had an ephod of linen on him. <sup>28</sup> Thus all Israel brought the ark of Yahweh's covenant up with shouting, with sound of the cornet, with trumpets, and with cymbals, sounding aloud with stringed instruments and harps. <sup>29</sup> As the ark of Yahweh's covenant came to David's city, Michal the daughter of Saul looked out at the window, and saw king David dancing and playing; and she despised him in her heart.

## 16

<sup>1</sup> They brought in God's ark, and set it in the middle of the tent that David had pitched for it; and they offered burnt offerings and peace offerings before God. <sup>2</sup> When David had finished offering the burnt offering and the peace offerings, he blessed the people in Yahweh's name. <sup>3</sup> He gave to everyone of Israel, both man and woman, to everyone a loaf of bread, a portion of meat, and a cake of raisins. <sup>4</sup> He appointed some of the Levites to minister before Yahweh's ark, and to commemorate, to thank, and to praise Yahweh, the God of Israel: <sup>5</sup> Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel, with stringed instruments and with harps; and Asaph with cymbals,

sounding aloud; <sup>6</sup> with Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

<sup>7</sup> Then on that day David first ordained to give thanks to Yahweh, by the hand of Asaph and his brothers.

<sup>8</sup> Oh give thanks to Yahweh.  
Call on his name.  
Make what he has done known  
among the peoples.

<sup>9</sup> Sing to him.  
Sing praises to him.  
Tell of all his marvelous works.

<sup>10</sup> Glory in his holy name.  
Let the heart of those who seek  
Yahweh rejoice.

<sup>11</sup> Seek Yahweh and his strength.  
Seek his face forever more.

<sup>12</sup> Remember his marvelous works that  
he has done,  
his wonders, and the judgments of  
his mouth,

<sup>13</sup> you offspring<sup>h</sup> of Israel his servant,  
you children of Jacob, his chosen  
ones.

<sup>14</sup> He is Yahweh our God.  
His judgments are in all the earth.

<sup>15</sup> Remember his covenant forever,  
the word which he commanded to a  
thousand generations,

<sup>16</sup> the covenant which he made with  
Abraham,  
his oath to Isaac.

<sup>17</sup> He confirmed the same to Jacob for a  
statute,  
and to Israel for an everlasting  
covenant,

<sup>18</sup> saying, "I will give you the land of  
Canaan,

The lot of your inheritance,"

<sup>19</sup> when you were but a few men in  
number,  
yes, very few, and foreigners were  
in it.

<sup>20</sup> They went about from nation to  
nation,  
from one kingdom to another  
people.

<sup>21</sup> He allowed no man to do them  
wrong.  
Yes, he reprov'd kings for their  
sakes,

<sup>22</sup> "Don't touch my anointed ones!  
Do my prophets no harm!"

<sup>23</sup> Sing to Yahweh, all the earth!  
Display his salvation from day to  
day.

<sup>24</sup> Declare his glory among the nations,  
and his marvelous works among all  
the peoples.

<sup>25</sup> For great is Yahweh, and greatly to be  
praised.  
He also is to be feared above all  
gods.

<sup>26</sup> For all the gods of the peoples are  
idols,  
but Yahweh made the heavens.

<sup>27</sup> Honor and majesty are before him.  
Strength and gladness are in his  
place.

<sup>28</sup> Ascribe to Yahweh, you relatives of  
the peoples,  
ascribe to Yahweh glory and  
strength!

<sup>29</sup> Ascribe to Yahweh the glory due to  
his name.  
Bring an offering, and come before  
him.  
Worship Yahweh in holy array.

<sup>h</sup> or, seed

- <sup>30</sup> Tremble before him, all the earth.  
The world also is established that it  
can't be moved.
- <sup>31</sup> Let the heavens be glad,  
and let the earth rejoice!  
Let them say among the nations,  
"Yahweh reigns!"
- <sup>32</sup> Let the sea roar, and its fullness!  
Let the field exult, and all that is in  
it!
- <sup>33</sup> Then the trees of the forest will sing  
for joy before Yahweh,  
for he comes to judge the earth.
- <sup>34</sup> Oh give thanks to Yahweh, for he is  
good,  
for his loving kindness endures  
forever.
- <sup>35</sup> Say, "Save us, God of our salvation!  
Gather us together and deliver us  
from the nations,  
to give thanks to your holy name,  
to triumph in your praise."
- <sup>36</sup> Blessed be Yahweh, the God of  
Israel,  
from everlasting even to  
everlasting.

All the people said, "Amen," and praised  
Yahweh.

<sup>37</sup> So he left Asaph and his brothers there  
before the ark of Yahweh's covenant, to  
minister before the ark continually, as  
every day's work required; <sup>38</sup> and Obed-  
Edom with their brothers, sixty-eight;  
Obed-Edom also the son of Jeduthun and  
Hosah to be doorkeepers; <sup>39</sup> and Zadok the  
priest, and his brothers the priests, before  
Yahweh's tabernacle in the high place that  
was at Gibeon, <sup>40</sup> to offer burnt offerings to  
Yahweh on the altar of burnt offering  
continually morning and evening, even

according to all that is written in Yahweh's  
law, which he commanded to Israel; <sup>41</sup> and  
with them Heman and Jeduthun, and the  
rest who were chosen, who were mentioned  
by name, to give thanks to Yahweh,  
because his loving kindness endures  
forever; <sup>42</sup> and with them Heman and  
Jeduthun with trumpets and cymbals for  
those that should sound aloud, and with  
instruments for the songs of God; and the  
sons of Jeduthun to be at the gate. <sup>43</sup> All  
the people departed, each man to his house;  
and David returned to bless his house.

## 17

<sup>1</sup> When David lived in his house, David  
said to Nathan the prophet, "Behold, I  
dwell in a house of cedar, but the ark of  
Yahweh's covenant is in a tent."

<sup>2</sup> Nathan said to David, "Do all that is in  
your heart; for God is with you."

<sup>3</sup> That same night, the word of God came  
to Nathan, saying, <sup>4</sup> "Go and tell David my  
servant, 'Yahweh says, "You shall not  
build me a house to dwell in; <sup>5</sup> for I have  
not lived in a house since the day that I  
brought up Israel to this day, but have gone  
from tent to tent, and from one tent to  
another. <sup>6</sup> In all places in which I have  
walked with all Israel, did I speak a word  
with any of the judges of Israel, whom I  
commanded to be shepherd of my people,  
saying, 'Why have you not built me a  
house of cedar?'"

<sup>7</sup> "Now therefore, you shall tell my  
servant David, 'Yahweh of Armies says, "I  
took you from the sheep pen, from  
following the sheep, to be prince over my  
people Israel. <sup>8</sup> I have been with you  
wherever you have gone, and have cut off  
all your enemies from before you. I will

make you a name, like the name of the great ones who are in the earth. <sup>9</sup> I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more. The children of wickedness will not waste them any more, as at the first, <sup>10</sup> and from the day that I commanded judges to be over my people Israel. I will subdue all your enemies. Moreover I tell you that Yahweh will build you a house. <sup>11</sup> It will happen, when your days are fulfilled that you must go to be with your fathers, that I will set up your offspring<sup>i</sup> after you, who will be of your sons; and I will establish his kingdom. <sup>12</sup> He will build me a house, and I will establish his throne forever. <sup>13</sup> I will be his father, and he will be my son. I will not take my loving kindness away from him, as I took it from him that was before you; <sup>14</sup> but I will settle him in my house and in my kingdom forever. His throne will be established forever.””” <sup>15</sup> According to all these words, and according to all this vision, so Nathan spoke to David.

<sup>16</sup> Then David the king went in, and sat before Yahweh; and he said, “Who am I, Yahweh God, and what is my house, that you have brought me this far? <sup>17</sup> This was a small thing in your eyes, God; but you have spoken of your servant’s house for a great while to come, and have respected me according to the standard of a man of high degree, Yahweh God. <sup>18</sup> What can David say yet more to you concerning the honor which is done to your servant? For you know your servant. <sup>19</sup> Yahweh, for your servant’s sake, and according to your own heart, you have done all this greatness, to make known all these great things. <sup>20</sup>

<sup>i</sup> or, seed

Yahweh, there is no one like you, neither is there any God besides you, according to all that we have heard with our ears. <sup>21</sup> What one nation in the earth is like your people Israel, whom God went to redeem to himself for a people, to make you a name by great and awesome things, in driving out nations from before your people, whom you redeem out of Egypt? <sup>22</sup> For you made your people Israel your own people forever; and you, Yahweh, became their God. <sup>23</sup> Now, Yahweh, let the word that you have spoken concerning your servant, and concerning his house, be established forever, and do as you have spoken. <sup>24</sup> Let your name be established and magnified forever, saying, ‘Yahweh of Armies is the God of Israel, even a God to Israel. The house of David your servant is established before you.’ <sup>25</sup> For you, my God, have revealed to your servant that you will build him a house. Therefore your servant has found courage to pray before you. <sup>26</sup> Now, Yahweh, you are God, and have promised this good thing to your servant. <sup>27</sup> Now it has pleased you to bless the house of your servant, that it may continue forever before you; for you, Yahweh, have blessed, and it is blessed forever.”

## 18

<sup>1</sup> After this, David defeated the Philistines and subdued them, and took Gath and its towns out of the hand of the Philistines. <sup>2</sup> He defeated Moab; and the Moabites became servants to David, and brought tribute. <sup>3</sup> David defeated Hadadezer king of Zobah to Hamath, as he went to establish his dominion by the river Euphrates. <sup>4</sup> David took from him one

thousand chariots, seven thousand horsemen, and twenty thousand footmen; and David hamstringed all the chariot horses, but reserved of them enough for one hundred chariots. <sup>5</sup> When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck twenty-two thousand men of the Syrians. <sup>6</sup> Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. Yahweh gave victory to David wherever he went. <sup>7</sup> David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. <sup>8</sup> From Tibhath and from Cun, cities of Hadadezer, David took very much brass, with which Solomon made the bronze sea, the pillars, and the vessels of brass.

<sup>9</sup> When Tou king of Hamath heard that David had struck all the army of Hadadezer king of Zobah, <sup>10</sup> he sent Hadoram his son to king David, to Greet him, and to bless him, because he had fought against Hadadezer and struck him; (for Hadadezer had wars with Tou;) and he had with him all kinds of vessels of gold and silver and brass. <sup>11</sup> King David also dedicated these to Yahweh, with the silver and the gold that he carried away from all the nations; from Edom, from Moab, from the children of Ammon, from the Philistines, and from Amalek. <sup>12</sup> Moreover Abishai the son of Zeruah struck eighteen thousand of the Edomites in the Valley of Salt. <sup>13</sup> He put garrisons in Edom; and all the Edomites became servants to David. Yahweh gave victory to David wherever he went.

<sup>14</sup> David reigned over all Israel; and he executed justice and righteousness for all his people. <sup>15</sup> Joab the son of Zeruah was

over the army; Jehoshaphat the son of Ahilud was recorder; <sup>16</sup> Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; Shavsha was scribe; <sup>17</sup> and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief officials serving the king.

## 19

<sup>1</sup> After this, Nahash the king of the children of Ammon died, and his son reigned in his place. <sup>2</sup> David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me."

So David sent messengers to comfort him concerning his father. David's servants came into the land of the children of Ammon to Hanun, to comfort him. <sup>3</sup> But the princes of the children of Ammon said to Hanun, "Do you think that David honors your father, in that he has sent comforters to you? Haven't his servants come to you to search, to overthrow, and to spy out the land?" <sup>4</sup> So Hanun took David's servants, shaved them, and cut off their garments in the middle at their buttocks, and sent them away. <sup>5</sup> Then some people went and told David how the men were treated. He sent to meet them; for the men were greatly humiliated. The king said, "Stay at Jericho until your beards have grown, and then return."

<sup>6</sup> When the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent one thousand talents<sup>j</sup> of silver to hire chariots and horsemen out of Mesopotamia, out of Arammaacah, and out of Zobah. <sup>7</sup> So they hired for themselves thirty-two thousand

<sup>j</sup> A talent is about 30 kilograms or 66 pounds, so 1000 talents is about 30 metric tons

chariots, and the king of Maacah with his people, who came and encamped near Medeba. The children of Ammon gathered themselves together from their cities, and came to battle. <sup>8</sup> When David heard of it, he sent Joab with all the army of the mighty men. <sup>9</sup> The children of Ammon came out, and put the battle in array at the gate of the city; and the kings who had come were by themselves in the field. <sup>10</sup> Now when Joab saw that the battle was set against him before and behind, he chose some of all the choice men of Israel, and put them in array against the Syrians. <sup>11</sup> The rest of the people he committed into the hand of Abishai his brother; and they put themselves in array against the children of Ammon. <sup>12</sup> He said, "If the Syrians are too strong for me, then you are to help me; but if the children of Ammon are too strong for you, then I will help you. <sup>13</sup> Be courageous, and let us be strong for our people and for the cities of our God. May Yahweh do that which seems good to him."

<sup>14</sup> So Joab and the people who were with him came near to the front of the Syrians to the battle; and they fled before him. <sup>15</sup> When the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

<sup>16</sup> When the Syrians saw that they were defeated by Israel, they sent messengers, and called out the Syrians who were beyond the River,<sup>k</sup> with Shophach the captain of the army of Hadadezer leading them. <sup>17</sup> David was told that; so he gathered all Israel together, passed over the Jordan, came to them, and set the battle in array against them. So when David had put

the battle in array against the Syrians, they fought with him. <sup>18</sup> The Syrians fled before Israel; and David killed of the Syrian men seven thousand chariots, and forty thousand footmen, and also killed Shophach the captain of the army. <sup>19</sup> When the servants of Hadadezer saw that they were defeated by Israel, they made peace with David, and served him. The Syrians would not help the children of Ammon any more.

## 20

<sup>1</sup> At the time of the return of the year, at the time when kings go out, Joab led out the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. Joab struck Rabbah, and overthrew it. <sup>2</sup> David took the crown of their king from off his head, and found it to weigh a talent of gold,<sup>l</sup> and there were precious stones in it. It was set on David's head, and he brought very much plunder out of the city. <sup>3</sup> He brought out the people who were in it, and had them cut with saws, with iron picks, and with axes. David did so to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.

<sup>4</sup> After this, war arose at Gezer with the Philistines. Then Sibbecai the Hushathite killed Sippai, of the sons of the giant; and they were subdued.

<sup>5</sup> Again there was war with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. <sup>6</sup> There was again war at Gath, where there was a man of great stature, who had twenty-four fingers and

<sup>k</sup> or, the Euphrates River <sup>l</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

toes, six on each hand, and six on each foot; and he also was born to the giant. <sup>7</sup> When he defied Israel, Jonathan the son of Shimea David's brother killed him. <sup>8</sup> These were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

## 21

<sup>1</sup> Satan stood up against Israel, and moved David to take a census of Israel. <sup>2</sup> David said to Joab and to the princes of the people, "Go, count Israel from Beersheba even to Dan; and bring me word, that I may know how many there are."

<sup>3</sup> Joab said, "May Yahweh make his people a hundred times as many as they are. But, my lord the king, aren't they all my lord's servants? Why does my lord require this thing? Why will he be a cause of guilt to Israel?"

<sup>4</sup> Nevertheless the king's word prevailed against Joab. Therefore Joab departed, and went throughout all Israel, then came to Jerusalem. <sup>5</sup> Joab gave up the sum of the census of the people to David. All those of Israel were one million one hundred thousand men who drew a sword; and in Judah were four hundred seventy thousand men who drew a sword. <sup>6</sup> But he didn't count Levi and Benjamin among them; for the king's word was abominable to Joab.

<sup>7</sup> God was displeased with this thing; therefore he struck Israel. <sup>8</sup> David said to God, "I have sinned greatly, in that I have done this thing. But now, put away, I beg you, the iniquity of your servant; for I have done very foolishly."

<sup>9</sup> Yahweh spoke to Gad, David's seer, saying, <sup>10</sup> "Go and speak to David, saying,

'Yahweh says, "I offer you three things. Choose one of them, that I may do it to you."'"

<sup>11</sup> So Gad came to David, and said to him, "Yahweh says, 'Take your choice: <sup>12</sup> either three years of famine; or three months to be consumed before your foes, while the sword of your enemies overtakes you; or else three days the sword of Yahweh, even pestilence in the land, and Yahweh's angel destroying throughout all the borders of Israel. Now therefore consider what answer I shall return to him who sent me.'"

<sup>13</sup> David said to Gad, "I am in distress. Let me fall, I pray, into Yahweh's hand; for his mercies are very great. Don't let me fall into man's hand."

<sup>14</sup> So Yahweh sent a pestilence on Israel, and seventy thousand men of Israel fell. <sup>15</sup> God sent an angel to Jerusalem to destroy it. As he was about to destroy, Yahweh saw, and he relented of the disaster, and said to the destroying angel, "It is enough. Now withdraw your hand." Yahweh's angel was standing by the threshing floor of Ornan the Jebusite. <sup>16</sup> David lifted up his eyes, and saw Yahweh's angel standing between earth and the sky, having a drawn sword in his hand stretched out over Jerusalem.

Then David and the elders, clothed in sackcloth, fell on their faces. <sup>17</sup> David said to God, "Isn't it I who commanded the people to be counted? It is even I who have sinned and done very wickedly; but these sheep, what have they done? Please let your hand, O Yahweh my God, be against me, and against my father's house; but not against your people, that they should be plagued."

<sup>18</sup> Then Yahweh's angel commanded Gad to tell David that David should go up and raise an altar to Yahweh on the threshing floor of Ornan the Jebusite. <sup>19</sup> David went up at the saying of Gad, which he spoke in Yahweh's name.

<sup>20</sup> Ornan turned back, and saw the angel; and his four sons who were with him hid themselves. Now Ornan was threshing wheat. <sup>21</sup> As David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground.

<sup>22</sup> Then David said to Ornan, "Give me the place of this threshing floor, that I may build an altar to Yahweh on it. You shall sell it to me for the full price, that the plague may be stopped from afflicting the people."

<sup>23</sup> Ornan said to David, "Take it for yourself, and let my lord the king do that which is good in his eyes. Behold, I give the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering. I give it all."

<sup>24</sup> King David said to Ornan, "No; but I will most certainly buy it for the full price. For I will not take that which is yours for Yahweh, nor offer a burnt offering that costs me nothing."

<sup>25</sup> So David gave to Ornan six hundred shekels<sup>m</sup> of gold by weight for the place. <sup>26</sup> David built an altar to Yahweh there, and offered burnt offerings and peace offerings, and called on Yahweh; and he answered him from the sky by fire on the altar of burnt offering.

<sup>27</sup> Then Yahweh commanded the angel, and he put his sword back into its sheath. <sup>28</sup> At that time, when David saw that Yahweh

had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there.

<sup>29</sup> For Yahweh's tabernacle, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. <sup>30</sup> But David couldn't go before it to inquire of God; for he was afraid because of the sword of Yahweh's angel.

## 22

<sup>1</sup> Then David said, "This is the house of Yahweh God, and this is the altar of burnt offering for Israel." <sup>2</sup> David gave orders to gather together the foreigners who were in the land of Israel; and he set masons to cut dressed stones to build God's house. <sup>3</sup>

David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and brass in abundance without weight; <sup>4</sup> and cedar trees without number, for the Sidonians and the people of Tyre brought cedar trees in abundance to David.

<sup>5</sup> David said, "Solomon my son is young and tender, and the house that is to be built for Yahweh must be exceedingly magnificent, of fame and of glory throughout all countries. I will therefore make preparation for it." So David prepared abundantly before his death. <sup>6</sup>

Then he called for Solomon his son, and commanded him to build a house for Yahweh, the God of Israel. <sup>7</sup> David said to Solomon his son, "As for me, it was in my heart to build a house to the name of Yahweh my God. <sup>8</sup> But Yahweh's word came to me, saying, 'You have shed blood abundantly, and have made great wars. You shall not build a house to my name, because you have shed much blood on the

<sup>m</sup> a shekel is about 10 grams or about 0.32 Troy ounces, so 600 shekels was about 6 kilograms or about 192 Troy ounces.

earth in my sight. <sup>9</sup> Behold, a son shall be born to you, who shall be a man of peace. I will give him rest from all his enemies all around; for his name shall be Solomon, and I will give peace and quietness to Israel in his days. <sup>10</sup> He shall build a house for my name; and he will be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.’ <sup>11</sup> Now, my son, may Yahweh be with you and prosper you, and build the house of Yahweh your God, as he has spoken concerning you. <sup>12</sup> May Yahweh give you discretion and understanding, and put you in charge of Israel; that so you may keep the law of Yahweh your God. <sup>13</sup> Then you will prosper, if you observe to do the statutes and the ordinances which Yahweh gave Moses concerning Israel. Be strong and courageous. Don’t be afraid, and don’t be dismayed. <sup>14</sup> Now, behold, in my affliction I have prepared for Yahweh’s house one hundred thousand talents<sup>n</sup> of gold, one million talents<sup>o</sup> of silver, and brass and iron without weight; for it is in abundance. I have also prepared timber and stone; and you may add to them. <sup>15</sup> There are also workmen with you in abundance, cutters and workers of stone and timber, and all kinds of men who are skillful in every kind of work; <sup>16</sup> of the gold, the silver, the brass, and the iron, there is no number. Arise and be doing, and may Yahweh be with you.”

<sup>17</sup> David also commanded all the princes of Israel to help Solomon his son, saying, <sup>18</sup> “Isn’t Yahweh your God with you? Hasn’t he given you rest on every side? For he has delivered the inhabitants of the land into

my hand; and the land is subdued before Yahweh, and before his people. <sup>19</sup> Now set your heart and your soul to follow Yahweh your God. Arise therefore, and build the sanctuary of Yahweh God, to bring the ark of Yahweh’s covenant and the holy vessels of God into the house that is to be built for Yahweh’s name.”

## 23

<sup>1</sup> Now David was old and full of days; and he made Solomon his son king over Israel. <sup>2</sup> He gathered together all the princes of Israel, with the priests and the Levites. <sup>3</sup> The Levites were numbered from thirty years old and upward; and their number by their polls, man by man, was thirty-eight thousand. <sup>4</sup> David said, “Of these, twenty-four thousand were to oversee the work of Yahweh’s house, six thousand were officers and judges, <sup>5</sup> four thousand were doorkeepers, and four thousand praised Yahweh with the instruments which I made for giving praise.”

<sup>6</sup> David divided them into divisions according to the sons of Levi: Gershon, Kohath, and Merari.

<sup>7</sup> Of the Gershonites: Ladan and Shimei. <sup>8</sup> The sons of Ladan: Jehiel the chief, Zetham, and Joel, three. <sup>9</sup> The sons of Shimei: Shelomoth, Haziël, and Haran, three. These were the heads of the fathers’ households of Ladan. <sup>10</sup> The sons of Shimei: Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei. <sup>11</sup> Jahath was the chief, and Zizah the second; but Jeush and Beriah didn’t have many sons; therefore they became a fathers’ house in one reckoning.

<sup>n</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 100,000 talents is about 3 metric tons <sup>o</sup> about 30,000 metric tons

<sup>12</sup> The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. <sup>13</sup> The sons of Amram: Aaron and Moses; and Aaron was separated, that he should sanctify the most holy things, he and his sons, forever, to burn incense before Yahweh, to minister to him, and to bless in his name, forever. <sup>14</sup> But as for Moses the man of God, his sons were named among the tribe of Levi. <sup>15</sup> The sons of Moses: Gershom and Eliezer. <sup>16</sup> The sons of Gershom: Shebuel the chief. <sup>17</sup> The sons of Eliezer were: Rehabiah the chief; and Eliezer had no other sons; but the sons of Rehabiah were very many. <sup>18</sup> The sons of Izhar: Shelomith the chief. <sup>19</sup> The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. <sup>20</sup> The sons of Uzziel: Micah the chief, and Isshiah the second. <sup>21</sup> The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. <sup>22</sup> Eleazar died, and had no sons, but daughters only: and their brothers the sons of Kish took them as wives. <sup>23</sup> The sons of Mushi: Mahli, Eder, and Jeremoth, three.

<sup>24</sup> These were the sons of Levi after their fathers' houses, even the heads of the fathers' houses of those who were counted individually, in the number of names by their polls, who did the work for the service of Yahweh's house, from twenty years old and upward. <sup>25</sup> For David said, "Yahweh, the God of Israel, has given rest to his people; and he dwells in Jerusalem forever. <sup>26</sup> Also the Levites will no longer need to carry the tabernacle and all its vessels for its service." <sup>27</sup> For by the last words of David the sons of Levi were numbered, from twenty years old and upward. <sup>28</sup> For their office was to wait on the sons of

Aaron for the service of Yahweh's house, in the courts, and in the rooms, and in the purifying of all holy things, even the work of the service of God's house; <sup>29</sup> for the show bread also, and for the fine flour for a meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked, and for all measurements of quantity and size; <sup>30</sup> and to stand every morning to thank and praise Yahweh, and likewise in the evening; <sup>31</sup> and to offer all burnt offerings to Yahweh, on the Sabbaths, on the new moons, and on the set feasts, in number according to the ordinance concerning them, continually before Yahweh; <sup>32</sup> and that they should keep the duty of the Tent of Meeting, the duty of the holy place, and the duty of the sons of Aaron their brothers, for the service of Yahweh's house.

## 24

<sup>1</sup> These were the divisions of the sons of Aaron. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. <sup>2</sup> But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. <sup>3</sup> David with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their ordering in their service. <sup>4</sup> There were more chief men found of the sons of Eleazar than of the sons of Ithamar; and they were divided like this: of the sons of Eleazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to their fathers' houses, eight. <sup>5</sup> Thus were they divided impartially by drawing lots; for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the

sons of Ithamar. <sup>6</sup> Shemaiah the son of Nethanel the scribe, who was of the Levites, wrote them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one fathers' house being taken for Eleazar, and one taken for Ithamar. <sup>7</sup> Now the first lot came out to Jehoiarib, the second to Jedaiah, <sup>8</sup> the third to Harim, the fourth to Seorim, <sup>9</sup> the fifth to Malchijah, the sixth to Mijamin, <sup>10</sup> the seventh to Hakkoz, the eighth to Abijah, <sup>11</sup> the ninth to Jeshua, the tenth to Shecaniah, <sup>12</sup> the eleventh to Eliashib, the twelfth to Jakim, <sup>13</sup> the thirteenth to Huppah, the fourteenth to Jeshebeab, <sup>14</sup> the fifteenth to Bilgah, the sixteenth to Immer, <sup>15</sup> the seventeenth to Hezir, the eighteenth to Happizez, <sup>16</sup> the nineteenth to Pethahiah, the twentieth to Jehezkel, <sup>17</sup> the twenty-first to Jachin, the twenty-second to Gamul, <sup>18</sup> the twenty-third to Delaiah, and the twenty-fourth to Maaziah. <sup>19</sup> This was their ordering in their service, to come into Yahweh's house according to the ordinance given to them by Aaron their father, as Yahweh, the God of Israel, had commanded him.

<sup>20</sup> Of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. <sup>21</sup> Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. <sup>22</sup> Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. <sup>23</sup> The sons of Hebron: Jeriah, Amariah the second, Jahaziel the third, and Jekameam the fourth. <sup>24</sup> The sons of Uzziel: Micah; of the sons of Micah, Shamir. <sup>25</sup> The brother of Micah:

Isshiah; of the sons of Isshiah, Zechariah. <sup>26</sup> The sons of Merari: Mahli and Mushi. The son of Jaaziah: Beno. <sup>27</sup> The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri. <sup>28</sup> Of Mahli: Eleazar, who had no sons. <sup>29</sup> Of Kish, the son of Kish: Jerahmeel. <sup>30</sup> The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites after their fathers' houses. <sup>31</sup> These likewise cast lots even as their brothers the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' households of the priests and of the Levites; the fathers' households of the chief even as those of his younger brother.

## 25

<sup>1</sup> Moreover, David and the captains of the army set apart for the service certain of the sons of Asaph, and of Heman, and of Jeduthun, who were to prophesy with harps, with stringed instruments, and with cymbals. The number of those who did the work according to their service was: <sup>2</sup> of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah. The sons of Asaph were under the hand of Asaph, who prophesied at the order of the king. <sup>3</sup> Of Jeduthun; the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied in giving thanks and praising Yahweh with the harp. <sup>4</sup> Of Heman; the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. <sup>5</sup> All these were the sons of Heman the king's seer in the words of God, to lift up the horn. God gave to

Heman fourteen sons and three daughters.<sup>6</sup> All these were under the hands of their father for song in Yahweh's house, with cymbals, stringed instruments, and harps, for the service of God's house; Asaph, Jeduthun, and Heman being under the order of the king.<sup>7</sup> The number of them, with their brothers who were instructed in singing to Yahweh, even all who were skillful, was two hundred eighty-eight.<sup>8</sup> They cast lots for their offices, all alike, the small as well as the great, the teacher as well as the student.

<sup>9</sup> Now the first lot came out for Asaph to Joseph; the second to Gedaliah, he and his brothers and sons were twelve; <sup>10</sup> the third to Zaccur, his sons and his brothers, twelve; <sup>11</sup> the fourth to Izri, his sons and his brothers, twelve; <sup>12</sup> the fifth to Nethaniah, his sons and his brothers, twelve; <sup>13</sup> the sixth to Bukkiah, his sons and his brothers, twelve; <sup>14</sup> the seventh to Jesharelah, his sons and his brothers, twelve; <sup>15</sup> the eighth to Jeshaiiah, his sons and his brothers, twelve; <sup>16</sup> the ninth to Mattaniah, his sons and his brothers, twelve; <sup>17</sup> the tenth to Shimei, his sons and his brothers, twelve; <sup>18</sup> the eleventh to Azarel, his sons and his brothers, twelve; <sup>19</sup> the twelfth to Hashabiah, his sons and his brothers, twelve; <sup>20</sup> for the thirteenth, Shubael, his sons and his brothers, twelve; <sup>21</sup> for the fourteenth, Mattithiah, his sons and his brothers, twelve; <sup>22</sup> for the fifteenth to Jeremoth, his sons and his brothers, twelve; <sup>23</sup> for the sixteenth to Hananiah, his sons and his brothers, twelve; <sup>24</sup> for the seventeenth to Joshbekashah, his sons and his brothers, twelve; <sup>25</sup> for the eighteenth to

Hanani, his sons and his brothers, twelve; <sup>26</sup> for the nineteenth to Mallothi, his sons and his brothers, twelve; <sup>27</sup> for the twentieth to Eliathah, his sons and his brothers, twelve; <sup>28</sup> for the twenty-first to Hothir, his sons and his brothers, twelve; <sup>29</sup> for the twenty-second to Giddalti, his sons and his brothers, twelve; <sup>30</sup> for the twenty-third to Mahazioth, his sons and his brothers, twelve; <sup>31</sup> for the twenty-fourth to Romamti-Ezer, his sons and his brothers, twelve.

## 26

<sup>1</sup> For the divisions of the doorkeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. <sup>2</sup> Meshelemiah had sons: Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, <sup>3</sup> Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh. <sup>4</sup> Obed-Edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, <sup>5</sup> Ammiel the sixth, Issachar the seventh, and Peullethai the eighth; for God blessed him. <sup>6</sup> Sons were also born to Shemaiah his son, who ruled over the house of their father; for they were mighty men of valor. <sup>7</sup> The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad, whose brothers were valiant men, Elihu, and Semachiah. <sup>8</sup> All these were of the sons of Obed-Edom: they and their sons and their brothers, able men in strength for the service; sixty-two of Obed-Edom. <sup>9</sup> Meshelemiah had sons and brothers, valiant men, eighteen. <sup>10</sup> Also Hosah, of the children of Merari, had sons: Shimri the chief, (for though he was not the firstborn, yet his father made him chief), <sup>11</sup> Hilkiyah

the second, Tebaliah the third, and Zechariah the fourth: all the sons and brothers of Hosah were thirteen. <sup>12</sup> Of these were the divisions of the doorkeepers, even of the chief men, having offices like their brothers, to minister in Yahweh's house. <sup>13</sup> They cast lots, the small as well as the great, according to their fathers' houses, for every gate. <sup>14</sup> The lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counselor, they cast lots; and his lot came out northward. <sup>15</sup> To Obed-Edom southward; and to his sons the storehouse. <sup>16</sup> To Shuppim and Hosah westward, by the gate of Shallecheth, at the causeway that goes up, watchman opposite watchman. <sup>17</sup> Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two and two. <sup>18</sup> For Parbar westward, four at the causeway, and two at Parbar. <sup>19</sup> These were the divisions of the doorkeepers; of the sons of the Korahites, and of the sons of Merari.

<sup>20</sup> Of the Levites, Ahijah was over the treasures of God's house and over the treasures of the dedicated things. <sup>21</sup> The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' households belonging to Ladan the Gershonite: Jehieli. <sup>22</sup> The sons of Jehieli: Zetham, and Joel his brother, over the treasures of Yahweh's house. <sup>23</sup> Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites: <sup>24</sup> and Shebuel the son of Gershom, the son of Moses, was ruler over the treasures. <sup>25</sup> His brothers: of Eliezer, Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomoth his son. <sup>26</sup> This Shelomoth and his brothers were over

all the treasures of the dedicated things, which David the king, and the heads of the fathers' households, the captains over thousands and hundreds, and the captains of the army, had dedicated. <sup>27</sup> They dedicated some of the plunder won in battles to repair Yahweh's house. <sup>28</sup> All that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated, whoever had dedicated anything, it was under the hand of Shelomoth, and of his brothers. <sup>29</sup> Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. <sup>30</sup> Of the Hebronites, Hashabiah and his brothers, men of valor, one thousand seven hundred, had the oversight of Israel beyond the Jordan westward, for all the business of Yahweh, and for the service of the king. <sup>31</sup> Of the Hebronites was Jerijah the chief, even of the Hebronites, according to their generations by fathers' households. They were sought for in the fortieth year of the reign of David, and mighty men of valor were found among them at Jazer of Gilead. <sup>32</sup> His brothers, men of valor, were two thousand seven hundred, heads of fathers' households, whom king David made overseers over the Reubenites, the Gadites, and the half-tribe of the Manassites, for every matter pertaining to God, and for the affairs of the king.

## 27

<sup>1</sup> Now the children of Israel after their number, the heads of fathers' households and the captains of thousands and of hundreds, and their officers who served the king, in any matter of the divisions which came in and went out month by month

throughout all the months of the year—of every division were twenty-four thousand.<sup>2</sup> Over the first division for the first month was Jashobeam the son of Zabdiel: and in his division were twenty-four thousand.<sup>3</sup> He was of the children of Perez, the chief of all the captains of the army for the first month.<sup>4</sup> Over the division of the second month was Dodai the Ahohite, and his division; and Mikloth the ruler: and in his division were twenty-four thousand.<sup>5</sup> The third captain of the army for the third month was Benaiah, the son of Jehoiada the priest, chief: and in his division were twenty-four thousand.<sup>6</sup> This is that Benaiah who was the mighty man of the thirty, and over the thirty: and of his division was Ammizabad his son.<sup>7</sup> The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his division were twenty-four thousand.<sup>8</sup> The fifth captain for this fifth month was Shamhuth the Izrahite: and in his division were twenty-four thousand.<sup>9</sup> The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his division were twenty-four thousand.<sup>10</sup> The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his division were twenty-four thousand.<sup>11</sup> The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zerahites: and in his division were twenty-four thousand.<sup>12</sup> The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites: and in his division were twenty-four thousand.<sup>13</sup> The tenth captain for the tenth month was Maharai the Netophathite, of the Zerahites: and in his

division were Twenty-four thousand.<sup>14</sup> The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his division were twenty-four thousand.<sup>15</sup> The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his division were twenty-four thousand.<sup>16</sup> Furthermore over the tribes of Israel: of the Reubenites was Eliezer the son of Zichri the ruler; of the Simeonites, Shephatiah the son of Maacah;<sup>17</sup> of Levi, Hashabiah the son of Kemuel; of Aaron, Zadok;<sup>18</sup> of Judah, Elihu, one of the brothers of David; of Issachar, Omri the son of Michael;<sup>19</sup> of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jeremoth the son of Azriel;<sup>20</sup> of the children of Ephraim, Hoshea the son of Azariah; of the half-tribe of Manasseh, Joel the son of Pedaiah;<sup>21</sup> of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; of Benjamin, Jaasiel the son of Abner;<sup>22</sup> of Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel.<sup>23</sup> But David didn't take the number of them from twenty years old and under, because Yahweh had said he would increase Israel like the stars of the sky.<sup>24</sup> Joab the son of Zeruiah began to take a census, but didn't finish; and wrath came on Israel for this. The number wasn't put into the account in the chronicles of king David.

<sup>25</sup> Over the king's treasures was Azmaveth the son of Adiel: and over the treasures in the fields, in the cities, and in the villages, and in the towers, was Jonathan the son of Uziah;<sup>26</sup> Over those who did the work of the field for tillage of the ground was Ezri the son of Chelub;<sup>27</sup>

and over the vineyards was Shimei the Ramathite; and over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite; <sup>28</sup> and over the olive trees and the sycamore trees that were in the lowland was Baal Hanan the Gederite; and over the cellars of oil was Joash; <sup>29</sup> and over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds that were in the valleys was Shaphat the son of Adlai; <sup>30</sup> and over the camels was Obil the Ishmaelite; and over the donkeys was Jehdeiah the Meronothite; and over the flocks was Jaziz the Hagrite. <sup>31</sup> All these were the rulers of the property which was king David's.

<sup>32</sup> Also Jonathan, David's uncle, was a counselor, a man of understanding, and a scribe; and Jehiel the son of Hachmoni was with the king's sons. <sup>33</sup> Ahithophel was the king's counselor: and Hushai the Archite was the king's friend. <sup>34</sup> After Ahithophel was Jehoiada the son of Benaiah, and Abiathar. Joab was the captain of the king's army.

## 28

<sup>1</sup> David assembled all the princes of Israel, the princes of the tribes, the captains of the companies who served the king by division, the captains of thousands, the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers and the mighty men, even all the mighty men of valor, to Jerusalem. <sup>2</sup> Then David the king stood up on his feet, and said, "Hear me, my brothers, and my people! As for me, it was in my heart to build a house of rest for the ark of Yahweh's covenant, and for the footstool of our God; and I had prepared

for the building. <sup>3</sup> But God said to me, 'You shall not build a house for my name, because you are a man of war, and have shed blood.' <sup>4</sup> However Yahweh, the God of Israel, chose me out of all the house of my father to be king over Israel forever. For he has chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel. <sup>5</sup> Of all my sons (for Yahweh has given me many sons), he has chosen Solomon my son to sit on the throne of Yahweh's kingdom over Israel. <sup>6</sup> He said to me, 'Solomon, your son, shall build my house and my courts; for I have chosen him to be my son, and I will be his father. <sup>7</sup> I will establish his kingdom forever if he continues to do my commandments and my ordinances, as it is today.'

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

<sup>11</sup> Then David gave to Solomon his son the plans for the porch of the temple, for its houses, for its treasuries, for its upper rooms, for its inner rooms, for the place of the mercy seat; <sup>12</sup> and the plans of all that

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

<sup>20</sup> David said to Solomon his son, "Be strong and courageous, and do it. Don't be afraid, nor be dismayed; for Yahweh God, even my God, is with you. He will not fail you, nor forsake you, until all the work for the service of Yahweh's house is finished.

<sup>21</sup> Behold, there are the divisions of the priests and the Levites, for all the service of

God's house. Every willing man who has skill, for any kind of service, shall be with you in all kinds of work. Also the captains and all the people will be entirely at your command."

## 29

<sup>1</sup> David the king said to all the assembly, "Solomon my son, whom alone God has chosen, is yet young and tender, and the work is great; for the palace is not for man, but for Yahweh God. <sup>2</sup> Now I have prepared with all my might for the house of my God the gold for the things of gold, the silver for the things of silver, the brass for the things of brass, iron for the things of iron, and wood for the things of wood; also onyx stones, stones to be set, stones for inlaid work, of various colors, all kinds of precious stones, and marble stones in abundance. <sup>3</sup> In addition, because I have set my affection on the house of my God, since I have a treasure of my own of gold and silver, I give it to the house of my God, over and above all that I have prepared for the holy house, <sup>4</sup> even three thousand talents of gold,<sup>p</sup> of the gold of Ophir, and seven thousand talents<sup>q</sup> of refined silver, with which to overlay the walls of the houses; <sup>5</sup> of gold for the things of gold, and of silver for the things of silver, and for all kinds of work to be made by the hands of artisans. Who then offers willingly to consecrate himself today to Yahweh?"

<sup>6</sup> Then the princes of the fathers' households, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; <sup>7</sup> and they gave for the service of God's house of gold five

<sup>p</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 3000 talents is about 90 metric tons <sup>q</sup> about 21 metric tons

thousand talents<sup>f</sup> and ten thousand darics,<sup>s</sup> of silver ten thousand talents, of brass eighteen thousand talents, and of iron one hundred thousand talents. <sup>8</sup> People with whom precious stones were found gave them to the treasure of Yahweh's house, under the hand of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced, because they offered willingly, because with a perfect heart they offered willingly to Yahweh; and David the king also rejoiced with great joy. <sup>10</sup> Therefore David blessed Yahweh before all the assembly; and David said, "You are blessed, Yahweh, the God of Israel our father, forever and ever. <sup>11</sup> Yours, Yahweh, is the greatness, the power, the glory, the victory, and the majesty! For all that is in the heavens and in the earth is yours. Yours is the kingdom, Yahweh, and you are exalted as head above all. <sup>12</sup> Both riches and honor come from you, and you rule over all! In your hand is power and might! It is in your hand to make great, and to give strength to all! <sup>13</sup> Now therefore, our God, we thank you, and praise your glorious name. <sup>14</sup> But who am I, and what is my people, that we should be able to offer so willingly as this? For all things come from you, and of your own have we given you. <sup>15</sup> For we are strangers before you, and foreigners, as all our fathers were. Our days on the earth are as a shadow, and there is no remaining. <sup>16</sup> Yahweh our God, all this store that we have prepared to build you a house for your holy name comes from your hand, and is all your own. <sup>17</sup> I know also, my God, that you try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly

offered all these things. Now have I seen with joy your people, who are present here, offer willingly to you. <sup>18</sup> Yahweh, the God of Abraham, of Isaac, and of Israel, our fathers, keep this desire forever in the thoughts of the heart of your people, and prepare their heart for you; <sup>19</sup> and give to Solomon my son a perfect heart, to keep your commandments, your testimonies, and your statutes, and to do all these things, and to build the palace, for which I have made provision."

<sup>20</sup> Then David said to all the assembly, "Now bless Yahweh your God!"

All the assembly blessed Yahweh, the God of their fathers, and bowed down their heads and prostrated themselves before Yahweh and the king. <sup>21</sup> They sacrificed sacrifices to Yahweh, and offered burnt offerings to Yahweh, on the next day after that day, even one thousand bulls, one thousand rams, and one thousand lambs, with their drink offerings and sacrifices in abundance for all Israel, <sup>22</sup> and ate and drank before Yahweh on that day with great gladness. They made Solomon the son of David king the second time, and anointed him before Yahweh to be prince, and Zadok to be priest.

<sup>23</sup> Then Solomon sat on the throne of Yahweh as king instead of David his father, and prospered; and all Israel obeyed him. <sup>24</sup> All the princes, the mighty men, and also all of the sons of king David submitted themselves to Solomon the king. <sup>25</sup> Yahweh magnified Solomon exceedingly in the sight of all Israel, and gave to him such royal majesty as had not been on any king before him in Israel. <sup>26</sup> Now David the

<sup>f</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 5000 talents is about 150 metric tons <sup>s</sup> a daric was a gold coin issued by a Persian king, weighing about 8.4 grams or about 0.27 troy ounces each.

son of Jesse reigned over all Israel. <sup>27</sup> The time that he reigned over Israel was forty years; he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. <sup>28</sup> He died at a good old age, full of days, riches, and honor; and Solomon his son reigned in his place. <sup>29</sup>

Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, <sup>30</sup> with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

# The Second Book of Chronicles

## 1

<sup>1</sup> Solomon the son of David was firmly established in his kingdom, and Yahweh <sup>a</sup> his God<sup>b</sup> was with him, and made him exceedingly great. <sup>2</sup> Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the judges, and to every prince in all Israel, the heads of the fathers' households. <sup>3</sup> So Solomon, and all the assembly with him, went to the high place that was at Gibeon; for God's Tent of Meeting was there, which Yahweh's servant Moses had made in the wilderness. <sup>4</sup> But David had brought God's ark up from Kiriath Jearim to the place that David had prepared for it; for he had pitched a tent for it at Jerusalem. <sup>5</sup> Moreover the bronze altar that Bezalel the son of Uri, the son of Hur, had made was there before Yahweh's tabernacle; and Solomon and the assembly were seeking counsel there. <sup>6</sup> Solomon went up there to the bronze altar before Yahweh, which was at the Tent of Meeting, and offered one thousand burnt offerings on it.

<sup>7</sup> That night, God appeared to Solomon and said to him, "Ask for what you want me to give you."

<sup>8</sup> Solomon said to God, "You have shown great loving kindness to David my father, and have made me king in his place. <sup>9</sup> Now, Yahweh God, let your promise to David my father be established; for you have made me king over a people like the

dust of the earth in multitude. <sup>10</sup> Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of yours?"

<sup>11</sup> God said to Solomon, "Because this was in your heart, and you have not asked riches, wealth, honor, or the life of those who hate you, nor yet have you asked for long life; but have asked for wisdom and knowledge for yourself, that you may judge my people, over whom I have made you king, <sup>12</sup> therefore wisdom and knowledge is granted to you. I will give you riches, wealth, and honor, such as none of the kings have had who have been before you had, and none after you will have."

<sup>13</sup> So Solomon came from the high place that was at Gibeon, from before the Tent of Meeting, to Jerusalem; and he reigned over Israel. <sup>14</sup> Solomon gathered chariots and horsemen. He had one thousand four hundred chariots and twelve thousand horsemen that he placed in the chariot cities, and with the king at Jerusalem. <sup>15</sup> The king made silver and gold to be as common as stones in Jerusalem, and he made cedars to be as common as the sycamore trees that are in the lowland. <sup>16</sup> The horses which Solomon had were brought out of Egypt and from Kue. The king's merchants purchased them from Kue. <sup>17</sup> They brought up and brought out of Egypt a chariot for six hundred pieces of silver, and a horse for one hundred fifty.<sup>c</sup> They also exported them to the Hittite kings and the Syrian<sup>d</sup> kings.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim). <sup>c</sup> The pieces of silver were probably shekels, so 600 pieces would be about 13.2 lbs. or 6 kg. of silver, and 150 would be about 3.3 lbs. or 1.5 kg. of silver. <sup>d</sup> or, Aramean

## 2

<sup>1</sup> Now Solomon decided to build a house for Yahweh's name, and a house for his kingdom. <sup>2</sup> Solomon counted out seventy thousand men to bear burdens, eighty thousand men who were stone cutters in the mountains, and three thousand six hundred to oversee them. <sup>3</sup> Solomon sent to Hiram the king of Tyre, saying, "As you dealt with David my father, and sent him cedars to build him a house in which to dwell, so deal with me. <sup>4</sup> Behold,<sup>e</sup> I am about to build a house for the name of Yahweh my God, to dedicate it to him, to burn before him incense of sweet spices, for the continual show bread, and for the burnt offerings morning and evening, on the Sabbaths, on the new moons, and on the set feasts of Yahweh our God. This is an ordinance forever to Israel.

<sup>5</sup> "The house which I am building will be great; for our God is greater than all gods. <sup>6</sup> But who is able to build him a house, since heaven and the heaven of heavens can't contain him? Who am I then, that I should build him a house, except just to burn incense before him?

<sup>7</sup> "Now therefore send me a man skillful to work in gold, in silver, in brass, in iron, and in purple, crimson, and blue, and who knows how to engrave engravings, to be with the skillful men who are with me in Judah and in Jerusalem, whom David my father provided.

<sup>8</sup> "Send me also cedar trees, cypress trees, and algum trees out of Lebanon; for I know that your servants know how to cut timber

in Lebanon. Behold, my servants will be with your servants, <sup>9</sup> even to prepare me timber in abundance; for the house which I am about to build will be great and wonderful. <sup>10</sup> Behold, I will give to your servants, the cutters who cut timber, twenty thousand cors<sup>f</sup> of beaten wheat, twenty thousand baths<sup>g</sup> of barley, twenty thousand baths of wine, and twenty thousand baths of oil."

<sup>11</sup> Then Hiram the king of Tyre answered in writing, which he sent to Solomon, "Because Yahweh loves his people, he has made you king over them." <sup>12</sup> Hiram continued, "Blessed be Yahweh, the God of Israel, who made heaven and earth, who has given to David the king a wise son, endowed with discretion and understanding, who would build a house for Yahweh, and a house for his kingdom.

<sup>13</sup> Now I have sent a skillful man, endowed with understanding, of Hiram my father's, <sup>14</sup> the son of a woman of the daughters of Dan; and his father was a man of Tyre, skillful to work in gold, in silver, in brass, in iron, in stone, in timber, and in purple, in blue, in fine linen, and in crimson, also to engrave any kind of engraving and to devise any device; that there may be a place appointed to him with your skillful men, and with the skillful men of my lord David your father.

<sup>15</sup> "Now therefore the wheat the barley, the oil and the wine, which my lord has spoken of, let him send to his servants; <sup>16</sup> and we will cut wood out of Lebanon, as much as you need. We will bring it to you in floats by sea to Joppa; and you shall

<sup>e</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>f</sup> 1 cor is the same as a homer, or about 55.9 U. S. gallons (liquid) or 211 liters or 6 bushels, so 20,000 cors of wheat would weigh about 545 metric tons

<sup>g</sup> 1 bath is one tenth of a cor, or about 5.6 U. S. gallons or 21 liters or 2.4 pecks. 20,000 baths of barley would weigh about 262 metric tons.

carry it up to Jerusalem.”<sup>17</sup> Solomon counted all the foreigners who were in the land of Israel, after the census with which David his father had counted them; and they found one hundred fifty-three thousand six hundred.<sup>18</sup> He set seventy thousand of them to bear burdens, eighty thousand who were stone cutters in the mountains, and three thousand six hundred overseers to assign the people their work.

### 3

<sup>1</sup> Then Solomon began to build Yahweh’s house at Jerusalem on Mount Moriah, where Yahweh appeared to David his father, which he prepared in the place that David had appointed, on the threshing floor of Ornan the Jebusite.<sup>2</sup> He began to build in the second day of the second month, in the fourth year of his reign.<sup>3</sup> Now these are the foundations which Solomon laid for the building of God’s house. The length by cubits<sup>h</sup> after the first measure was sixty cubits, and the width twenty cubits.<sup>4</sup> The porch that was in front, its length, according to the width of the house, was twenty cubits, and the height one hundred twenty; and he overlaid it within with pure gold.<sup>5</sup> He made the larger room with a ceiling of cypress wood, which he overlaid with fine gold, and ornamented it with palm trees and chains.<sup>6</sup> He decorated the house with precious stones for beauty. The gold was gold from Parvaim.<sup>7</sup> He also overlaid the house, the beams, the thresholds, its walls, and its doors with

gold; and engraved cherubim on the walls.<sup>8</sup> He made the most holy place. Its length, according to the width of the house, was twenty cubits, and its width twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents.<sup>i</sup><sup>9</sup> The weight of the nails was fifty shekels<sup>j</sup> of gold. He overlaid the upper rooms with gold.<sup>10</sup> In the most holy place he made two cherubim by carving; and they overlaid them with gold.<sup>11</sup> The wings of the cherubim were twenty cubits long: the wing of the one was five cubits, reaching to the wall of the house; and the other wing was five cubits, reaching to the wing of the other cherub.<sup>12</sup> The wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits, joining to the wing of the other cherub.<sup>13</sup> The wings of these cherubim spread themselves out twenty cubits. They stood on their feet, and their faces were toward the house.<sup>14</sup> He made the veil of blue, purple, crimson, and fine linen, and ornamented it with cherubim.<sup>15</sup> Also he made before the house two pillars of thirty-five cubits height, and the capital that was on the top of each of them was five cubits.<sup>16</sup> He made chains in the inner sanctuary, and put them on the tops of the pillars; and he made one hundred pomegranates, and put them on the chains.<sup>17</sup> He set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

<sup>h</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>i</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 600 talents is about 18 metric tons <sup>j</sup> A shekel is about 10 grams or about 0.32 Troy ounces, so 50 shekels was about 0.5 kilograms or about 16 Troy ounces.

## 4

<sup>1</sup> Then he made an altar of brass, twenty cubits<sup>k</sup> long, twenty cubits wide, and ten cubits high. <sup>2</sup> Also he made the molten sea<sup>l</sup> of ten cubits from brim to brim. It was round, five cubits high, and thirty cubits in circumference. <sup>3</sup> Under it was the likeness of oxen, which encircled it, for ten cubits, encircling the sea. The oxen were in two rows, cast when it was cast. <sup>4</sup> It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set on them above, and all their hindquarters were inward. <sup>5</sup> It was a handbreadth thick; and its brim was made like the brim of a cup, like the flower of a lily. It received and held three thousand baths.<sup>m</sup> <sup>6</sup> He also made ten basins, and put five on the right hand, and five on the left, to wash in them. The things that belonged to the burnt offering were washed in them; but the sea was for the priests to wash in. <sup>7</sup> He made the ten lamp stands of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left. <sup>8</sup> He made also ten tables, and placed them in the temple, five on the right side, and five on the left. He made one hundred basins of gold. <sup>9</sup> Furthermore he made the court of the priests, the great court, and doors for the court, and overlaid their doors with brass. <sup>10</sup> He set the sea on the right side of the house eastward, toward the south.

<sup>11</sup> Hiram made the pots, the shovels, and the basins. So Hiram finished doing the

work that he did for king Solomon in God's house: <sup>12</sup> the two pillars, the bowls, the two capitals which were on the top of the pillars, the two networks to cover the two bowls of the capitals that were on the top of the pillars, <sup>13</sup> and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars. <sup>14</sup> He also made the bases, and he made the basins on the bases; <sup>15</sup> one sea, and the twelve oxen under it. <sup>16</sup> Hiram his father also made the pots, the shovels, the forks, and all its vessels for king Solomon for Yahweh's house of bright brass. <sup>17</sup> The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zeredah. <sup>18</sup> Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be determined. <sup>19</sup> Solomon made all the vessels that were in God's house, the golden altar also, and the tables with the show bread on them; <sup>20</sup> and the lamp stands with their lamps, to burn according to the ordinance before the inner sanctuary, of pure gold; <sup>21</sup> and the flowers, the lamps, and the tongs of gold that was perfect gold; <sup>22</sup> and the snuffers, the basins, the spoons, and the fire pans of pure gold. As for the entry of the house, its inner doors for the most holy place and the doors of the main hall of the temple were of gold.

## 5

<sup>1</sup> Thus all the work that Solomon did for Yahweh's house was finished. Solomon brought in the things that David his father had dedicated, even the silver, the gold, and

<sup>k</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>l</sup> or, pool, or, reservoir    <sup>m</sup> A bath is about 5.6 U. S. gallons or 21.1 liters, so 3,000 baths is about 16,800 gallons or 63.3 kiloliters.

all the vessels, and put them in the treasuries of God's house. <sup>2</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' households of the children of Israel, to Jerusalem, to bring up the ark of Yahweh's covenant out of David's city, which is Zion. <sup>3</sup> So all the men of Israel assembled themselves to the king at the feast, which was in the seventh month. <sup>4</sup> All the elders of Israel came. The Levites took up the ark; <sup>5</sup> and they brought up the ark, the Tent of Meeting, and all the holy vessels that were in the Tent; these the priests the Levites brought up. <sup>6</sup> King Solomon and all the congregation of Israel, who were assembled to him, were before the ark, sacrificing sheep and cattle that could not be counted or numbered for multitude. <sup>7</sup> The priests brought in the ark of Yahweh's covenant to its place, into the inner sanctuary of the house, to the most holy place, even under the wings of the cherubim. <sup>8</sup> For the cherubim spread out their wings over the place of the ark, and the cherubim covered the ark and its poles above. <sup>9</sup> The poles were so long that the ends of the poles were seen from the ark in front of the inner sanctuary; but they were not seen outside; and it is there to this day. <sup>10</sup> There was nothing in the ark except the two tables which Moses put at Horeb, when Yahweh made a covenant with the children of Israel, when they came out of Egypt. <sup>11</sup> When the priests had come out of the holy place, (for all the priests who were present had sanctified themselves, and didn't keep their divisions; <sup>12</sup> also the Levites who were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their

brothers, arrayed in fine linen, with cymbals and stringed instruments and harps, stood at the east end of the altar, and with them one hundred twenty priests sounding with trumpets) <sup>13</sup> when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Yahweh; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised Yahweh, saying,

"For he is good;  
for his loving kindness endures  
forever!"

then the house was filled with a cloud, even Yahweh's house, <sup>14</sup> so that the priests could not stand to minister by reason of the cloud; for Yahweh's glory filled God's house.

## 6

<sup>1</sup> Then Solomon said, "Yahweh has said that he would dwell in the thick darkness. <sup>2</sup> But I have built you a house and home, a place for you to dwell in forever."

<sup>3</sup> The king turned his face, and blessed all the assembly of Israel: and all the assembly of Israel stood. <sup>4</sup> He said, "Blessed be Yahweh, the God of Israel, who spoke with his mouth to David my father, and has with his hands fulfilled it, saying, <sup>5</sup> 'Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel to build a house in, that my name might be there and I chose no man to be prince over my people Israel; <sup>6</sup> but now I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel.' <sup>7</sup> Now it was in the heart of David my father to build a house for the name of Yahweh, the God of

Israel. <sup>8</sup> But Yahweh said to David my father, ‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart; <sup>9</sup> nevertheless you shall not build the house; but your son who will come out of your body, he shall build the house for my name.’

<sup>10</sup> “Yahweh has performed his word that he spoke; for I have risen up in the place of David my father, and sit on the throne of Israel, as Yahweh promised, and have built the house for the name of Yahweh, the God of Israel. <sup>11</sup> There I have set the ark, in which is Yahweh’s covenant, which he made with the children of Israel.”

<sup>12</sup> He stood before Yahweh’s altar in the presence of all the assembly of Israel, and spread out his hands <sup>13</sup> (for Solomon had made a bronze scaffold, five cubits<sup>n</sup> long, and five cubits wide, and three cubits high, and had set it in the middle of the court; and he stood on it, and knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven) <sup>14</sup> and he said, “Yahweh, the God of Israel, there is no God like you in heaven or on earth; you who keep covenant and loving kindness with your servants who walk before you with all their heart; <sup>15</sup> who have kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is today.

<sup>16</sup> “Now therefore, Yahweh, the God of Israel, keep with your servant David my father that which you have promised him, saying, ‘There shall not fail you a man in my sight to sit on the throne of Israel, if only your children take heed to their way,

to walk in my law as you have walked before me.’ <sup>17</sup> Now therefore, Yahweh, the God of Israel, let your word be verified, which you spoke to your servant David.

<sup>18</sup> “But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens can’t contain you; how much less this house which I have built! <sup>19</sup> Yet have respect for the prayer of your servant, and to his supplication, Yahweh my God, to listen to the cry and to the prayer which your servant prays before you; <sup>20</sup> that your eyes may be open toward this house day and night, even toward the place where you have said that you would put your name; to listen to the prayer which your servant will pray toward this place. <sup>21</sup> Listen to the petitions of your servant, and of your people Israel, when they pray toward this place. Yes, hear from your dwelling place, even from heaven; and when you hear, forgive.

<sup>22</sup> “If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swears before your altar in this house; <sup>23</sup> then hear from heaven, act, and judge your servants, bringing retribution to the wicked, to bring his way on his own head; and justifying the righteous, to give him according to his righteousness.

<sup>24</sup> “If your people Israel are struck down before the enemy because they have sinned against you, and they turn again and confess your name, and pray and make supplication before you in this house; <sup>25</sup> then hear from heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to them and to their fathers.

<sup>n</sup> a cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 18 inches or 46 centimeters.

<sup>26</sup> “When the sky is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them; <sup>27</sup> then hear in heaven, and forgive the sin of your servants of your people Israel, when you teach them the good way in which they should walk; and send rain on your land, which you have given to your people for an inheritance.

<sup>28</sup> “If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or caterpillar; if their enemies besiege them in the land of their cities; whatever plague or whatever sickness there is; <sup>29</sup> whatever prayer and supplication is made by any man, or by all your people Israel, who will each know his own plague and his own sorrow, and shall spread out his hands toward this house; <sup>30</sup> then hear from heaven your dwelling place and forgive, and render to every man according to all his ways, whose heart you know (for you, even you only, know the hearts of the children of men) <sup>31</sup> that they may fear you, to walk in your ways, so long as they live in the land which you gave to our fathers.

<sup>32</sup> “Moreover concerning the foreigner, who is not of your people Israel, when he comes from a far country for your great name’s sake, and your mighty hand, and your outstretched arm; when they come and pray toward this house; <sup>33</sup> then hear from heaven, even from your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know

that this house which I have built is called by your name.

<sup>34</sup> “If your people go out to battle against their enemies, by whatever way you send them, and they pray to you toward this city which you have chosen, and the house which I have built for your name; <sup>35</sup> then hear from heaven their prayer and their supplication, and maintain their cause.

<sup>36</sup> “If they sin against you (for there is no man who doesn’t sin), and you are angry with them, and deliver them to the enemy, so that they carry them away captive to a land far off or near; <sup>37</sup> yet if they come to their senses in the land where they are carried captive, and turn again, and make supplication to you in the land of their captivity, saying, ‘We have sinned, we have done perversely, and have dealt wickedly;’ <sup>38</sup> if they return to you with all their heart and with all their soul in the land of their captivity, where they have carried them captive, and pray toward their land, which you gave to their fathers, and the city which you have chosen, and toward the house which I have built for your name; <sup>39</sup> then hear from heaven, even from your dwelling place, their prayer and their petitions, and maintain their cause, and forgive your people who have sinned against you.

<sup>40</sup> “Now, my God, let, I beg you, your eyes be open, and let your ears be attentive, to the prayer that is made in this place.

<sup>41</sup> “Now therefore arise, Yahweh God, into your resting place, you, and the ark of your strength. Let your priests, Yahweh God, be clothed with salvation, and let your saints rejoice in goodness.

<sup>42</sup> “Yahweh God, don’t turn away the face of your anointed. Remember your loving kindnesses to David your servant.”

## 7

<sup>1</sup> Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and Yahweh’s glory filled the house. <sup>2</sup> The priests could not enter into Yahweh’s house, because Yahweh’s glory filled Yahweh’s house. <sup>3</sup> All the children of Israel looked on, when the fire came down, and Yahweh’s glory was on the house. They bowed themselves with their faces to the ground on the pavement, worshiped, and gave thanks to Yahweh, saying,

“For he is good;  
for his loving kindness endures for  
ever.”

<sup>4</sup> Then the king and all the people offered sacrifices before Yahweh. <sup>5</sup> King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred twenty thousand sheep. So the king and all the people dedicated God’s house. <sup>6</sup> The priests stood, according to their positions; the Levites also with instruments of music of Yahweh, which David the king had made to give thanks to Yahweh, when David praised by their ministry, saying “For his loving kindness endures for ever.” The priests sounded trumpets before them; and all Israel stood.

<sup>7</sup> Moreover Solomon made the middle of the court that was before Yahweh’s house holy; for there he offered the burnt offerings, and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offering, the meal offering, and the fat. <sup>8</sup> So

Solomon held the feast at that time for seven days, and all Israel with him, a very great assembly, from the entrance of Hamath to the brook of Egypt.

<sup>9</sup> On the eighth day, they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days. <sup>10</sup> On the twenty-third day of the seventh month, he sent the people away to their tents, joyful and glad of heart for the goodness that Yahweh had shown to David, and to Solomon, and to Israel his people. <sup>11</sup> Thus Solomon finished Yahweh’s house and the king’s house; and he successfully completed all that came into Solomon’s heart to make in Yahweh’s house and in his own house.

<sup>12</sup> Yahweh appeared to Solomon by night, and said to him, “I have heard your prayer, and have chosen this place for myself for a house of sacrifice.

<sup>13</sup> “If I shut up the sky so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people; <sup>14</sup> if my people, who are called by my name, will humble themselves, pray, seek my face, and turn from their wicked ways; then I will hear from heaven, will forgive their sin, and will heal their land. <sup>15</sup> Now my eyes will be open my ears attentive to prayer that is made in this place. <sup>16</sup> For now have I chosen and made this house holy, that my name may be there forever; and my eyes and my heart will be there perpetually.

<sup>17</sup> “As for you, if you will walk before me as David your father walked, and do according to all that I have commanded you, and will keep my statutes and my ordinances; <sup>18</sup> then I will establish the throne of your kingdom, according as I

covenanted with David your father, saying, 'There shall not fail you a man to be ruler in Israel.' <sup>19</sup> But if you turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them; <sup>20</sup> then I will pluck them up by the roots out of my land which I have given them; and this house, which I have made holy for my name, I will cast out of my sight, and I will make it a proverb and a byword among all peoples. <sup>21</sup> This house, which is so high, everyone who passes by it shall be astonished, and shall say, 'Why has Yahweh done this to this land and to this house?' <sup>22</sup> They shall answer, 'Because they abandoned Yahweh, the God of their fathers, who brought them out of the land of Egypt, and took other gods, worshiped them, and served them. Therefore he has brought all this evil on them.'"

## 8

<sup>1</sup> At the end of twenty years, in which Solomon had built Yahweh's house and his own house, <sup>2</sup> Solomon built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there. <sup>3</sup> Solomon went to Hamath Zobah, and prevailed against it. <sup>4</sup> He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath. <sup>5</sup> Also he built Beth Horon the upper and Beth Horon the lower, fortified cities, with walls, gates, and bars; <sup>6</sup> and Baalath, and all the storage cities that Solomon had, and all the cities for his chariots, the cities for his horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, in Lebanon, and in all the land of his dominion. <sup>7</sup> As for all

<sup>o</sup> or, booths (sukkot)

the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who were not of Israel; <sup>8</sup> of their children who were left after them in the land, whom the children of Israel didn't consume, of them Solomon conscripted forced labor to this day. <sup>9</sup> But of the children of Israel, Solomon made no servants for his work; but they were men of war, and chief of his captains, and rulers of his chariots and of his horsemen. <sup>10</sup> These were the chief officers of king Solomon, even two-hundred fifty, who ruled over the people.

<sup>11</sup> Solomon brought up Pharaoh's daughter out of David's city to the house that he had built for her; for he said, "My wife shall not dwell in the house of David king of Israel, because the places where Yahweh's ark has come are holy."

<sup>12</sup> Then Solomon offered burnt offerings to Yahweh on Yahweh's altar, which he had built before the porch, <sup>13</sup> even as the duty of every day required, offering according to the commandment of Moses, on the Sabbaths, on the new moons, and on the set feasts, three times per year, during the feast of unleavened bread, during the feast of weeks, and during the feast of tents.<sup>o</sup> <sup>14</sup> He appointed, according to the ordinance of David his father, the divisions of the priests to their service, and the Levites to their offices, to praise and to minister before the priests, as the duty of every day required; the doorkeepers also by their divisions at every gate, for David the man of God had so commanded. <sup>15</sup> They didn't depart from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures. <sup>16</sup>

Now all the work of Solomon was prepared from the day of the foundation of Yahweh's house until it was finished. So Yahweh's house was completed.

<sup>17</sup> Then Solomon went to Ezion Geber and to Eloth, on the seashore in the land of Edom. <sup>18</sup> Hiram sent him ships and servants who had knowledge of the sea by the hands of his servants; and they came with the servants of Solomon to Ophir, and brought from there four hundred fifty talents<sup>p</sup> of gold, and brought them to king Solomon.

## 9

<sup>1</sup> When the queen of Sheba heard of the fame of Solomon, she came to test Solomon with hard questions at Jerusalem, with a very great caravan, including camels that bore spices, gold in abundance, and precious stones. When she had come to Solomon, she talked with him about all that was in her heart. <sup>2</sup> Solomon answered all her questions. There wasn't anything hidden from Solomon which he didn't tell her. <sup>3</sup> When the queen of Sheba had seen the wisdom of Solomon, the house that he had built, <sup>4</sup> the food of his table, the seating of his servants, the attendance of his ministers, their clothing, his cup bearers also, their clothing, and his ascent by which he went up to Yahweh's house; there was no more spirit in her.<sup>q</sup>

<sup>5</sup> She said to the king, "It was a true report that I heard in my own land of your acts and of your wisdom. <sup>6</sup> However I didn't believe their words until I came, and

my eyes had seen it; and behold, the half of the greatness of your wisdom was not told me. You exceed the fame that I heard! <sup>7</sup> Happy are your men, and happy are these your servants, who stand continually before you, and hear your wisdom. <sup>8</sup> Blessed be Yahweh your God, who delighted in you, to set you on his throne, to be king for Yahweh your God; because your God loved Israel, to establish them forever. Therefore made he you king over them, to do justice and righteousness."

<sup>9</sup> She gave the king one hundred and twenty talents<sup>r</sup> of gold, spices in great abundance, and precious stones. There was never before such spice as the queen of Sheba gave to king Solomon. <sup>10</sup> The servants of Hiram and the servants of Solomon, who brought gold from Ophir, also brought aljum trees<sup>s</sup> and precious stones. <sup>11</sup> The king used aljum tree wood to make terraces for Yahweh's house and for the king's house, and harps and stringed instruments for the singers. There were none like these seen before in the land of Judah. <sup>12</sup> King Solomon gave to the queen of Sheba all her desire, whatever she asked, besides that which she had brought to the king. So she turned, and went to her own land, she and her servants. <sup>13</sup> Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents<sup>t</sup> of gold, <sup>14</sup> besides that which the traders and merchants brought. All the kings of Arabia and the governors of the country brought gold and silver to Solomon. <sup>15</sup> King Solomon made two hundred bucklers of

<sup>p</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 450 talents is about 13.5 metric tons <sup>q</sup> or, she was breathless.

<sup>r</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 120 talents is 3.6 metric tons <sup>s</sup> possibly Indian sandalwood, which has nice grain and a pleasant scent and is good for woodworking <sup>t</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces, so 666 talents is about 20 metric tons

beaten gold. Six hundred shekels<sup>u</sup> of beaten gold went to one buckler. <sup>16</sup> He made three hundred shields of beaten gold. Three hundred shekels<sup>v</sup> of gold went to one shield. The king put them in the House of the Forest of Lebanon. <sup>17</sup> Moreover the king made a great throne of ivory, and overlaid it with pure gold. <sup>18</sup> There were six steps to the throne, with a footstool of gold, which were fastened to the throne, and armrests on either side by the place of the seat, and two lions standing beside the armrests. <sup>19</sup> Twelve lions stood there on the one side and on the other on the six steps. There was nothing like it made in any other kingdom. <sup>20</sup> All king Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. Silver was not considered valuable in the days of Solomon. <sup>21</sup> For the king had ships that went to Tarshish with Hiram's servants. Once every three years, the ships of Tarshish came bringing gold, silver, ivory, apes, and peacocks. <sup>22</sup> So king Solomon exceeded all the kings of the earth in riches and wisdom. <sup>23</sup> All the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. <sup>24</sup> They each brought tribute, vessels of silver, vessels of gold, clothing, armor, spices, horses, and mules every year. <sup>25</sup> Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, that he stationed in the chariot cities, and with the king at Jerusalem. <sup>26</sup> He ruled over all the kings from the River even to the land of the Philistines, and to the border of Egypt. <sup>27</sup> The king made silver as common in

Jerusalem as stones, and he made cedars to be as abundant as the sycamore trees that are in the lowland. <sup>28</sup> They brought horses for Solomon out of Egypt and out of all lands.

<sup>29</sup> Now the rest of the acts of Solomon, first and last, aren't they written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? <sup>30</sup> Solomon reigned in Jerusalem over all Israel forty years. <sup>31</sup> Solomon slept with his fathers, and he was buried in his father David's city: and Rehoboam his son reigned in his place.

## 10

<sup>1</sup> Rehoboam went to Shechem; for all Israel had come to Shechem to make him king. <sup>2</sup> When Jeroboam the son of Nebat heard of it, (for he was in Egypt, where he had fled from the presence of king Solomon), Jeroboam returned out of Egypt. <sup>3</sup> They sent and called him; and Jeroboam and all Israel came, and they spoke to Rehoboam, saying, <sup>4</sup> "Your father made our yoke grievous: now therefore make the grievous service of your father, and his heavy yoke which he put on us, lighter, and we will serve you."

<sup>5</sup> He said to them, "Come again to me after three days."

So the people departed. <sup>6</sup> King Rehoboam took counsel with the old men, who had stood before Solomon his father while he yet lived, saying, "What counsel do you give me about how to answer these people?"

<sup>u</sup> a shekel is about 10 grams or about 0.32 Troy ounces, so 600 shekels was about 6 kilograms or about 192 Troy ounces.

<sup>v</sup> a shekel is about 10 grams or about 0.32 Troy ounces, so 300 shekels was about 3 kilograms or about 96 Troy ounces.

<sup>7</sup> They spoke to him, saying, “If you are kind to these people, please them, and speak good words to them, then they will be your servants forever.”

<sup>8</sup> But he abandoned the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. <sup>9</sup> He said to them, “What counsel do you give, that we may give an answer to these people, who have spoken to me, saying, ‘Make the yoke that your father put on us lighter?’”

<sup>10</sup> The young men who had grown up with him spoke to him, saying, “Thus you shall tell the people who spoke to you, saying, ‘Your father made our yoke heavy, but make it lighter on us;’ thus you shall say to them, ‘My little finger is thicker than my father’s waist. <sup>11</sup> Now whereas my father burdened you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.’”

<sup>12</sup> So Jeroboam and all the people came to Rehoboam the third day, as the king asked, saying, “Come to me again the third day.” <sup>13</sup> The king answered them roughly; and king Rehoboam abandoned the counsel of the old men, <sup>14</sup> and spoke to them after the counsel of the young men, saying, “My father made your yoke heavy, but I will add to it. My father chastised you with whips, but I will chastise you with scorpions.”

<sup>15</sup> So the king didn’t listen to the people; for it was brought about by God, that Yahweh might establish his word, which he spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. <sup>16</sup> When all Israel saw that the king didn’t listen to them, the people answered the king, saying, “What

portion have we in David? We don’t have an inheritance in the son of Jesse! Every man to your tents, Israel! Now see to your own house, David.” So all Israel departed to their tents.

<sup>17</sup> But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> Then king Rehoboam sent Hadoram, who was over the men subject to forced labor; and the children of Israel stoned him to death with stones. King Rehoboam hurried to get himself up to his chariot, to flee to Jerusalem. <sup>19</sup> So Israel rebelled against David’s house to this day.

## 11

<sup>1</sup> When Rehoboam had come to Jerusalem, he assembled the house of Judah and Benjamin, one hundred eighty thousand chosen men who were warriors, to fight against Israel, to bring the kingdom again to Rehoboam. <sup>2</sup> But Yahweh’s word came to Shemaiah the man of God, saying, <sup>3</sup> “Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, <sup>4</sup> ‘Yahweh says, “You shall not go up, nor fight against your brothers! Every man return to his house; for this thing is of me.”’” So they listened to Yahweh’s words, and returned from going against Jeroboam. <sup>5</sup> Rehoboam lived in Jerusalem, and built cities for defense in Judah. <sup>6</sup> He built Bethlehem, Etam, Tekoa, <sup>7</sup> Beth Zur, Soco, Adullam, <sup>8</sup> Gath, Mareshah, Ziph, <sup>9</sup> Adoraim, Lachish, Azekah, <sup>10</sup> Zorah, Aijalon, and Hebron, which are fortified cities in Judah and in Benjamin. <sup>11</sup> He fortified the strongholds, and put captains in them, and stores of

food, oil and wine. <sup>12</sup> He put shields and spears in every city, and made them exceedingly strong. Judah and Benjamin belonged to him. <sup>13</sup> The priests and the Levites who were in all Israel stood with him out of all their territory. <sup>14</sup> For the Levites left their suburbs and their possession, and came to Judah and Jerusalem; for Jeroboam and his sons cast them off, that they should not execute the priest's office to Yahweh. <sup>15</sup> He himself appointed priests for the high places, for the male goats, and for the calves which he had made. <sup>16</sup> After them, out of all the tribes of Israel, those who set their hearts to seek Yahweh, the God of Israel, came to Jerusalem to sacrifice to Yahweh, the God of their fathers. <sup>17</sup> So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years; for they walked three years in the way of David and Solomon. <sup>18</sup> Rehoboam took a wife for himself, Mahalath the daughter of Jerimoth the son of David and of Abihail the daughter of Eliab the son of Jesse. <sup>19</sup> She bore him sons: Jeush, Shemariah, and Zaham. <sup>20</sup> After her, he took Maacah the daughter of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith. <sup>21</sup> Rehoboam loved Maacah the daughter of Absalom above all his wives and his concubines; for he took eighteen wives and sixty concubines, and became the father of twenty-eight sons and sixty daughters. <sup>22</sup> Rehoboam appointed Abijah the son of Maacah to be chief, the prince among his brothers; for he intended to make him king. <sup>23</sup> He dealt wisely, and dispersed of all his sons throughout all the lands of Judah and Benjamin, to every fortified city. He gave

them food in abundance and he sought many wives for them.

## 12

<sup>1</sup> When the kingdom of Rehoboam was established and he was strong, he abandoned Yahweh's law, and all Israel with him. <sup>2</sup> In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had trespassed against Yahweh, <sup>3</sup> with twelve hundred chariots, and sixty thousand horsemen. The people were without number who came with him out of Egypt: the Lubim, the Sukkiim, and the Ethiopians. <sup>4</sup> He took the fortified cities which belonged to Judah, and came to Jerusalem. <sup>5</sup> Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, who were gathered together to Jerusalem because of Shishak, and said to them, "Yahweh says, 'You have forsaken me, therefore have I also left you in the hand of Shishak.'"

<sup>6</sup> Then the princes of Israel and the king humbled themselves; and they said, "Yahweh is righteous."

<sup>7</sup> When Yahweh saw that they humbled themselves, Yahweh's word came to Shemaiah, saying, "They have humbled themselves. I will not destroy them; but I will grant them some deliverance, and my wrath won't be poured out on Jerusalem by the hand of Shishak. <sup>8</sup> Nevertheless they will be his servants, that they may know my service, and the service of the kingdoms of the countries."

<sup>9</sup> So Shishak king of Egypt came up against Jerusalem and took away the treasures of Yahweh's house and the treasures of the king's house. He took it all

away. He also took away the shields of gold which Solomon had made. <sup>10</sup> King Rehoboam madeshields of brass in their place, and committed them to the hands of the captains of the guard, who kept the door of the king's house. <sup>11</sup> As often as the king entered into Yahweh's house, the guard came and bore them, then brought them back into the guard room. <sup>12</sup> When he humbled himself, Yahweh's wrath turned from him, so as not to destroy him altogether. Moreover, there were good things found in Judah. <sup>13</sup> So king Rehoboam strengthened himself in Jerusalem and reigned; for Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Yahweh had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonitess. <sup>14</sup> He did that which was evil, because he didn't set his heart to seek Yahweh. <sup>15</sup> Now the acts of Rehoboam, first and last, aren't they written in the histories of Shemaiah the prophet and of Iddo the seer, in the genealogies? There were wars between Rehoboam and Jeroboam continually. <sup>16</sup> Rehoboam slept with his fathers, and was buried in David's city; and Abijah his son reigned in his place.

### 13

<sup>1</sup> In the eighteenth year of king Jeroboam, Abijah began to reign over Judah. <sup>2</sup> He reigned three years in Jerusalem. His mother's name was Micaiah the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam. <sup>3</sup> Abijah joined battle with an army of valiant men of war, even four hundred thousand chosen me;

and Jeroboam set the battle in array against him with eight hundred thousand chosen men, who were mighty men of valor. <sup>4</sup> Abijah stood up on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Hear me, Jeroboam and all Israel: <sup>5</sup> Ought you not to know that Yahweh, the God of Israel, gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? <sup>6</sup> Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. <sup>7</sup> Worthless men were gathered to him, base fellows who strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender hearted, and could not withstand them.

<sup>8</sup> "Now you intend to withstand the kingdom of Yahweh in the hand of the sons of David. You are a great multitude, and the golden calves which Jeroboam made you for gods are with you. <sup>9</sup> Haven't you driven out the priests of Yahweh, the sons of Aaron, and the Levites, and made priests for yourselves according to the ways of the peoples of other lands? Whoever comes to consecrate himself with a young bull and seven rams may be a priest of those who are no gods.

<sup>10</sup> "But as for us, Yahweh is our God, and we have not forsaken him. We have priests serving Yahweh, the sons of Aaron, and the Levites in their work; <sup>11</sup> and they burn to Yahweh every morning and every evening burnt offerings and sweet incense. They also set the show bread in order on the pure table; and the lamp stand of gold with its lamps, to burn every evening; for we keep the instruction of Yahweh our God, but you have forsaken him. <sup>12</sup> Behold, God is with

us at our head, and his priests with the trumpets of alarm to sound an alarm against you. Children of Israel, don't fight against Yahweh, the God of your fathers; for you will not prosper."

<sup>13</sup> But Jeroboam caused an ambush to come about behind them; so they were before Judah, and the ambush was behind them. <sup>14</sup> When Judah looked back, behold, the battle was before and behind them; and they cried to Yahweh, and the priests sounded with the trumpets. <sup>15</sup> Then the men of Judah gave a shout. As the men of Judah shouted, God struck Jeroboam and all Israel before Abijah and Judah. <sup>16</sup> The children of Israel fled before Judah, and God delivered them into their hand. <sup>17</sup> Abijah and his people killed them with a great slaughter, so five hundred thousand chosen men of Israel fell down slain. <sup>18</sup> Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied on Yahweh, the God of their fathers. <sup>19</sup> Abijah pursued Jeroboam, and took cities from him, Bethel with its villages, Jeshanah with its villages, and Ephron with its villages.

<sup>20</sup> Jeroboam didn't recover strength again in the days of Abijah. Yahweh struck him, and he died. <sup>21</sup> But Abijah grew mighty, and took for himself fourteen wives, and became the father of twenty-two sons, and sixteen daughters. <sup>22</sup> The rest of the acts of Abijah, his ways, and his sayings are written in the commentary of the prophet Iddo.

## 14

<sup>1</sup> So Abijah slept with his fathers, and they buried him in David's city; and Asa

his son reigned in his place. In his days, the land was quiet ten years. <sup>2</sup> Asa did that which was good and right in Yahweh his God's eyes; <sup>3</sup> for he took away the foreign altars and the high places, broke down the pillars, cut down the Asherah poles, <sup>4</sup> and commanded Judah to seek Yahweh, the God of their fathers, and to obey his law and command. <sup>5</sup> Also he took away out of all the cities of Judah the high places and the sun images; and the kingdom was quiet before him. <sup>6</sup> He built fortified cities in Judah; for the land was quiet, and he had no war in those years, because Yahweh had given him rest. <sup>7</sup> For he said to Judah, "Let us build these cities, and make walls around them, with towers, gates, and bars. The land is yet before us, because we have sought Yahweh our God. We have sought him, and he has given us rest on every side." So they built and prospered.

<sup>8</sup> Asa had an army of three hundred thousand out of Judah who bore bucklers and spears, and two hundred eighty thousand out of Benjamin who bore shields and drew bows. All these were mighty men of valor. <sup>9</sup> Zerah the Ethiopian came out against them with an army of a million troops and three hundred chariots, and he came to Mareshah. <sup>10</sup> Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. <sup>11</sup> Asa cried to Yahweh his God, and said, "Yahweh, there is no one besides you to help, between the mighty and him who has no strength. Help us, Yahweh our God; for we rely on you, and in your name are we come against this multitude. Yahweh, you are our God. Don't let man prevail against you."

<sup>12</sup> So Yahweh struck the Ethiopians before Asa and before Judah; and the Ethiopians fled. <sup>13</sup> Asa and the people who were with him pursued them to Gerar: and so many of the Ethiopians fell that they could not recover themselves; for they were destroyed before Yahweh and before his army; and they carried away very much booty. <sup>14</sup> They struck all the cities around Gerar; for the fear of Yahweh came on them, and they plundered all the cities; for there was much plunder in them. <sup>15</sup> They also struck the tents of livestock, and carried away sheep in abundance, and camels, and returned to Jerusalem.

## 15

<sup>1</sup> The Spirit of God came on Azariah the son of Oded: <sup>2</sup> and he went out to meet Asa, and said to him, "Hear me, Asa, and all Judah and Benjamin! Yahweh is with you, while you are with him; and if you seek him, he will be found by you; but if you forsake him, he will forsake you. <sup>3</sup> Now for a long time Israel was without the true God, without a teaching priest, and without law. <sup>4</sup> But when in their distress they turned to Yahweh, the God of Israel, and sought him, he was found by them. <sup>5</sup> In those times there was no peace to him who went out, nor to him who came in; but great troubles were on all the inhabitants of the lands. <sup>6</sup> They were broken in pieces, nation against nation, and city against city; for God troubled them with all adversity. <sup>7</sup> But you be strong, and don't let your hands be slack; for your work will be rewarded."

<sup>8</sup> When Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations

out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed Yahweh's altar that was before Yahweh's porch. <sup>9</sup> He gathered all Judah and Benjamin, and those who lived with them out of Ephraim, Manasseh, and Simeon; for they came to him out of Israel in abundance when they saw that Yahweh his God was with him. <sup>10</sup> So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of Asa's reign. <sup>11</sup> They sacrificed to Yahweh in that day, of the plunder which they had brought, seven hundred head of cattle and seven thousand sheep. <sup>12</sup> They entered into the covenant to seek Yahweh, the God of their fathers, with all their heart and with all their soul; <sup>13</sup> and that whoever would not seek Yahweh, the God of Israel, should be put to death, whether small or great, whether man or woman. <sup>14</sup> They swore to Yahweh with a loud voice, with shouting, with trumpets, and with cornets. <sup>15</sup> All Judah rejoiced at the oath, for they had sworn with all their heart, and sought him with their whole desire; and he was found by them. Then Yahweh gave them rest all around. <sup>16</sup> Also Maacah, the mother of Asa the king, he removed from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and made dust of it, and burned it at the brook Kidron. <sup>17</sup> But the high places were not taken away out of Israel; nevertheless the heart of Asa was perfect all his days. <sup>18</sup> He brought the things that his father had dedicated, and that he himself had dedicated, silver, gold, and vessels into God's house. <sup>19</sup> There was no

more war to the thirty-fifth year of Asa's reign.

## 16

<sup>1</sup> In the thirty-sixth year of Asa's reign, Baasha king of Israel went up against Judah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Judah. <sup>2</sup> Then Asa brought out silver and gold out of the treasures of Yahweh's house and of the king's house, and sent to Ben Hadad king of Syria, who lived at Damascus, saying, <sup>3</sup> "Let there be a treaty between me and you, as there was between my father and your father. Behold, I have sent you silver and gold. Go, break your treaty with Baasha king of Israel, that he may depart from me."

<sup>4</sup> Ben Hadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they struck Ijon, Dan, Abel Maim, and all the storage cities of Naphtali. <sup>5</sup> When Baasha heard of it, he stopped building Ramah, and let his work cease. <sup>6</sup> Then Asa the king took all Judah, and they carried away the stones of Rama, and its timber, with which Baasha had built; and he built Geba and Mizpah with them.

<sup>7</sup> At that time Hanani the seer came to Asa king of Judah, and said to him, "Because you have relied on the king of Syria, and have not relied on Yahweh your God, therefore the army of the king of Syria has escaped out of your hand. <sup>8</sup> Weren't the Ethiopians and the Lubim a huge army, with chariots and horsemen exceeding many? Yet, because you relied on Yahweh, he delivered them into your hand. <sup>9</sup> For Yahweh's eyes run back and forth throughout the whole earth, to show

himself strong in the behalf of them whose heart is perfect toward him. You have done foolishly in this; for from now on you will have wars."

<sup>10</sup> Then Asa was angry with the seer, and put him in the prison; for he was in a rage with him because of this thing. Asa oppressed some of the people at the same time. <sup>11</sup> Behold, the acts of Asa, first and last, behold, they are written in the book of the kings of Judah and Israel. <sup>12</sup> In the thirty-ninth year of his reign, Asa was diseased in his feet. His disease was exceedingly great: yet in his disease he didn't seek Yahweh, but just the physicians. <sup>13</sup> Asa slept with his fathers, and died in the forty-first year of his reign. <sup>14</sup> They buried him in his own tomb, which he had dug out for himself in David's city, and laid him in the bed which was filled with sweet odors and various kinds of spices prepared by the perfumers' art; and they made a very great fire for him.

## 17

<sup>1</sup> Jehoshaphat his son reigned in his place, and strengthened himself against Israel. <sup>2</sup> He placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. <sup>3</sup> Yahweh was with Jehoshaphat, because he walked in the first ways of his father David, and didn't seek the Baals, <sup>4</sup> but sought to the God of his father, and walked in his commandments, and not in the ways of Israel. <sup>5</sup> Therefore Yahweh established the kingdom in his hand. All Judah brought tribute to Jehoshaphat, and he had riches and honor in abundance. <sup>6</sup> His heart was lifted up in the ways of Yahweh.

Furthermore, he took away the high places and the Asherah poles out of Judah. <sup>7</sup> Also in the third year of his reign he sent his princes, even Ben Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; <sup>8</sup> and with them the Levites, even Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. <sup>9</sup> They taught in Judah, having the book of Yahweh's law with them. They went about throughout all the cities of Judah and taught among the people. <sup>10</sup> The fear of Yahweh fell on all the kingdoms of the lands that were around Judah, so that they made no war against Jehoshaphat. <sup>11</sup> Some of the Philistines brought Jehoshaphat presents and silver for tribute. The Arabians also brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred male goats. <sup>12</sup> Jehoshaphat grew great exceedingly; and he built fortresses and store cities in Judah. <sup>13</sup> He had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem. <sup>14</sup> This was the numbering of them according to their fathers' houses: From Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor; <sup>15</sup> and next to him Jehohanan the captain, and with him two hundred eighty thousand; <sup>16</sup> and next to him Amasiah the son of Zichri, who willingly offered himself to Yahweh, and with him two hundred thousand mighty men of valor. <sup>17</sup> From Benjamin: Eliada, a mighty man of valor, and with him two hundred thousand

armed with bow and shield; <sup>18</sup> and next to him Jehozabad, and with him one hundred eighty thousand ready and prepared for war. <sup>19</sup> These were those who waited on the king, besides those whom the king put in the fortified cities throughout all Judah.

## 18

<sup>1</sup> Now Jehoshaphat had riches and honor in abundance; and he allied himself with Ahab. <sup>2</sup> After some years, he went down to Ahab to Samaria. Ahab killed sheep and cattle for him in abundance, and for the people who were with him, and moved him to go up with him to Ramoth Gilead. <sup>3</sup> Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me to Ramoth Gilead?"

He answered him, "I am as you are, and my people as your people. We will be with you in the war." <sup>4</sup> Jehoshaphat said to the king of Israel, "Please inquire first for Yahweh's word."

<sup>5</sup> Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Shall we go to Ramoth Gilead to battle, or shall I forbear?"

They said, "Go up; for God will deliver it into the hand of the king."

<sup>6</sup> But Jehoshaphat said, "Isn't there here a prophet of Yahweh besides, that we may inquire of him?"

<sup>7</sup> The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of Yahweh; but I hate him, for he never prophesies good concerning me, but always evil. He is Micaiah the son of Imla."

Jehoshaphat said, "Don't let the king say so."

<sup>8</sup> Then the king of Israel called an officer, and said, "Get Micaiah the son of Imla quickly."

<sup>9</sup> Now the king of Israel and Jehoshaphat the king of Judah each sat on his throne, arrayed in their robes, and they were sitting in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. <sup>10</sup> Zedekiah the son of Chenaanah made himself horns of iron, and said, "Yahweh says, 'With these you shall push the Syrians, until they are consumed.'"

<sup>11</sup> All the prophets prophesied so, saying, "Go up to Ramoth Gilead, and prosper; for Yahweh will deliver it into the hand of the king."

<sup>12</sup> The messenger who went to call Micaiah spoke to him, saying, "Behold, the words of the prophets declare good to the king with one mouth. Let your word therefore, please be like one of theirs, and speak good."

<sup>13</sup> Micaiah said, "As Yahweh lives, what my God says, that will I speak."

<sup>14</sup> When he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall I forbear?"

He said, "Go up, and prosper. They shall be delivered into your hand."

<sup>15</sup> The king said to him, "How many times shall I adjure you that you speak to me nothing but the truth in Yahweh's name?"

<sup>16</sup> He said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. Yahweh said, 'These have no master. Let them each return to his house in peace.'"

<sup>17</sup> The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy good concerning me, but evil?"

<sup>18</sup> Micaiah said, "Therefore hear Yahweh's word: I saw Yahweh sitting on his throne, and all the army of heaven standing on his right hand and on his left. <sup>19</sup> Yahweh said, 'Who will entice Ahab king of Israel, that he may go up and fall at Ramoth Gilead?' One spoke saying in this way, and another saying in that way. <sup>20</sup> A spirit came out, stood before Yahweh, and said, 'I will entice him.'

"Yahweh said to him, 'How?'"

<sup>21</sup> "He said, 'I will go, and will be a lying spirit in the mouth of all his prophets.'

"He said, 'You will entice him, and will prevail also. Go and do so.'

<sup>22</sup> "Now therefore, behold, Yahweh has put a lying spirit in the mouth of these your prophets; and Yahweh has spoken evil concerning you."

<sup>23</sup> Then Zedekiah the son of Chenaanah came near, and struck Micaiah on the cheek, and said, "Which way did Yahweh's Spirit go from me to speak to you?"

<sup>24</sup> Micaiah said, "Behold, you shall see on that day, when you go into an inner room to hide yourself."

<sup>25</sup> The king of Israel said, "Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; <sup>26</sup> and say, 'Thus says the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.'"

<sup>27</sup> Micaiah said, "If you return at all in peace, Yahweh has not spoken by me." He said, "Listen, you people, all of you!" <sup>28</sup> So the king of Israel and Jehoshaphat the king

of Judah went up to Ramoth Gilead. <sup>29</sup> The king of Israel said to Jehoshaphat, "I will disguise myself, and go into the battle; but you put on your robes." So the king of Israel disguised himself; and they went into the battle. <sup>30</sup> Now the king of Syria had commanded the captains of his chariots, saying, "Don't fight with small nor great, except only with the king of Israel."

<sup>31</sup> When the captains of the chariots saw Jehoshaphat, they said, "It is the king of Israel!" Therefore they turned around to fight against him. But Jehoshaphat cried out, and Yahweh helped him; and God moved them to depart from him. <sup>32</sup> When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. <sup>33</sup> A certain man drew his bow at random, and struck the king of Israel between the joints of the armor. Therefore he said to the driver of the chariot, "Turn your hand, and carry me out of the army; for I am severely wounded." <sup>34</sup> The battle increased that day. However the king of Israel propped himself up in his chariot against the Syrians until the evening; and at about sunset, he died.

## 19

<sup>1</sup> Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. <sup>2</sup> Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, "Should you help the wicked, and love those who hate Yahweh? Because of this, wrath is on you from before Yahweh. <sup>3</sup> Nevertheless there are good things found in you, in that you have put away the Asheroth out of the land, and have set your heart to seek God."

<sup>4</sup> Jehoshaphat lived at Jerusalem; and he went out again among the people from

Beersheba to the hill country of Ephraim, and brought them back to Yahweh, the God of their fathers. <sup>5</sup> He set judges in the land throughout all the fortified cities of Judah, city by city, <sup>6</sup> and said to the judges, "Consider what you do, for you don't judge for man, but for Yahweh; and he is with you in the judgment. <sup>7</sup> Now therefore let the fear of Yahweh be on you. Take heed and do it; for there is no iniquity with Yahweh our God, nor respect of persons, nor taking of bribes."

<sup>8</sup> Moreover in Jerusalem Jehoshaphat appointed Levites and priests, and of the heads of the fathers' households of Israel, for the judgment of Yahweh, and for controversies. They returned to Jerusalem. <sup>9</sup> He commanded them, saying, "You shall do this in the fear of Yahweh, faithfully, and with a perfect heart. <sup>10</sup> Whenever any controversy comes to you from your brothers who dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, you must warn them, that they not be guilty towards Yahweh, and so wrath come on you and on your brothers. Do this, and you will not be guilty. <sup>11</sup> Behold, Amariah the chief priest is over you in all matters of Yahweh; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the king's matters. Also the Levites shall be officers before you. Deal courageously, and may Yahweh be with the good."

## 20

<sup>1</sup> After this, the children of Moab, the children of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. <sup>2</sup> Then some came who told Jehoshaphat, saying, "A great multitude is

coming against you from beyond the sea from Syria. Behold, they are in Hazazon Tamar” (that is, En Gedi).<sup>3</sup> Jehoshaphat was alarmed, and set himself to seek to Yahweh. He proclaimed a fast throughout all Judah.<sup>4</sup> Judah gathered themselves together to seek help from Yahweh. They came out of all the cities of Judah to seek Yahweh.<sup>5</sup> Jehoshaphat stood in the assembly of Judah and Jerusalem, in Yahweh’s house, before the new court;<sup>6</sup> and he said, “Yahweh, the God of our fathers, aren’t you God in heaven? Aren’t you ruler over all the kingdoms of the nations? Power and might are in your hand, so that no one is able to withstand you.<sup>7</sup> Didn’t you, our God, drive out the inhabitants of this land before your people Israel, and give it to the offspring<sup>w</sup> of Abraham your friend forever?<sup>8</sup> They lived in it, and have built you a sanctuary in it for your name, saying,<sup>9</sup> ‘If evil comes on us—the sword, judgment, pestilence, or famine—we will stand before this house, and before you, (for your name is in this house), and cry to you in our affliction, and you will hear and save.’<sup>10</sup> Now, behold, the children of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came out of the land of Egypt, but they turned aside from them, and didn’t destroy them;<sup>11</sup> behold, how they reward us, to come to cast us out of your possession, which you have given us to inherit.<sup>12</sup> Our God, will you not judge them? For we have no might against this great company that comes against us. We don’t know what to do, but our eyes are on you.”

<sup>w</sup> or, seed

<sup>13</sup> All Judah stood before Yahweh, with their little ones, their wives, and their children.<sup>14</sup> Then Yahweh’s Spirit came on Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, in the middle of the assembly;<sup>15</sup> and he said, “Listen, all Judah, and you inhabitants of Jerusalem, and you, king Jehoshaphat. Yahweh says to you, ‘Don’t be afraid, and don’t be dismayed because of this great multitude; for the battle is not yours, but God’s.<sup>16</sup> Tomorrow, go down against them. Behold, they are coming up by the ascent of Ziz. You will find them at the end of the valley, before the wilderness of Jeruel.<sup>17</sup> You will not need to fight this battle. Set yourselves, stand still, and see the salvation of Yahweh with you, O Judah and Jerusalem. Don’t be afraid, nor be dismayed. Go out against them tomorrow, for Yahweh is with you.’”

<sup>18</sup> Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before Yahweh, worshiping Yahweh.<sup>19</sup> The Levites, of the children of the Kohathites and of the children of the Korahites, stood up to praise Yahweh, the God of Israel, with an exceeding loud voice.<sup>20</sup> They rose early in the morning, and went out into the wilderness of Tekoa. As they went out, Jehoshaphat stood and said, “Listen to me, Judah, and you inhabitants of Jerusalem! Believe in Yahweh your God, so you will be established! Believe his prophets, so you will prosper.”

<sup>21</sup> When he had taken counsel with the people, he appointed those who were to sing to Yahweh, and give praise in holy

array, as they went out before the army, and say, "Give thanks to Yahweh; for his loving kindness endures forever." <sup>22</sup> When they began to sing and to praise, Yahweh set ambushers against the children of Ammon, Moab, and Mount Seir, who had come against Judah; and they were struck. <sup>23</sup> For the children of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy them: and when they had finished the inhabitants of Seir, everyone helped to destroy another.

<sup>24</sup> When Judah came to the place overlooking the wilderness, they looked at the multitude; and behold, they were dead bodies fallen to the earth, and there were none who escaped. <sup>25</sup> When Jehoshaphat and his people came to take their plunder, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away. They took plunder for three days, it was so much. <sup>26</sup> On the fourth day, they assembled themselves in Beracah Valley, for there they blessed Yahweh. Therefore the name of that place was called "Beracah Valley" to this day. <sup>27</sup> Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go again to Jerusalem with joy; for Yahweh had made them to rejoice over their enemies. <sup>28</sup> They came to Jerusalem with stringed instruments, harps, and trumpets to Yahweh's house. <sup>29</sup> The fear of God was on all the kingdoms of the countries, when they heard that Yahweh fought against the enemies of Israel. <sup>30</sup> So the realm of Jehoshaphat was quiet, for his God gave him rest all around.

<sup>31</sup> Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. <sup>32</sup> He walked in the way of Asa his father, and didn't turn aside from it, doing that which was right in Yahweh's eyes. <sup>33</sup> However the high places were not taken away, and the people had still not set their hearts on the God of their fathers. <sup>34</sup> Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is included in the book of the kings of Israel. <sup>35</sup> After this, Jehoshaphat king of Judah joined himself with Ahaziah king of Israel. The same did very wickedly. <sup>36</sup> He joined himself with him to make ships to go to Tarshish. They made the ships in Ezion Geber. <sup>37</sup> Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, "Because you have joined yourself with Ahaziah, Yahweh has destroyed your works." The ships were wrecked, so that they were not able to go to Tarshish.

## 21

<sup>1</sup> Jehoshaphat slept with his fathers, and was buried with his fathers in David's city, and Jehoram his son reigned in his place. <sup>2</sup> He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel. <sup>3</sup> Their father gave them great gifts of silver, of gold, and of precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he was the firstborn. <sup>4</sup> Now when Jehoram had risen up over the kingdom of his father, and had

strengthened himself, he killed all his brothers with the sword, and also some of the princes of Israel. <sup>5</sup> Jehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. <sup>6</sup> He walked in the way of the kings of Israel, as did Ahab's house; for he had Ahab's daughter as his wife. He did that which was evil in Yahweh's sight. <sup>7</sup> However Yahweh would not destroy David's house, because of the covenant that he had made with David, and as he promised to give a lamp to him and to his children always. <sup>8</sup> In his days Edom revolted from under the hand of Judah, and made a king over themselves. <sup>9</sup> Then Jehoram went there with his captains and all his chariots with him. He rose up by night and struck the Edomites who surrounded him, along with the captains of the chariots. <sup>10</sup> So Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time from under his hand, because he had forsaken Yahweh, the God of his fathers. <sup>11</sup> Moreover he made high places in the mountains of Judah, and made the inhabitants of Jerusalem play the prostitute, and led Judah astray. <sup>12</sup> A letter came to him from Elijah the prophet, saying, "Yahweh, the God of David your father, says, 'Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah, <sup>13</sup> but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the prostitute like Ahab's house did, and also have slain your brothers of your father's house, who were better than yourself, <sup>14</sup> behold, Yahweh will strike your people with a great plague, including your

children, your wives, and all your possessions; <sup>15</sup> and you will have great sickness with a disease of your bowels, until your bowels fall out by reason of the sickness, day by day.'"

<sup>16</sup> Yahweh stirred up against Jehoram the spirit of the Philistines, and of the Arabians who are beside the Ethiopians; <sup>17</sup> and they came up against Judah, broke into it, and carried away all the possessions that were found in the king's house, including his sons and his wives; so that there was no son left him, except Jehoahaz, the youngest of his sons. <sup>18</sup> After all this Yahweh struck him in his bowels with an incurable disease. <sup>19</sup> In process of time, at the end of two years, his bowels fell out by reason of his sickness, and he died of severe diseases. His people made no burning for him, like the burning of his fathers. <sup>20</sup> He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years. He departed without being missed; and they buried him in David's city, but not in the tombs of the kings.

## 22

<sup>1</sup> The inhabitants of Jerusalem made Ahaziah his youngest son king in his place, because the band of men who came with the Arabians to the camp had slain all the oldest. So Ahaziah the son of Jehoram king of Judah reigned. <sup>2</sup> Ahaziah was forty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri. <sup>3</sup> He also walked in the ways of Ahab's house, because his mother was his counselor in acting wickedly. <sup>4</sup> He did that which was evil in Yahweh's sight, as did Ahab's house, for they were his counselors

after the death of his father, to his destruction. <sup>5</sup> He also followed their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead, and the Syrians wounded Joram. <sup>6</sup> He returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick. <sup>7</sup> Now the destruction of Ahaziah was of God, in that he went to Joram; for when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom Yahweh had anointed to cut off Ahab's house. <sup>8</sup> When Jehu was executing judgment on Ahab's house, he found the princes of Judah and the sons of the brothers of Ahaziah, serving Ahaziah, and killed them. <sup>9</sup> He sought Ahaziah, and they caught him (now he was hiding in Samaria), and they brought him to Jehu, and killed him; and they buried him, for they said, "He is the son of Jehoshaphat, who sought Yahweh with all his heart." The house of Ahaziah had no power to hold the kingdom.

<sup>10</sup> Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring<sup>x</sup> of the house of Judah. <sup>11</sup> But Jehoshabeath, the king's daughter, took Joash the son of Ahaziah, and stealthily rescued him from among the king's sons who were slain, and put him and his nurse in the bedroom. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she didn't kill him. <sup>12</sup>

<sup>x</sup> or, seed

He was with them hidden in God's house six years while Athaliah reigned over the land.

## 23

<sup>1</sup> In the seventh year, Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into a covenant with him. <sup>2</sup> They went around in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' households of Israel, and they came to Jerusalem. <sup>3</sup> All the assembly made a covenant with the king in God's house. He said to them, "Behold, the king's son must reign, as Yahweh has spoken concerning the sons of David. <sup>4</sup> This is the thing that you must do. A third part of you, who come in on the Sabbath, of the priests and of the Levites, shall be porters of the thresholds. <sup>5</sup> A third part shall be at the king's house; and a third part at the gate of the foundation. All the people will be in the courts of Yahweh's house. <sup>6</sup> But let no one come into Yahweh's house, except the priests and those who minister of the Levites. They shall come in, for they are holy, but all the people shall follow Yahweh's instructions. <sup>7</sup> The Levites shall surround the king, every man with his weapons in his hand. Whoever comes into the house, let him be slain. Be with the king when he comes in, and when he goes out."

<sup>8</sup> So the Levites and all Judah did according to all that Jehoiada the priest commanded: and they each took his men,

those who were to come in on the Sabbath; with those who were to go out on the Sabbath; for Jehoiada the priest didn't dismiss the shift. <sup>9</sup> Jehoiada the priest delivered to the captains of hundreds the spears, and bucklers, and shields, that had been king David's, which were in God's house. <sup>10</sup> He set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, near the altar and the house, around the king. <sup>11</sup> Then they brought out the king's son, and put the crown on him, and gave him the testimony, and made him king. Jehoiada and his sons anointed him, and they said, "Long live the king!"

<sup>12</sup> When Athaliah heard the noise of the people running and praising the king, she came to the people into Yahweh's house. <sup>13</sup> Then she looked, and, behold, the king stood by his pillar at the entrance, and the captains and the trumpets by the king. All the people of the land rejoiced, and blew trumpets. The singers also played musical instruments, and led the singing of praise. Then Athaliah tore her clothes, and said, "Treason! treason!"

<sup>14</sup> Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks; and whoever follows her, let him be slain with the sword." For the priest said, "Don't kill her in Yahweh's house." <sup>15</sup> So they made way for her. She went to the entrance of the horse gate to the king's house; and they killed her there.

<sup>16</sup> Jehoiada made a covenant between himself, all the people, and the king, that they should be Yahweh's people. <sup>17</sup> All the people went to the house of Baal, broke it down, broke his altars and his images in

pieces, and killed Mattan the priest of Baal before the altars. <sup>18</sup> Jehoiada appointed the officers of Yahweh's house under the hand of the priests the Levites, whom David had distributed in Yahweh's house, to offer the burnt offerings of Yahweh, as it is written in the law of Moses, with rejoicing and with singing, as David had ordered. <sup>19</sup> He set the porters at the gates of Yahweh's house, that no one who was unclean in anything should enter in. <sup>20</sup> He took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from Yahweh's house. They came through the upper gate to the king's house, and set the king on the throne of the kingdom. <sup>21</sup> So all the people of the land rejoiced, and the city was quiet. They had slain Athaliah with the sword.

## 24

<sup>1</sup> Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. <sup>2</sup> Joash did that which was right in Yahweh's eyes all the days of Jehoiada the priest. <sup>3</sup> Jehoiada took for him two wives, and he became the father of sons and daughters. <sup>4</sup> After this, Joash intended to restore Yahweh's house. <sup>5</sup> He gathered together the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather money to repair the house of your God from all Israel from year to year. See that you expedite this matter." However the Levites didn't do it right away. <sup>6</sup> The king called for Jehoiada the chief, and said to him, "Why haven't you required of the Levites to bring in the tax of Moses the servant of Yahweh, and of

the assembly of Israel, out of Judah and out of Jerusalem, for the Tent of the Testimony?"<sup>7</sup> For the sons of Athaliah, that wicked woman, had broken up God's house; and they also gave all the dedicated things of Yahweh's house to the Baals.<sup>8</sup> So the king commanded, and they made a chest, and set it outside at the gate of Yahweh's house.<sup>9</sup> They made a proclamation through Judah and Jerusalem, to bring in for Yahweh the tax that Moses the servant of God laid on Israel in the wilderness.<sup>10</sup> All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had filled it.<sup>11</sup> Whenever the chest was brought to the king's officers by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.<sup>12</sup> The king and Jehoiada gave it to those who did the work of the service of Yahweh's house. They hired masons and carpenters to restore Yahweh's house, and also those who worked iron and brass to repair Yahweh's house.<sup>13</sup> So the workmen worked, and the work of repairing went forward in their hands. They set up God's house as it was designed, and strengthened it.<sup>14</sup> When they had finished, they brought the rest of the money before the king and Jehoiada, from which were made vessels for Yahweh's house, even vessels with which to minister and to offer, including spoons and vessels of gold and silver. They offered burnt offerings in Yahweh's house continually all the days of Jehoiada.<sup>15</sup> But Jehoiada grew old and was full of days, and he died. He

was one hundred thirty years old when he died.<sup>16</sup> They buried him in David's city among the kings, because he had done good in Israel, and toward God and his house.

<sup>17</sup> Now after the death of Jehoiada, the princes of Judah came, and bowed down to the king. Then the king listened to them.<sup>18</sup> They abandoned the house of Yahweh, the God of their fathers, and served the Asherah poles and the idols, so wrath came on Judah and Jerusalem for this their guiltiness.<sup>19</sup> Yet he sent prophets to them, to bring them again to Yahweh, and they testified against them; but they would not listen.<sup>20</sup> The Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, "Thus says God, 'Why do you disobey Yahweh's commandments, so that you can't prosper? Because you have forsaken Yahweh, he has also forsaken you.'"

<sup>21</sup> They conspired against him, and stoned him with stones at the commandment of the king in the court of Yahweh's house.<sup>22</sup> Thus Joash the king didn't remember the kindness which Jehoiada his father had done to him, but killed his son. When he died, he said, "May Yahweh look at it, and repay it."

<sup>23</sup> At the end of the year, the army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all their plunder to the king of Damascus.<sup>24</sup> For the army of the Syrians came with a small company of men; and Yahweh delivered a very great army into their hand, because they had

forsaken Yahweh, the God of their fathers. So they executed judgment on Joash. <sup>25</sup> When they had departed for him (for they left him very sick), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed, and he died. They buried him in David's city, but they didn't bury him in the tombs of the kings. <sup>26</sup> These are those who conspired against him: Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess. <sup>27</sup> Now concerning his sons, the greatness of the burdens laid on him, and the rebuilding of God's house, behold, they are written in the commentary of the book of the kings. Amaziah his son reigned in his place.

## 25

<sup>1</sup> Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. <sup>2</sup> He did that which was right in Yahweh's eyes, but not with a perfect heart. <sup>3</sup> Now when the kingdom was established to him, he killed his servants who had killed his father the king. <sup>4</sup> But he didn't put their children to death, but did according to that which is written in the law in the book of Moses, as Yahweh commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin." <sup>5</sup> Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under captains of thousands and captains of hundreds, even all Judah and

Benjamin. He counted them from twenty years old and upward, and found that there were three hundred thousand chosen men, able to go out to war, who could handle spear and shield. <sup>6</sup> He also hired one hundred thousand mighty men of valor out of Israel for one hundred talents<sup>y</sup> of silver. <sup>7</sup> A man of God came to him, saying, "O king, don't let the army of Israel go with you, for Yahweh is not with Israel, with all the children of Ephraim. <sup>8</sup> But if you will go, take action, and be strong for the battle. God will overthrow you before the enemy; for God has power to help, and to overthrow."

<sup>9</sup> Amaziah said to the man of God, "But what shall we do for the hundred talents<sup>z</sup> which I have given to the army of Israel?"

The man of God answered, "Yahweh is able to give you much more than this."

<sup>10</sup> Then Amaziah separated them, the army that had come to him out of Ephraim, to go home again. Therefore their anger was greatly kindled against Judah, and they returned home in fierce anger. <sup>11</sup> Amaziah took courage, and led his people out, and went to the Valley of Salt, and struck ten thousand of the children of Seir. <sup>12</sup> The children of Judah carried away ten thousand alive, and brought them to the top of the rock, and threw them down from the top of the rock, so that they all were broken in pieces. <sup>13</sup> But the men of the army whom Amaziah sent back, that they should not go with him to battle, fell on the cities of Judah, from Samaria even to Beth Horon, and struck of them three thousand, and took much plunder.

<sup>14</sup> Now after Amaziah had come from the slaughter of the Edomites, he brought the

<sup>y</sup> A talent is about 30 kilograms or 66 pounds    <sup>z</sup> A talent is about 30 kilograms or 66 pounds

gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense to them.<sup>15</sup> Therefore Yahweh's anger burned against Amaziah, and he sent to him a prophet, who said to him, "Why have you sought after the gods of the people, which have not delivered their own people out of your hand?"

<sup>16</sup> As he talked with him, the king said to him, "Have we made you one of the king's counselors? Stop! Why should you be struck down?"

Then the prophet stopped, and said, "I know that God has determined to destroy you, because you have done this, and have not listened to my counsel."

<sup>17</sup> Then Amaziah king of Judah consulted his advisers, and sent to Joash, the son of Jehoahaz the son of Jehu, king of Israel, saying, "Come, let us look one another in the face."

<sup>18</sup> Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as his wife. Then a wild animal that was in Lebanon passed by, and trampled down the thistle.'<sup>19</sup> You say to yourself that you have struck Edom; and your heart lifts you up to boast. Now stay at home. Why should you meddle with trouble, that you should fall, even you, and Judah with you?"

<sup>20</sup> But Amaziah would not listen; for it was of God, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom.<sup>21</sup> So Joash king of Israel went up, and he and Amaziah king of Judah looked one another in the

face at Beth Shemesh, which belongs to Judah.<sup>22</sup> Judah was defeated by Israel; and they every man fled to his tent.

<sup>23</sup> Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth Shemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.<sup>a</sup><sup>24</sup> He took all the gold and silver, and all the vessels that were found in God's house with Obed-Edom, and the treasures of the king's house, the hostages also, and returned to Samaria.<sup>25</sup> Amaziah the son of Joash king of Judah lived for fifteen years after the death of Joash son of Jehoahaz king of Israel.<sup>26</sup> Now the rest of the acts of Amaziah, first and last, behold, aren't they written in the book of the kings of Judah and Israel?<sup>27</sup> Now from the time that Amaziah turned away from following Yahweh, they made a conspiracy against him in Jerusalem. He fled to Lachish, but they sent after him to Lachish, and killed him there.<sup>28</sup> They brought him on horses, and buried him with his fathers in the City of Judah.

## 26

<sup>1</sup> All the people of Judah took Uzziah, who was sixteen years old, and made him king in the place of his father Amaziah.<sup>2</sup> He built Eloth, and restored it to Judah, after that the king slept with his fathers.<sup>3</sup> Uzziah was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem. His mother's name was Jechiliah, of Jerusalem.<sup>4</sup> He did that which was right in Yahweh's eyes, according to

<sup>a</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters, so 400 cubits is about 200 yards or 184 meters.

all that his father Amaziah had done. <sup>5</sup> He set himself to seek God in the days of Zechariah, who had understanding in the vision of God; and as long as he sought Yahweh, God made him prosper. <sup>6</sup> He went out and fought against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines. <sup>7</sup> God helped him against the Philistines, and against the Arabians who lived in Gur Baal, and the Meunim. <sup>8</sup> The Ammonites gave tribute to Uzziah. His name spread abroad even to the entrance of Egypt; for he grew exceedingly strong. <sup>9</sup> Moreover Uzziah built towers in Jerusalem at the corner gate, at the valley gate, and at the turning of the wall, and fortified them. <sup>10</sup> He built towers in the wilderness, and dug out many cisterns, for he had much livestock; in the lowland also, and in the plain. He had farmers and vineyard keepers in the mountains and in the fruitful fields, for he loved farming. <sup>11</sup> Moreover Uzziah had an army of fighting men, who went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. <sup>12</sup> The whole number of the heads of fathers' households, even the mighty men of valor, was two thousand six hundred. <sup>13</sup> Under their hand was an army, three hundred seven thousand five hundred, who made war with mighty power, to help the king against the enemy. <sup>14</sup> Uzziah prepared for them, even for all the army, shields, spears, helmets, coats of mail, bows, and stones for slinging. <sup>15</sup> In Jerusalem, he made devices,

invented by skillful men, to be on the towers and on the battlements, with which to shoot arrows and great stones. His name spread far abroad, because he was marvelously helped until he was strong.

<sup>16</sup> But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Yahweh his God; for he went into Yahweh's temple to burn incense on the altar of incense. <sup>17</sup> Azariah the priest went in after him, and with him eighty priests of Yahweh, who were valiant men. <sup>18</sup> They resisted Uzziah the king, and said to him, "It isn't for you, Uzziah, to burn incense to Yahweh, but for the priests the sons of Aaron, who are consecrated to burn incense. Go out of the sanctuary, for you have trespassed. It will not be for your honor from Yahweh God."

<sup>19</sup> Then Uzziah was angry. He had a censer in his hand to burn incense, and while he was angry with the priests, the leprosy broke out on his forehead before the priests in Yahweh's house, beside the altar of incense. <sup>20</sup> Azariah the chief priest, and all the priests, looked at him, and behold, he was leprous in his forehead, and they thrust him out quickly from there. Yes, he himself also hurried to go out, because Yahweh had struck him. <sup>21</sup> Uzziah the king was a leper to the day of his death, and lived in a separate house, being a leper; for he was cut off from Yahweh's house. Jotham his son was over the king's house, judging the people of the land. <sup>22</sup> Now the rest of the acts of Uzziah, first and last, Isaiah the prophet, the son of Amoz, wrote. <sup>23</sup> So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings, for

they said, "He is a leper." Jotham his son reigned in his place.

## 27

<sup>1</sup> Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok. <sup>2</sup> He did that which was right in Yahweh's eyes, according to all that his father Uzziah had done. However he didn't enter into Yahweh's temple. The people still acted corruptly. <sup>3</sup> He built the upper gate of Yahweh's house, and he built much on the wall of Ophel. <sup>4</sup> Moreover he built cities in the hill country of Judah, and in the forests he built fortresses and towers. <sup>5</sup> He also fought with the king of the children of Ammon, and prevailed against them. The children of Ammon gave him the same year one hundred talents<sup>b</sup> of silver, ten thousand cors<sup>c</sup> of wheat, and ten thousand cors of barley.<sup>d</sup> The children of Ammon also gave that much to him in the second year, and in the third. <sup>6</sup> So Jotham became mighty, because he ordered his ways before Yahweh his God. <sup>7</sup> Now the rest of the acts of Jotham, and all his wars, and his ways, behold, they are written in the book of the kings of Israel and Judah. <sup>8</sup> He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. <sup>9</sup> Jotham slept with his fathers, and they buried him in David's city; and Ahaz his son reigned in his place.

## 28

<sup>1</sup> Ahaz was twenty years old when he began to reign, and he reigned sixteen years

in Jerusalem. He didn't do that which was right in Yahweh's eyes, like David his father, <sup>2</sup> but he walked in the ways of the kings of Israel, and also made molten images for the Baals. <sup>3</sup> Moreover he burned incense in the valley of the son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom Yahweh cast out before the children of Israel. <sup>4</sup> He sacrificed and burned incense in the high places, and on the hills, and under every green tree. <sup>5</sup> Therefore Yahweh his God delivered him into the hand of the king of Syria. They struck him, and carried away from him a great multitude of captives, and brought them to Damascus. He was also delivered into the hand of the king of Israel, who struck him with a great slaughter. <sup>6</sup> For Pekah the son of Remaliah killed in Judah one hundred twenty thousand in one day, all of them valiant men, because they had forsaken Yahweh, the God of their fathers. <sup>7</sup> Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the ruler of the house, and Elkanah who was next to the king. <sup>8</sup> The children of Israel carried away captive of their brothers two hundred thousand, women, sons, and daughters, and took also away much plunder from them, and brought the plunder to Samaria. <sup>9</sup> But a prophet of Yahweh was there, whose name was Oded; and he went out to meet the army that came to Samaria, and said to them, "Behold, because Yahweh, the God of your fathers, was angry with Judah, he has delivered them into your hand, and you have slain them in a rage which has reached up to heaven. <sup>10</sup> Now you intend to

<sup>b</sup> A talent is about 30 kilograms or 66 pounds    <sup>c</sup> 1 cor is the same as a homer, or about 55.9 U. S. gallons (liquid) or 211 liters or 6 bushels. 10,000 cors of wheat would weigh about 1,640 metric tons.    <sup>d</sup> 10,000 cors of barley would weigh about 1,310 metric tons.

degrade the children of Judah and Jerusalem as male and female slaves for yourselves. Aren't there even with you trespasses of your own against Yahweh your God? <sup>11</sup> Now hear me therefore, and send back the captives that you have taken captive from your brothers, for the fierce wrath of Yahweh is on you." <sup>12</sup> Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war, <sup>13</sup> and said to them, "You must not bring in the captives here, for you intend that which will bring on us a trespass against Yahweh, to add to our sins and to our guilt; for our guilt is great, and there is fierce wrath against Israel."

<sup>14</sup> So the armed men left the captives and the plunder before the princes and all the assembly. <sup>15</sup> The men who have been mentioned by name rose up and took the captives, and with the plunder clothed all who were naked among them, dressed them, gave them sandals, and gave them something to eat and to drink, anointed them, carried all the feeble of them on donkeys, and brought them to Jericho, the city of palm trees, to their brothers. Then they returned to Samaria.

<sup>16</sup> At that time king Ahaz sent to the kings of Assyria to help him. <sup>17</sup> For again the Edomites had come and struck Judah, and carried away captives. <sup>18</sup> The Philistines also had invaded the cities of the lowland, and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Soco with its villages, Timnah with its villages, and also Gimzo and its villages; and they lived there. <sup>19</sup> For

Yahweh brought Judah low because of Ahaz king of Israel, because he acted without restraint in Judah and trespassed severely against Yahweh. <sup>20</sup> Tilgath Pilneser king of Assyria came to him, and gave him trouble, but didn't strengthen him. <sup>21</sup> For Ahaz took away a portion out of Yahweh's house, and out of the house of the king and of the princes, and gave it to the king of Assyria; but it didn't help him. <sup>22</sup> In the time of his distress, he trespassed yet more against Yahweh, this same king Ahaz. <sup>23</sup> For he sacrificed to the gods of Damascus, which struck him. He said, "Because the gods of the kings of Syria helped them, so I will sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel. <sup>24</sup> Ahaz gathered together the vessels of God's house, and cut the vessels of God's house in pieces, and shut up the doors of Yahweh's house; and he made himself altars in every corner of Jerusalem. <sup>25</sup> In every city of Judah he made high places to burn incense to other gods, and provoked Yahweh, the God of his fathers, to anger.

<sup>26</sup> Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

<sup>27</sup> Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem, because they didn't bring him into the tombs of the kings of Israel; and Hezekiah his son reigned in his place.

## 29

<sup>1</sup> Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah, the daughter of Zechariah. <sup>2</sup> He did that which was right in

Yahweh's eyes, according to all that David his father had done. <sup>3</sup> He in the first year of his reign, in the first month, opened the doors of Yahweh's house, and repaired them. <sup>4</sup> He brought in the priests and the Levites, and gathered them together into the wide place on the east, <sup>5</sup> and said to them, "Listen to me, you Levites! Now sanctify yourselves, and sanctify Yahweh, the God of your fathers' house, and carry the filthiness out of the holy place. <sup>6</sup> For our fathers were unfaithful, and have done that which was evil in Yahweh our God's sight, and have forsaken him, and have turned away their faces from the habitation of Yahweh, and turned their backs. <sup>7</sup> Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place to the God of Israel. <sup>8</sup> Therefore Yahweh's wrath was on Judah and Jerusalem, and he has delivered them to be tossed back and forth, to be an astonishment, and a hissing, as you see with your eyes. <sup>9</sup> For, behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. <sup>10</sup> Now it is in my heart to make a covenant with Yahweh, the God of Israel, that his fierce anger may turn away from us. <sup>11</sup> My sons, don't be negligent now; for Yahweh has chosen you to stand before him, to minister to him, and that you should be his ministers, and burn incense."

<sup>12</sup> Then the Levites arose, Mahath, the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel; and of the Gershonites, Joah the son of Zimmah, and

Eden the son of Joah; <sup>13</sup> and of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph, Zechariah and Mattaniah; <sup>14</sup> and of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. <sup>15</sup> They gathered their brothers, sanctified themselves, and went in, according to the commandment of the king by Yahweh's words, to cleanse Yahweh's house. <sup>16</sup> The priests went into the inner part of Yahweh's house to cleanse it, and brought out all the uncleanness that they found in Yahweh's temple into the court of Yahweh's house. The Levites took it from there to carry it out to the brook Kidron. <sup>17</sup> Now they began on the first day of the first month to sanctify, and on the eighth day of the month they came to Yahweh's porch. They sanctified Yahweh's house in eight days, and on the sixteenth day of the first month they finished. <sup>18</sup> Then they went in to Hezekiah the king within the palace, and said, "We have cleansed all Yahweh's house, including the altar of burnt offering with all its vessels, and the table of show bread with all its vessels. <sup>19</sup> Moreover all the vessels, which king Ahaz in his reign threw away when he was unfaithful, have we prepared and sanctified. Behold, they are before Yahweh's altar."

<sup>20</sup> Then Hezekiah the king arose early, gathered the princes of the city, and went up to Yahweh's house. <sup>21</sup> They brought seven bulls, seven rams, seven lambs, and seven male goats, for a sin offering for the kingdom, for the sanctuary, and for Judah. He commanded the priests the sons of Aaron to offer them on Yahweh's altar. <sup>22</sup> So they killed the bulls, and the priests

received the blood, and sprinkled it on the altar. They killed the rams, and sprinkled the blood on the altar. They also killed the lambs, and sprinkled the blood on the altar. <sup>23</sup> They brought near the male goats for the sin offering before the king and the assembly; and they laid their hands on them. <sup>24</sup> Then the priests killed them, and they made a sin offering with their blood on the altar, to make atonement for all Israel; for the king commanded that the burnt offering and the sin offering should be made for all Israel. <sup>25</sup> He set the Levites in Yahweh's house with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and Nathan the prophet; for the commandment was from Yahweh by his prophets. <sup>26</sup> The Levites stood with David's instruments, and the priests with the trumpets. <sup>27</sup> Hezekiah commanded them to offer the burnt offering on the altar. When the burnt offering began, Yahweh's song also began, along with the trumpets and David king of Israel's instruments. <sup>28</sup> All the assembly worshiped, the singers sang, and the trumpeters sounded. All this continued until the burnt offering was finished. <sup>29</sup> When they had finished offering, the king and all who were present with him bowed themselves and worshiped. <sup>30</sup> Moreover Hezekiah the king and the princes commanded the Levites to sing praises to Yahweh with the words of David, and of Asaph the seer. They sang praises with gladness, and they bowed their heads and worshiped.

<sup>31</sup> Then Hezekiah answered, "Now you have consecrated yourselves to Yahweh. Come near and bring sacrifices and thank

offerings into Yahweh's house." The assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings. <sup>32</sup> The number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, and two hundred lambs. All these were for a burnt offering to Yahweh. <sup>33</sup> The consecrated things were six hundred head of cattle and three thousand sheep. <sup>34</sup> But the priests were too few, so that they could not flay all the burnt offerings. Therefore their brothers the Levites helped them, until the work was ended, and until the priests had sanctified themselves; for the Levites were more upright in heart to sanctify themselves than the priests. <sup>35</sup> Also the burnt offerings were in abundance, with the fat of the peace offerings, and with the drink offerings for every burnt offering. So the service of Yahweh's house was set in order. <sup>36</sup> Hezekiah and all the people rejoiced, because of that which God had prepared for the people; for the thing was done suddenly.

## 30

<sup>1</sup> Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to Yahweh's house at Jerusalem, to keep the Passover to Yahweh, the God of Israel. <sup>2</sup> For the king had taken counsel with his princes and all the assembly in Jerusalem to keep the Passover in the second month. <sup>3</sup> For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, and the people had not gathered themselves together to Jerusalem. <sup>4</sup> The thing was right in the eyes of the king and of all the

assembly. <sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover to Yahweh, the God of Israel, at Jerusalem, for they had not kept it in great numbers in the way it is written.

<sup>6</sup> So the couriers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "You children of Israel, turn again to Yahweh, the God of Abraham, Isaac, and Israel, that he may return to the remnant of you that have escaped out of the hand of the kings of Assyria. <sup>7</sup> Don't be like your fathers and like your brothers, who trespassed against Yahweh, the God of their fathers, so that he gave them up to desolation, as you see. <sup>8</sup> Now don't be stiff-necked, as your fathers were, but yield yourselves to Yahweh, and enter into his sanctuary, which he has sanctified forever, and serve Yahweh your God, that his fierce anger may turn away from you. <sup>9</sup> For if you turn again to Yahweh, your brothers and your children will find compassion before those who led them captive, and will come again into this land, because Yahweh your God is gracious and merciful, and will not turn away his face from you, if you return to him."

<sup>10</sup> So the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun, but people ridiculed them and mocked them. <sup>11</sup> Nevertheless some men of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. <sup>12</sup> Also the hand of God came on Judah to give them one heart, to do the commandment of

the king and of the princes by Yahweh's word. <sup>13</sup> Many people assembled at Jerusalem to keep the feast of unleavened bread in the second month, a very great assembly. <sup>14</sup> They arose and took away the altars that were in Jerusalem, and they took away all the altars for incense, and threw them into the brook Kidron. <sup>15</sup> Then they killed the Passover on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into Yahweh's house. <sup>16</sup> They stood in their place after their order, according to the law of Moses the man of God. The priests sprinkled the blood which they received of the hand of the Levites. <sup>17</sup> For there were many in the assembly who had not sanctified themselves: therefore the Levites were in charge of killing the Passovers for everyone who was not clean, to sanctify them to Yahweh. <sup>18</sup> For a multitude of the people, even many of Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover other than the way it is written. For Hezekiah had prayed for them, saying, "May the good Yahweh pardon everyone <sup>19</sup> who sets his heart to seek God, Yahweh, the God of his fathers, even if they aren't clean according to the purification of the sanctuary."

<sup>20</sup> Yahweh listened to Hezekiah, and healed the people. <sup>21</sup> The children of Israel who were present at Jerusalem kept the feast of unleavened bread seven days with great gladness. The Levites and the priests praised Yahweh day by day, singing with loud instruments to Yahweh. <sup>22</sup> Hezekiah spoke encouragingly to all the Levites who had good understanding in the service of Yahweh. So they ate throughout the feast

for the seven days, offering sacrifices of peace offerings, and making confession to Yahweh, the God of their fathers. <sup>23</sup> The whole assembly took counsel to keep another seven days, and they kept another seven days with gladness. <sup>24</sup> For Hezekiah king of Judah gave to the assembly for offerings one thousand bulls and seven thousand sheep; and the princes gave to the assembly a thousand bulls and ten thousand sheep: and a great number of priests sanctified themselves. <sup>25</sup> All the assembly of Judah, with the priests and the Levites, and all the assembly who came out of Israel, and the foreigners who came out of the land of Israel, and who lived in Judah, rejoiced. <sup>26</sup> So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was nothing like this in Jerusalem. <sup>27</sup> Then the priests the Levites arose and blessed the people. Their voice was heard, and their prayer came up to his holy habitation, even to heaven.

### 31

<sup>1</sup> Now when all this was finished, all Israel who were present went out to the cities of Judah, and broke the pillars in pieces, cut down the Asherah poles, and broke down the high places and the altars out of all Judah and Benjamin, also in Ephraim and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. <sup>2</sup> Hezekiah appointed the divisions of the priests and the Levites after their divisions, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to

minister, to give thanks, and to praise in the gates of Yahweh's camp. <sup>3</sup> He also appointed the king's portion of his possessions for the burnt offerings, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, for the new moons, and for the set feasts, as it is written in Yahweh's law. <sup>4</sup> Moreover he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to Yahweh's law. <sup>5</sup> As soon as the commandment went out, the children of Israel gave in abundance the first fruits of grain, new wine, oil, honey, and of all the increase of the field; and they brought in the tithe of all things abundantly. <sup>6</sup> The children of Israel and Judah, who lived in the cities of Judah, also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were consecrated to Yahweh their God, and laid them in heaps.

<sup>7</sup> In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. <sup>8</sup> When Hezekiah and the princes came and saw the heaps, they blessed Yahweh and his people Israel. <sup>9</sup> Then Hezekiah questioned the priests and the Levites about the heaps. <sup>10</sup> Azariah the chief priest, of the house of Zadok, answered him and said, "Since people began to bring the offerings into Yahweh's house, we have eaten and had enough, and have plenty left over, for Yahweh has blessed his people; and that which is left is this great store." <sup>11</sup> Then Hezekiah commanded them to prepare rooms in Yahweh's house, and they prepared them. <sup>12</sup> They brought in the offerings, the tithes, and the dedicated things faithfully. Conaniah the Levite was ruler over them,

and Shimei his brother was second. <sup>13</sup> Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king and Azariah the ruler of God's house. <sup>14</sup> Kore the son of Imnah the Levite, the porter at the east gate, was over the freewill offerings of God, to distribute Yahweh's offerings and the most holy things. <sup>15</sup> Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their office of trust, to give to their brothers by divisions, to the great as well as to the small; <sup>16</sup> besides those who were listed by genealogy of males, from three years old and upward, even everyone who entered into Yahweh's house, as the duty of every day required, for their service in their offices according to their divisions; <sup>17</sup> and those who were listed by genealogy of the priests by their fathers' houses, and the Levites from twenty years old and upward, in their offices by their divisions; <sup>18</sup> and those who were listed by genealogy of all their little ones, their wives, their sons, and their daughters, through all the congregation; for in their office of trust they sanctified themselves in holiness. <sup>19</sup> Also for the sons of Aaron the priests, who were in the fields of the suburbs of their cities, in every city, there were men who were mentioned by name, to give portions to all the males among the priests, and to all who were listed by genealogy among the Levites. <sup>20</sup> Hezekiah did so throughout all Judah; and he did that which was good, right, and faithful before Yahweh his God. <sup>21</sup> In every work that he began in the service of God's

house, in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

## 32

<sup>1</sup> After these things and this faithfulness, Sennacherib king of Assyria came, entered into Judah, and encamped against the fortified cities, and intended to win them for himself. <sup>2</sup> When Hezekiah saw that Sennacherib had come, and that he was planning to fight against Jerusalem, <sup>3</sup> he took counsel with his princes and his mighty men to stop the waters of the springs which were outside of the city, and they helped him. <sup>4</sup> So, many people gathered together and they stopped all the springs and the brook that flowed through the middle of the land, saying, "Why should the kings of Assyria come, and find abundant water?"

<sup>5</sup> He took courage, built up all the wall that was broken down, and raised it up to the towers, with the other wall outside, and strengthened Millo in David's city, and made weapons and shields in abundance. <sup>6</sup> He set captains of war over the people, and gathered them together to him in the wide place at the gate of the city, and spoke encouragingly to them, saying, <sup>7</sup> "Be strong and courageous. Don't be afraid or dismayed because of the king of Assyria, nor for all the multitude who is with him; for there is a greater one with us than with him. <sup>8</sup> An arm of flesh is with him, but Yahweh our God is with us to help us and to fight our battles." The people rested themselves on the words of Hezekiah king of Judah.

<sup>9</sup> After this, Sennacherib king of Assyria sent his servants to Jerusalem, (now he was

before Lachish, and all his power with him), to Hezekiah king of Judah, and to all Judah who were at Jerusalem, saying, <sup>10</sup> Thus says Sennacherib king of Assyria, “In whom do you trust, that you remain under siege in Jerusalem? <sup>11</sup> Doesn’t Hezekiah persuade you, to give you over to die by famine and by thirst, saying, ‘Yahweh our God will deliver us out of the hand of the king of Assyria?’ <sup>12</sup> Hasn’t the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, ‘You shall worship before one altar, and you shall burn incense on it?’ <sup>13</sup> Don’t you know what I and my fathers have done to all the peoples of the lands? Were the gods of the nations of the lands in any way able to deliver their land out of my hand? <sup>14</sup> Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? <sup>15</sup> Now therefore don’t let Hezekiah deceive you, nor persuade you in this way. Don’t believe him, for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers. How much less will your God deliver you out of my hand?”

<sup>16</sup> His servants spoke yet more against Yahweh God, and against his servant Hezekiah. <sup>17</sup> He also wrote letters insulting Yahweh, the God of Israel, and speaking against him, saying, “As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall the God of Hezekiah not deliver his people out of my hand.” <sup>18</sup> They called out with a loud voice in the Jews’ language to

the people of Jerusalem who were on the wall, to frighten them, and to trouble them; that they might take the city. <sup>19</sup> They spoke of the God of Jerusalem as of the gods of the peoples of the earth, which are the work of men’s hands.

<sup>20</sup> Hezekiah the king and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven.

<sup>21</sup> Yahweh sent an angel, who cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. When he had come into the house of his god, those who came out of his own bowels<sup>e</sup> killed him there with the sword. <sup>22</sup> Thus Yahweh saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria and from the hand of all others, and guided them on every side. <sup>23</sup> Many brought gifts to Yahweh to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all nations from then on. <sup>24</sup> In those days Hezekiah was terminally ill, and he prayed to Yahweh; and he spoke to him, and gave him a sign. <sup>25</sup> But Hezekiah didn’t reciprocate appropriate to the benefit done for him, because his heart was lifted up. Therefore there was wrath on him, and on Judah and Jerusalem. <sup>26</sup> Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that Yahweh’s wrath didn’t come on them in the days of Hezekiah. <sup>27</sup> Hezekiah had exceedingly much riches and honor. He provided himself with treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of

<sup>e</sup> i. e., his own sons

valuable vessels; <sup>28</sup> also storehouses for the increase of grain, new wine, and oil; and stalls for all kinds of animals, and flocks in folds. <sup>29</sup> Moreover he provided for himself cities, and possessions of flocks and herds in abundance; for God had given him abundant possessions. <sup>30</sup> This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of David's city. Hezekiah prospered in all his works.

<sup>31</sup> However concerning the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. <sup>32</sup> Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel. <sup>33</sup> Hezekiah slept with his fathers, and they buried him in the ascent of the tombs of the sons of David. All Judah and the inhabitants of Jerusalem honored him at his death. Manasseh his son reigned in his place.

### 33

<sup>1</sup> Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. <sup>2</sup> He did that which was evil in Yahweh's sight, after the abominations of the nations whom Yahweh cast out before the children of Israel. <sup>3</sup> For he built again the high places which Hezekiah his father had broken down; and he raised up altars for the Baals, made Asheroth, and worshiped all the army of the sky, and served them. <sup>4</sup> He built altars in Yahweh's house, of which Yahweh said, "My name shall be in Jerusalem forever." <sup>5</sup>

He built altars for all the army of the sky in the two courts of Yahweh's house. <sup>6</sup> He also made his children to pass through the fire in the valley of the son of Hinnom. He practiced sorcery, divination, and witchcraft, and dealt with those who had familiar spirits, and with wizards. He did much evil in Yahweh's sight, to provoke him to anger. <sup>7</sup> He set the engraved image of the idol, which he had made, in God's house, of which God said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever. <sup>8</sup> I will not any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law, the statutes, and the ordinances given by Moses." <sup>9</sup> Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did more evil than the nations whom Yahweh destroyed before the children of Israel did. <sup>10</sup> Yahweh spoke to Manasseh, and to his people; but they didn't listen. <sup>11</sup> Therefore Yahweh brought on them the captains of the army of the king of Assyria, who took Manasseh in chains, bound him with fetters, and carried him to Babylon.

<sup>12</sup> When he was in distress, he begged Yahweh his God, and humbled himself greatly before the God of his fathers. <sup>13</sup> He prayed to him; and he was entreated by him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Yahweh was God.

<sup>14</sup> Now after this, he built an outer wall to David's city, on the west side of Gihon, in the valley, even to the entrance at the fish

gate. He encircled Ophel with it, and raised it up to a very great height; and he put valiant captains in all the fortified cities of Judah. <sup>15</sup> He took away the foreign gods, and the idol out of Yahweh's house, and all the altars that he had built in the mountain of Yahweh's house, and in Jerusalem, and cast them out of the city. <sup>16</sup> He built up Yahweh's altar, and offered sacrifices of peace offerings and of thanksgiving on it, and commanded Judah to serve Yahweh, the God of Israel. <sup>17</sup> Nevertheless the people sacrificed still in the high places, but only to Yahweh their God. <sup>18</sup> Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of Yahweh, the God of Israel, behold, they are written among the acts of the kings of Israel. <sup>19</sup> His prayer also, and how God was entreated of him, and all his sin and his trespass, and the places in which he built high places, and set up the Asherah poles and the engraved images, before he humbled himself: behold, they are written in the history of Hozai. <sup>20</sup> So Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his place.

<sup>21</sup> Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. <sup>22</sup> He did that which was evil in Yahweh's sight, as did Manasseh his father; and Amon sacrificed to all the engraved images which Manasseh his father had made, and served them. <sup>23</sup> He didn't humble himself before Yahweh, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. <sup>24</sup> His servants conspired against him, and put him to death in his own house.

<sup>25</sup> But the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place.

## 34

<sup>1</sup> Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. <sup>2</sup> He did that which was right in Yahweh's eyes, and walked in the ways of David his father, and didn't turn aside to the right hand or to the left. <sup>3</sup> For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, the Asherah poles, the engraved images, and the molten images. <sup>4</sup> They broke down the altars of the Baals in his presence; and he cut down the incense altars that were on high above them. He broke the Asherah poles, the engraved images, and the molten images in pieces, made dust of them, and scattered it on the graves of those who had sacrificed to them. <sup>5</sup> He burned the bones of the priests on their altars, and purged Judah and Jerusalem. <sup>6</sup> He did this in the cities of Manasseh, Ephraim, and Simeon, even to Naphtali, around in their ruins. <sup>7</sup> He broke down the altars, and beat the Asherah poles and the engraved images into powder, and cut down all the incense altars throughout all the land of Israel, then returned to Jerusalem.

<sup>8</sup> Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair Yahweh his God's house. <sup>9</sup> They came to

Hilkiah the high priest, and delivered the money that was brought into God's house, which the Levites, the keepers of the threshold, had gathered from the hands of Manasseh, Ephraim, of all the remnant of Israel, of all Judah and Benjamin, and of the inhabitants of Jerusalem. <sup>10</sup> They delivered it into the hands of the workmen who had the oversight of Yahweh's house; and the workmen who labored in Yahweh's house gave it to mend and repair the house. <sup>11</sup> They gave it to the carpenters and to the builders, to buy cut stone and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed. <sup>12</sup> The men did the work faithfully. Their overseers were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to give direction; and others of the Levites, who were all skillful with musical instruments. <sup>13</sup> Also they were over the bearers of burdens, and directed all who did the work in every kind of service. Of the Levites, there were scribes, officials, and porters. <sup>14</sup> When they brought out the money that was brought into Yahweh's house, Hilkiah the priest found the book of Yahweh's law given by Moses. <sup>15</sup> Hilkiah answered Shaphan the scribe, "I have found the book of the law in Yahweh's house." So Hilkiah delivered the book to Shaphan.

<sup>16</sup> Shaphan carried the book to the king, and moreover brought back word to the king, saying, "All that was committed to your servants, they are doing. <sup>17</sup> They have emptied out the money that was found in Yahweh's house, and have delivered it into the hand of the overseers, and into the hand of the workmen." <sup>18</sup> Shaphan the scribe

told the king, saying, "Hilkiah the priest has delivered me a book." Shaphan read from it to the king.

<sup>19</sup> When the king had heard the words of the law, he tore his clothes. <sup>20</sup> The king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah the king's servant, saying, <sup>21</sup> "Go inquire of Yahweh for me, and for those who are left in Israel and in Judah, concerning the words of the book that is found; for great is Yahweh's wrath that is poured out on us, because our fathers have not kept Yahweh's word, to do according to all that is written in this book."

<sup>22</sup> So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the second quarter) and they spoke to her to that effect.

<sup>23</sup> She said to them, "Yahweh, the God of Israel says: 'Tell the man who sent you to me, <sup>24</sup> "Yahweh says, 'Behold, I will bring evil on this place, and on its inhabitants, even all the curses that are written in the book which they have read before the king of Judah. <sup>25</sup> Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath is poured out on this place, and it will not be quenched.'"<sup>26</sup> But to the king of Judah, who sent you to inquire of Yahweh, you shall tell him this, 'Yahweh, the God of Israel says: "About the words which you have heard, <sup>27</sup> because your heart was tender, and you humbled yourself

before God, when you heard his words against this place, and against its inhabitants, and have humbled yourself before me, and have torn your clothes, and wept before me, I also have heard you,” says Yahweh. <sup>28</sup> “Behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes won’t see all the evil that I will bring on this place and on its inhabitants.””

They brought back word to the king. <sup>29</sup> Then the king sent and gathered together all the elders of Judah and Jerusalem. <sup>30</sup> The king went up to Yahweh’s house, with all the men of Judah and the inhabitants of Jerusalem, the priests, the Levites, and all the people, both great and small; and he read in their hearing all the words of the book of the covenant that was found in Yahweh’s house. <sup>31</sup> The king stood in his place, and made a covenant before Yahweh, to walk after Yahweh, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book. <sup>32</sup> He caused all who were found in Jerusalem and Benjamin to stand. The inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. <sup>33</sup> Josiah took away all the abominations out of all the countries that belonged to the children of Israel, and made all who were found in Israel to serve, even to serve Yahweh their God. All his days they didn’t depart from following Yahweh, the God of their fathers.

### 35

<sup>1</sup> Josiah kept a Passover to Yahweh in Jerusalem. They killed the Passover on the

fourteenth day of the first month. <sup>2</sup> He set the priests in their offices, and encouraged them in the service of Yahweh’s house. <sup>3</sup> He said to the Levites who taught all Israel, who were holy to Yahweh, “Put the holy ark in the house which Solomon the son of David king of Israel built. It will no longer be a burden on your shoulders. Now serve Yahweh your God, and his people Israel. <sup>4</sup> Prepare yourselves after your fathers’ houses by your divisions, according to the writing of David king of Israel, and according to the writing of Solomon his son. <sup>5</sup> Stand in the holy place according to the divisions of the fathers’ houses of your brothers the children of the people, and let there be for each a portion of a fathers’ house of the Levites. <sup>6</sup> Kill the Passover, sanctify yourselves, and prepare for your brothers, to do according to Yahweh’s word by Moses.”

<sup>7</sup> Josiah gave to the children of the people, of the flock, lambs and young goats, all of them for the Passover offerings, to all who were present, to the number of thirty thousand, and three thousand bulls. These were of the king’s substance. <sup>8</sup> His princes gave for a freewill offering to the people, to the priests, and to the Levites. Hilkiyah, Zechariah, and Jehiel, the rulers of God’s house, gave to the priests for the Passover offerings two thousand six hundred small livestock, and three hundred head of cattle. <sup>9</sup> Conaniah also, and Shemaiah and Nethanel, his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave to the Levites for the Passover offerings five thousand small livestock and five hundred head of cattle.

<sup>10</sup> So the service was prepared, and the priests stood in their place, and the Levites by their divisions, according to the king's commandment. <sup>11</sup> They killed the Passover, and the priests sprinkled the blood which they received of their hand, and the Levites flayed them. <sup>12</sup> They removed the burnt offerings, that they might give them according to the divisions of the fathers' houses of the children of the people, to offer to Yahweh, as it is written in the book of Moses. They did the same with the cattle. <sup>13</sup> They roasted the Passover with fire according to the ordinance. They boiled the holy offerings in pots, in cauldrons, and in pans, and carried them quickly to all the children of the people. <sup>14</sup> Afterward they prepared for themselves and for the priests, because the priests the sons of Aaron were busy with offering the burnt offerings and the fat until night. Therefore the Levites prepared for themselves and for the priests the sons of Aaron. <sup>15</sup> The singers the sons of Asaph were in their place, according to the commandment of David, Asaph, Heman, and Jeduthun the king's seer; and the porters were at every gate. They didn't need to depart from their service, because their brothers the Levites prepared for them. <sup>16</sup> So all the service of Yahweh was prepared the same day, to keep the Passover, and to offer burnt offerings on Yahweh's altar, according to the commandment of king Josiah. <sup>17</sup> The children of Israel who were present kept the Passover at that time, and the feast of unleavened bread seven days. <sup>18</sup> There was no Passover like that kept in Israel from the days of Samuel the prophet, nor did any of the kings of Israel keep such a Passover as

Josiah kept, with the priests, the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem. <sup>19</sup> This passover was kept in the eighteenth year of the reign of Josiah. <sup>20</sup> After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by the Euphrates, and Josiah went out against him. <sup>21</sup> But he sent ambassadors to him, saying, "What have I to do with you, you king of Judah? I come not against you today, but against the house with which I have war. God has commanded me to make haste. Beware that it is God who is with me, that he not destroy you."

<sup>22</sup> Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and didn't listen to the words of Neco from the mouth of God, and came to fight in the valley of Megiddo. <sup>23</sup> The archers shot at king Josiah; and the king said to his servants, "Take me away, because I am seriously wounded!"

<sup>24</sup> So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. <sup>25</sup> Jeremiah lamented for Josiah, and all the singing men and singing women spoke of Josiah in their lamentations to this day; and they made them an ordinance in Israel. Behold, they are written in the lamentations. <sup>26</sup> Now the rest of the acts of Josiah, and his good deeds, according to that which is written in Yahweh's law, <sup>27</sup> and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

## 36

<sup>1</sup> Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem. <sup>2</sup> Joahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. <sup>3</sup> The king of Egypt removed him from office at Jerusalem, and fined the land one hundred talents of silver and a talent<sup>f</sup> of gold. <sup>4</sup> The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. Neco took Joahaz his brother, and carried him to Egypt.

<sup>5</sup> Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did that which was evil in Yahweh his God's sight. <sup>6</sup> Nebuchadnezzar king of Babylon came up against him, and bound him in fetters to carry him to Babylon. <sup>7</sup> Nebuchadnezzar also carried some of the vessels of Yahweh's house to Babylon, and put them in his temple at Babylon. <sup>8</sup> Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah; and Jehoiachin his son reigned in his place.

<sup>9</sup> Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. He did that which was evil in Yahweh's sight. <sup>10</sup> At the return of the year, king Nebuchadnezzar sent and brought him to Babylon, with the valuable vessels of Yahweh's house, and made Zedekiah his brother king over Judah and Jerusalem.

<sup>11</sup> Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. <sup>12</sup> He did that which was evil in Yahweh his God's sight. He didn't humble himself before Jeremiah the prophet speaking from Yahweh's mouth. <sup>13</sup> He also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart against turning to Yahweh, the God of Israel. <sup>14</sup> Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted Yahweh's house which he had made holy in Jerusalem. <sup>15</sup> Yahweh, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling place; <sup>16</sup> but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until Yahweh's wrath arose against his people, until there was no remedy. <sup>17</sup> Therefore he brought on them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or gray-headed. He gave them all into his hand. <sup>18</sup> All the vessels of God's house, great and small, and the treasures of Yahweh's house, and the treasures of the king, and of his princes, all these he brought to Babylon. <sup>19</sup> They burned God's house, and broke down the wall of Jerusalem, and burned all its palaces with fire, and destroyed all of its valuable vessels. <sup>20</sup> He carried those who had escaped from the sword away to Babylon, and they were

<sup>f</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

servants to him and his sons until the reign of the kingdom of Persia, <sup>21</sup> to fulfill Yahweh's word by Jeremiah's mouth, until the land had enjoyed its Sabbaths. As long as it lay desolate, it kept Sabbath, to fulfill seventy years.

<sup>22</sup> Now in the first year of Cyrus king of Persia, that Yahweh's word by the mouth of Jeremiah might be accomplished, Yahweh stirred up the spirit of Cyrus king

of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, <sup>23</sup> "Thus says Cyrus king of Persia, 'Yahweh, the God of heaven, has given all the kingdoms of the earth to me; and he has commanded me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, Yahweh his God be with him, and let him go up.'"

# 1 ESDRAS

## 1

<sup>1</sup> AND <sup>1</sup> Josias held the passover in Jerusalem to his Lord, and offered the passover the fourteenth day of the first month; <sup>2</sup> having set the priests according to their daily courses, being arrayed in their vestments, in the temple of the Lord. <sup>3</sup> And he spoke to the Levites, <sup>a</sup> the temple-servants of Israel, that they should hallow themselves to the Lord, to set the holy ark of the Lord in the house that King Solomon the son of David had built: <sup>4</sup> *and said,* You<sup>23</sup> shall no more have need to bear it upon your shoulders: now therefore serve the Lord your God, and minister to his people Israel, and prepare you after your fathers' houses and kindred, <sup>5</sup> according to the writing of David king of Israel, and according to the magnificence of Solomon his son: and standing in the holy place according to the several divisions of the families of you the Levites, who *minister* in the presence of your brethren the children of Israel, <sup>6</sup> offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given to Moses. <sup>7</sup> And to the people which were present Josias gave thirty thousand lambs and kids, *and* three thousand calves: these things were given of the king's substance, according as he promised, to the people, and to the priests and Levites. <sup>8</sup> And Helkias, and Zacharias, and <sup>b</sup> Esyelus, the rulers of the temple, gave to the priests for the passover two thousand *and* six

hundred sheep, *and* three hundred calves. <sup>9</sup> And Jeconias, and Samaias and Nathanael his brother, and Sabias, and Ochielus, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, *and* seven hundred calves. <sup>10</sup> And when these things were done, the priests and Levites, having the unleavened bread, stood in comely order according to the kindred, <sup>11</sup> and according to the several divisions by fathers' houses, before the people, to offer to the Lord, as it is written in the book of Moses: and thus *did they* in the morning. <sup>12</sup> And they roasted the passover with fire, as appertains: and the sacrifices they sod in the brazen vessels and caldrons with a good savor, <sup>13</sup> and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. <sup>14</sup> For the priests offered the fat until night: and the Levites prepared for themselves, and for the priests their brethren, the sons of Aaron. <sup>15</sup> The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, *to wit,* Asaph, Zacharias, and Eddinus, who <sup>c</sup> was of the king's retinue. <sup>16</sup> Moreover the porters were at every gate; none had need to depart from his daily course: for their brethren the Levites prepared for them. <sup>17</sup> Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, in holding the passover, <sup>18</sup> and offering sacrifices upon the altar of the Lord, according to the commandment of King Josias. <sup>19</sup> So the children of Israel which were present at

<sup>1</sup> 2 Kings xxiii. 21 ; 2 Chr. xxxv. 1, &c. <sup>a</sup> That is, *the temple servants*. See Num. iii. 9. <sup>b</sup> *Jehiel*, 2 Chr. xxxv. 8. <sup>c</sup> Another reading is, *were*.

that time held the passover, and the feast of unleavened bread seven days. <sup>20</sup> And such a passover was not held in Israel since the time of the prophet Samuel. <sup>21</sup> Yes, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were present in their dwelling place at Jerusalem. <sup>22</sup> In the eighteenth year of the reign of Josias was this passover held. <sup>23</sup> And the works of Josias were upright before his Lord with a heart full of godliness. <sup>24</sup> Moreover the things that came to pass in his days have been written in times past, concerning those that sinned, and did wickedly against the Lord above every people and kingdom, and how they grieved him <sup>d</sup> exceedingly, so that the words of the Lord were confirmed against Israel.

<sup>25</sup> <sup>2</sup> Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchemish upon Euphrates: and Josias went out against him. <sup>26</sup> But the king of Egypt sent to him, saying, What have I to do with you, O king of Judaea? <sup>27</sup> I am not sent out from the Lord God against you; for my war is upon Euphrates: and now the Lord is with me, yes, the Lord is with me hasting me forward: depart from me, and be not against the Lord. <sup>28</sup> Howbeit Josias did not turn back <sup>e</sup> to his chariot, but undertook to fight with him, not regarding the words of the prophet Jeremy *spoken* by the mouth of the Lord: <sup>29</sup> but joined battle with him in the plain of Megiddo, and the princes came down against King Josias. <sup>30</sup> Then said the king to his servants, Carry me away out of

the battle; for I am very weak. And immediately his servants carried him away out of the host. <sup>31</sup> Then got he up upon his second chariot; and being brought back to Jerusalem he died, and was buried in the sepulchre of his fathers. <sup>32</sup> And in all Jewry they mourned for Josias; and Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him, to this day: and this was given out for an ordinance to be done continually in all the nation of Israel. <sup>33</sup> These things are written in the book of the histories of the kings of Judea, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now *recited*, are reported in the book of the kings of Israel and Judah.

<sup>34</sup> <sup>3</sup> And the people took <sup>f</sup> Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old. <sup>35</sup> And he reigned in <sup>g</sup> Judah and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. <sup>36</sup> And he set a tax upon the people of a hundred talents of silver and one talent of gold. <sup>37</sup> The king of Egypt also made King Joakim his brother king of Judaea and Jerusalem. <sup>38</sup> And Joakim bound the nobles: but Zarakes his brother he apprehended, and brought him up out of Egypt. <sup>39</sup> Five and twenty years old was <sup>4</sup> Joakim when he began to reign in Judaea and Jerusalem; and he did that which was evil in the sight of the Lord. <sup>40</sup> And against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him to Babylon.

<sup>d</sup> Or, *sensibly* Jud. xvi. 17. <sup>2</sup> 2 Chr. xxxv. 20, &c <sup>e</sup> Another reading is, *his chariot from him*. <sup>3</sup> 2 Kings xxiii. 30; 2 Chr. xxxvi. 1.  
<sup>f</sup> Another reading is, *Jeconias*. <sup>g</sup> Another reading is, *Israel*. <sup>4</sup> 2 Chr. xxxvi. 4, 5.

<sup>41</sup> Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them up in his own temple at Babylon. <sup>42</sup> But those things that are reported of him, and of his uncleanness and impiety, are written in the chronicles of the kings. <sup>43</sup> And Joakim his son reigned in his stead: for when he was made king he was <sup>h</sup> eighteen years old; <sup>44</sup> and he reigned three months and ten days in Jerusalem; and did that which was evil before the Lord.

<sup>45</sup> So after a year Nabuchodonosor sent and caused him to be brought to Babylon with the holy vessels of the Lord; <sup>46</sup> and made Sedekias king of Judaea and Jerusalem, when he was one and twenty years old; and he reigned eleven years: <sup>47</sup> and he also did that which was evil in the sight of the Lord, and cared not for the words that were spoken by Jeremy the prophet from the mouth of the Lord. <sup>48</sup> And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord, the God of Israel. <sup>49</sup> Moreover the governors of the people and of the priests did many things wickedly, <sup>i</sup> and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem. <sup>50</sup> And the God of their fathers sent by his messenger to call them back, because he had compassion on them and on his dwelling place. <sup>51</sup> But they mocked his messengers; and in the day when the Lord spoke *to them*, they scoffed at his prophets: <sup>52</sup> so far forth, that he, being angry with his people for their great ungodliness,

commanded to bring up the kings of the Chaldeans against them; <sup>53</sup> who killed their young men with the sword, round about their holy temple, and spared neither young man nor maid, old man nor child; but he delivered all into their hands. <sup>54</sup> And they took all the holy vessels of the Lord, both great and small, with <sup>j</sup> the vessels of the ark of the Lord, and the king's treasures, and carried them away to Babylon. <sup>55</sup> And they burned the house of the Lord, and brake down the walls of Jerusalem, and burned the towers thereof with fire: <sup>56</sup> and as for her glorious things, they never ceased till they had brought them all to nothing: and the people that were not slain with the sword he carried to Babylon: <sup>57</sup> and they were servants to him and to his children, till the Persians reigned, to fulfil the word of the Lord by the mouth of Jeremy: <sup>58</sup> Until the land has enjoyed her Sabbaths, the whole time of her desolation shall she keep Sabbath, to fulfil threescore and ten years.

## 2

<sup>1</sup> In the <sup>1</sup> first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremy might be accomplished, <sup>2</sup> the Lord stirred up the spirit of Cyrus king of the Persians, and he made proclamation through all his kingdom, and also by writing, <sup>3</sup> saying, Thus says Cyrus king of the Persians; The Lord of Israel, the Most High Lord, has made me king of the whole world, <sup>4</sup> and commanded me to build him a house at Jerusalem that is in Judaea. <sup>5</sup> If therefore there be any of you that are of his people, <sup>k</sup> let the Lord, even his Lord, be

<sup>h</sup> Another reading is, *eight*. <sup>i</sup> Another reading is, *even above all*. <sup>j</sup> Another reading is, *the arks of the Lord*. <sup>1</sup> 2 Chr.xxxvi. 22, 23; Ezra i. 1, &c. <sup>k</sup> Another reading is, *Let his Lord be &c*.

with him, and let him go up to Jerusalem that is in Judaea, and build the house of the Lord of Israel: he is the Lord that dwells in Jerusalem. <sup>6</sup> Of such therefore as dwell in various places, let them that are in his own place help each one with gold, and with silver, <sup>7</sup> with gifts, with horses also and cattle, beside the other things which have been added by vow for the temple of the Lord which is in Jerusalem.

<sup>8</sup> Then the chief of the families of Judah and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose spirit the Lord had stirred to go up, to build the house for the Lord which is in Jerusalem. <sup>9</sup> And they that lived round about them helped them in all things with silver and gold, with horses and cattle, and with very many gifts that were vowed of a great number whose minds were stirred up *thereto*. <sup>10</sup> King Cyrus also brought forth the holy vessels of the Lord, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols. <sup>11</sup> Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithradates his treasurer, <sup>12</sup> and by him they were delivered to <sup>1</sup> Sanabassar the governor of Judaea. <sup>13</sup> And this was the number of them: A thousand golden cups, a thousand cups of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and other vessels a thousand. <sup>14</sup> So all the vessels of gold and of silver were brought up, even five thousand four hundred threescore and nine, <sup>15</sup> and were carried back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

<sup>16</sup> <sup>2</sup> But in the time of Artaxerxes king of the Persians Belemus, and Mithradates, and Tabellius, and <sup>m</sup> Rathumus, and Beeltethmus, and <sup>n</sup> Samellius the scribe, with the others that were in commission with them, dwelling in Samaria and other places, wrote to him against them that lived in Judaea and Jerusalem the letter following: <sup>17</sup> To king Artaxerxes our Lord, Your servants, Rathumus the <sup>o</sup> storywriter, and Samellius the scribe, and the rest of their council, and the judges that are in Coelesyria and Phoenicia. <sup>18</sup> Be it now known to our lord the king, that the Jews that are come up from you to us, being come to Jerusalem, do build that rebellious and wicked city, and do repair the marketplaces and the walls of it, and do lay the foundation of a temple. <sup>19</sup> Now if this city be builded and the walls *thereof* be finished, they will not only refuse to give tribute, but will even stand up against kings. <sup>20</sup> And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, <sup>21</sup> but to speak to our lord the king, to the intent that, if it be your pleasure, search may be made in the books of your fathers: <sup>22</sup> and you shall find in the chronicles what is written concerning these things, and shall understand that that city was rebellious, troubling both kings and cities: <sup>23</sup> and that the Jews were rebellious, and raised always wars therein of old time; for the which cause even this city was laid waste. <sup>24</sup> Wherefore now we do declare to you, O lord the king, that if this city be builded again, and the walls thereof set up anew, you shall from henceforth have no passage into Coelesyria and Phoenicia. <sup>25</sup>

<sup>1</sup> Another reading is, *Simanassar*. <sup>2</sup> Ezra iv. 7. <sup>m</sup> *Rehum*, <sup>n</sup> *Shimshai*. <sup>o</sup> Or, *recorder*

Then the king wrote back again to Rathumus the storywriter, and Beeltethmus, and Samellius the scribe, and to the rest that were in commission, and lived in Samaria and Syria and Phoenicia, after this manner: <sup>26</sup> I have read the epistle which you<sup>23</sup> have sent to me: therefore I commanded to make search, and it has been found that that city of old time has made insurrection against kings; <sup>27</sup> and the men were given to rebellion and war therein: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tribute in Coelesyria and Phoenicia. <sup>28</sup> Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be nothing done contrary to this *order*; <sup>29</sup> and that those wicked doings proceed no further to the annoyance of kings. <sup>30</sup> Then king Artaxerxes his letters being read, Rathumus, and Samellius the scribe, and the rest that were in commission with them, removing in haste to Jerusalem with horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

### 3

<sup>1</sup> Now king Darius made a great feast to all his subjects, and to all that were born in his house, and to all the princes of Media and of Persia, <sup>2</sup> and to all the satraps and captains and governors that were under him, from India to Ethiopia, in the hundred twenty and seven provinces. <sup>3</sup> And when they had eaten and drunken, and being satisfied were gone home, then Darius the

king went into his bedchamber, and slept, and awaked out of his sleep.

<sup>4</sup> Then the three young men of the body-guard, that kept the king's person, spoke one to another: <sup>5</sup> Let every one of us say one thing which shall be strongest: and he whose sentence shall seem wiser than the others, to him shall Darius the king give great gifts, and great honors in token of victory: <sup>6</sup> as, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a headtire of fine linen, and a chain about his neck: <sup>7</sup> and he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. <sup>8</sup> And then they wrote every one his sentence, and set to their seals, and laid *the writing* under king Darius his pillow, <sup>9</sup> and said, When the king is risen, some shall give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as it is written. <sup>10</sup> The first wrote, Wine is the strongest. <sup>11</sup> The second wrote, The king is strongest. <sup>12</sup> The third wrote, Women are strongest: but above all things Truth bears away the victory.

<sup>13</sup> Now when the king was risen up, they took the writing, and gave it to him, and so he read it: <sup>14</sup> and sending forth he called all the princes of Persia and of Media, and the satraps, and the captains, and the governors, and the chief officers; <sup>15</sup> and sat him down in the royal seat of judgment; and the writing was read before them. <sup>16</sup> And he said, Call the young men, and they shall explain their own sentences. So they were called, and came in. <sup>17</sup> And they said

to them, Declare to us your mind concerning the things you<sup>23</sup> have written.

Then began the first, who had spoken of the strength of wine, <sup>18</sup> and said thus, O sirs, how exceeding strong is wine! it causes all men to err that drink it: <sup>19</sup> it makes the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: <sup>20</sup> it turns also every thought into jollity and mirth, so that a man remembers neither sorrow nor debt: <sup>21</sup> and it makes every heart rich, so that a man remembers neither king nor satrap; and it makes to speak all things by talents: <sup>22</sup> and when they are in their cups, they forget their love both to friends and brethren, and a little after draw their swords: <sup>23</sup> but when they awake from their wine, they remember not what they have done. <sup>24</sup> O sirs, is not wine the strongest, seeing that it enforces to do thus? And when he had so spoken, he held his peace.

#### 4

<sup>1</sup> Then the second, that had spoken of the strength of the king, began to say, <sup>2</sup> O sirs, do not men excel in strength, that bear rule over the sea and land, and all things in them? <sup>3</sup> But yet is the king stronger: and he is their lord, and has dominion over them; and in whatever he commands them they obey him. <sup>4</sup> If he bid them make war the one against the other, they do it: and if he send them out against the enemies, they go, and overcome mountains, walls, and towers. <sup>5</sup> They kill and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. <sup>6</sup>

<sup>p</sup> Or, one and alone <sup>q</sup> Another reading is, do they not love &c.

Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute to the king. <sup>7</sup> And he is <sup>p</sup> but one man: if he command to kill, they kill; if he command to spare, they spare; <sup>8</sup> if he command to strike, they strike; if he command to make desolate, they make desolate; if he command to build, they build; <sup>9</sup> if he command to cut down, they cut down; if he command to plant, they plant. <sup>10</sup> So all his people and his armies obey him: furthermore he lies down, he eats and drinks, and takes his rest: <sup>11</sup> and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him *in anything*. <sup>12</sup> O sirs, how should not the king be strongest, seeing that in such sort he is obeyed? And he held his peace.

<sup>13</sup> Then the third, who had spoken of women, and of truth, (this was Zorobabel) began to speak. <sup>14</sup> O sirs, is not the king great, and men are many, and wine is strong? who is it then that rules them, or has the lordship over them? are they not women? <sup>15</sup> Women have borne the king and all the people that bear rule by sea and land. <sup>16</sup> Even of them came they: and they nourished them up that planted the vineyards, from whence the wine comes. <sup>17</sup> These also make garments for men; these bring glory to men; and without women can't men be. <sup>18</sup> Yes, and if men have gathered together gold and silver and any other goodly thing, <sup>q</sup> and see a woman which is comely in favor and beauty, <sup>19</sup>

they let all those things go, and gape after her, and even with open mouth fix their eyes fast on her; and have all more desire to her than to gold or silver, or any goodly thing whatever. <sup>20</sup> A man leaves his own father that brought him up, and his own country, and cleaves to his wife. <sup>21</sup> And with his wife he ends his days, and remembers neither father, nor mother, nor country. <sup>22</sup> By this also you<sup>33</sup> must know that women have dominion over you: do you<sup>33</sup> not labor and toil, and give and bring all to women? <sup>23</sup> Yes, a man takes his sword, and goes forth to make outroads, and to rob and to steal, and to sail upon the sea and upon rivers; <sup>24</sup> and looks upon a lion, and walks in the darkness; and when he has stolen, spoiled, and robbed, he brings it to his love. <sup>25</sup> Wherefore a man loves his wife better than father or mother. <sup>26</sup> Yes, many there be that have run out of their wits for women, and become bondmen for their sakes. <sup>27</sup> Many also have perished, have stumbled, and sinned, for women. <sup>28</sup> And now do you<sup>33</sup> not believe me? is not the king great in his power? do not all regions fear to touch him? <sup>29</sup> Yet did I see him and Apame the king's concubine, the daughter of the illustrious Barticus, sitting at the right hand of the king, <sup>30</sup> and taking the crown from the king's head, and setting it upon her own head; yes, she struck the king with her left hand: <sup>31</sup> and therewithal the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, he was fain to flatter, that she might be reconciled to him again. <sup>32</sup> O sirs, how can it be but women should be strong, seeing they do thus?

<sup>r</sup> Another reading is, him.

<sup>33</sup> Then the king and the nobles looked one upon another: so he began to speak concerning truth. <sup>34</sup> O sirs, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he encircles the heavens round about, and fetches his course again to his own place in one day. <sup>35</sup> Is he not great that makes these things? therefore great is truth, and stronger than all things. <sup>36</sup> All the earth calls upon truth, and the heaven blesses her: all works shake and tremble, but with <sup>r</sup> her is no unrighteous thing. <sup>37</sup> Wine is unrighteous, the king is unrighteous, women are unrighteous, all the children of men are unrighteous, and unrighteous are all such their works; and there is no truth in them; in their unrighteousness also they shall perish. <sup>38</sup> But truth remains, and is strong forever; she lives and conquers forevermore. <sup>39</sup> With her there is no accepting of persons or rewards; but she does the things that are just, *and refrains* from all unrighteous and wicked things; and all men do well like of her works. <sup>40</sup> Neither in her judgment is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of truth. <sup>41</sup> And with that he held his tongue. And all the people then shouted, and said, Great is truth, and strong above all things.

<sup>42</sup> Then said the king to him, Ask what you will more than is appointed in writing, and we will give it you, inasmuch as you are found wisest; and you shall sit next me, and shall be called my cousin. <sup>43</sup> Then said he to the king, Remember your vow, which you did vow to build Jerusalem, in the day

when you came to your kingdom, <sup>44</sup> and to send away all the vessels that were taken out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and vowed to send them again there. <sup>45</sup> You did also vow to build up the temple, which the Edomites burned when Judaea was made desolate by the Chaldeans. <sup>46</sup> And now, O lord the king, this is that which I require, and which I desire of you, and this is the princely liberality that shall proceed from you: I pray therefore that you make good the vow, the performance whereof you have vowed to the King of heaven with your own mouth.

<sup>47</sup> Then Darius the king stood up, and kissed him, and wrote letters for him to all the treasurers and governors and captains and satraps, that they should safely bring on their way both him, and all those that should go up with him to build Jerusalem. <sup>48</sup> He wrote letters also to all the governors that were in Coelesyria and Phoenicia, and to them in Libanus, that they should bring cedar wood from Libanus to Jerusalem, and that they should build the city with him. <sup>49</sup> Moreover he wrote for all the Jews that should go out of his realm up into Jewry, concerning their freedom, that no officer, no governor, no satrap, nor treasurer, should forcibly enter into their doors; <sup>50</sup> and that all the country which they occupied should be free to them without tribute; and that the Edomites should give over the villages of the Jews which then they held: <sup>51</sup> and that there should be yearly given twenty talents to the building of the temple, until the time that it were built; <sup>52</sup> and other ten talents yearly, for burnt offerings to be presented upon the altar every day, as they had a commandment to

offer seventeen: <sup>53</sup> and that all they that should come from Babylonia to build the city should have their freedom, as well they as their posterity, and all the priests that came. <sup>54</sup> He wrote also *to give them* their charges, and the priests' vestments wherein they minister; <sup>55</sup> and for the Levites he wrote that their charges should be given them until the day that the house were finished, and Jerusalem builded up. <sup>56</sup> And he commanded to give to all that kept the city lands and wages. <sup>57</sup> He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent to Jerusalem.

<sup>58</sup> Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, <sup>59</sup> and said, From you comes victory, from you comes wisdom, and your is the glory, and I am your servant. <sup>60</sup> Blessed are you, who have given me wisdom: and to you I give thanks, O Lord of our fathers. <sup>61</sup> And so he took the letters, and went out, and came to Babylon, and told it all his brethren. <sup>62</sup> And they praised the God of their fathers, because he had given them freedom and liberty <sup>63</sup> to go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

## 5

<sup>1</sup> After this were the chiefs of fathers' houses chosen to go up according to their tribes, with their wives and sons and daughters, with their menservants and maidservants, and their cattle. <sup>2</sup> And Darius

sent with them a thousand horsemen, till they had brought them back to Jerusalem <sup>s</sup> safely, and with musical instruments, tabrets and flutes. <sup>3</sup> And all their brethren played, and he made them go up together with them.

<sup>4</sup> And these are the names of the men which went up, according to their families among their tribes, after their several divisions. <sup>5</sup> The priests, the sons of Phinees, the sons of Aaron: Jesus the son of Josedek, the son of Saraias, and Joakim the son of Zorobabel, the son of Salathiel, of the house of David, of the lineage of Phares, of the tribe of Judah; <sup>6</sup> who spoke wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. <sup>7</sup> <sup>1</sup> And these are they of Jewry that came up from the captivity, where they lived as strangers, whom Nabuchodonosor the king of Babylon had carried away to Babylon. <sup>8</sup> And they returned to Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, *and* <sup>t</sup> Zaraias, Resaias, <sup>u</sup> Eneneus, Mardocheus, Beelsarus, <sup>v</sup> Aspharsus, <sup>w</sup> Reelias, Roimus, *and* Baana, their leaders. <sup>9</sup> The number of them of the nation, and their leaders: the sons of <sup>x</sup> Phoros, two thousand a hundred seventy and two: the sons of <sup>y</sup> Saphat, four hundred seventy and two: <sup>10</sup> the sons of <sup>z</sup> Ares, seven hundred fifty and six: <sup>11</sup> the sons of <sup>a</sup> Phaath Moab, of the sons of Jesus and Joab, two thousand eight hundred and

twelve: <sup>12</sup> the sons of Elam, a thousand two hundred fifty and four: the sons of <sup>b</sup> Zathui, nine hundred forty and five: the sons of <sup>c</sup> Chorbe, seven hundred and five: the sons of Bani, six hundred forty and eight: <sup>13</sup> the sons of Bebai, six hundred twenty and three: the sons of <sup>d</sup> Astad, <sup>e</sup> a thousand three hundred twenty and two: <sup>14</sup> the sons of Adonikam, six hundred sixty and seven: the sons of <sup>f</sup> Bagoi, two thousand sixty and six: the sons of <sup>g</sup> Adinu, four hundred fifty and four: <sup>15</sup> the sons of <sup>h</sup> Ater, of Ezekias, ninety and two: the sons of Kilan and Azetas, three score and seven: the sons of <sup>i</sup> Azaru, four hundred thirty and two: <sup>16</sup> the sons of <sup>j</sup> Annis, a hundred and one: the sons of Arom: the sons of <sup>k</sup> Bassai, three hundred twenty and three: the sons of Arsiphurith, a hundred and twelve: <sup>17</sup> the sons of Baiterus, three thousand and five: the sons of <sup>l</sup> Bethlomon, a hundred twenty and three: <sup>18</sup> they of Netophas, fifty and five: they of Anathoth, a hundred fifty and eight: they of <sup>m</sup> Bethasmoth, forty and two: <sup>19</sup> they of <sup>n</sup> or <sup>o</sup> Kariathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: <sup>20</sup> the Chadiasai and Ammidioi, four hundred twenty and two: they of <sup>p</sup> Kirama and <sup>q</sup> Gabbe, six hundred twenty and one: <sup>21</sup> they of <sup>r</sup> Macalon, a hundred twenty and two: they of <sup>s</sup> Betolion, fifty and two: the sons of <sup>t</sup> Niphis, a hundred fifty and six: <sup>22</sup> the sons of <sup>u</sup> Calamolalus and <sup>v</sup> Onus, seven hundred twenty and five: the sons of <sup>w</sup>

<sup>s</sup> Gr. with peace. <sup>1</sup> Ezra ii. 1, &c. <sup>t</sup> Seralah. <sup>u</sup> Or, Enenis. <sup>v</sup> Mispar. <sup>w</sup> Reclaiiah <sup>x</sup> Parosh. <sup>y</sup> Shephatiah. <sup>z</sup> Arah. <sup>a</sup> Pahath-moab. <sup>b</sup> Zattu. <sup>c</sup> Zaccai. <sup>d</sup> Asgad. <sup>e</sup> According to other readings, 3622, or 3222. <sup>f</sup> Bigvai. <sup>g</sup> Adin. <sup>h</sup> Ater of Hezekiah. <sup>i</sup> Another reading is, Azuru. <sup>j</sup> Another reading is, Annias. <sup>k</sup> Bezai. <sup>l</sup> Bethlehem. <sup>m</sup> Azmaveth. <sup>n</sup> Kiriath-arim <sup>o</sup> Kiriath-jearim. <sup>p</sup> Rumah. <sup>q</sup> Geba. <sup>r</sup> Michmas. <sup>s</sup> Bethel. <sup>t</sup> Magbish <sup>u</sup> Lod, Hadid. <sup>v</sup> Ono. <sup>w</sup> Jericho.

Jerechu, <sup>x</sup> three hundred forty and five: <sup>23</sup> the sons of <sup>y</sup> Sanaas, three thousand three hundred and <sup>z</sup> thirty. <sup>24</sup> The priests: the sons of <sup>a</sup> Jeddu, the son of Jesus, among the sons of Sanasib, <sup>b</sup> nine hundred seventy and two: the sons of <sup>c</sup> Emmeruth, <sup>d</sup> a thousand fifty and two: <sup>25</sup> the sons of <sup>e</sup> Phassurus, a thousand two hundred forty and seven: the sons of <sup>f</sup> Charme, <sup>g</sup> a thousand and seventeen. <sup>26</sup> The Levites: the sons of Jesus, and Kadmiel, and Bannas, and Sudias, seventy and four. <sup>27</sup> The holy singers: the sons of Asaph, a hundred <sup>h</sup> twenty and eight. <sup>28</sup> The porters: the sons of <sup>i</sup> Salum, the sons of <sup>j</sup> Atar, the sons of Tolman, the sons of <sup>k</sup> Dacubi, the sons of <sup>l</sup> Ateta, the sons of <sup>m</sup> Sabi, in all a hundred thirty and nine. <sup>29</sup> The temple servants: the sons of <sup>n</sup> Esau, the sons of <sup>o</sup> Asipha, the sons of Tabaoth, the sons of <sup>p</sup> Keras, the sons of <sup>q</sup> Sua, the sons of <sup>r</sup> Phaleas, the sons of Labana, the sons of <sup>s</sup> Aggaba. <sup>30</sup> the sons of <sup>t</sup> Acud, the sons of Uta, the sons of Ketab, the sons of <sup>u</sup> Accaba, the sons of <sup>v</sup> Subai, the sons of <sup>w</sup> Anan, the sons of <sup>x</sup> Cathua, the sons of <sup>y</sup> Geddur, <sup>31</sup> the sons of <sup>z</sup> Jairus, the sons of <sup>a</sup> Daisan, the sons of <sup>b</sup> Noeba, the sons of Chaseba, the sons of <sup>c</sup> Gazera, the sons of <sup>d</sup> Ozias, the sons of <sup>e</sup> Phinoe, the sons of Asara, the sons of <sup>f</sup> Basthai, the sons of <sup>g</sup> Asana, the sons of <sup>h</sup> Maani, the sons of <sup>i</sup> Naphisi, the sons of <sup>j</sup>

Acub, the sons of <sup>k</sup> Achipha, the sons of <sup>l</sup> Asur, the sons of Pharakim, the sons of <sup>m</sup> Basaloth, <sup>32</sup> the sons of <sup>n</sup> Meedda, the sons of Cutha, the sons of <sup>o</sup> Charea, the sons of <sup>p</sup> Barchus, the sons of <sup>q</sup> Serar, the sons of <sup>r</sup> Thomei, the sons of <sup>s</sup> Nasi, the sons of Atipha. <sup>33</sup> The sons of the servants of Solomon: the sons of <sup>t</sup> Assaphioth, the sons of <sup>u</sup> Pharida, the sons of <sup>v</sup> Jeeli, the sons of <sup>w</sup> Lozon, the sons of <sup>x</sup> Isdael, the sons of <sup>y</sup> Saphuthi, <sup>34</sup> the sons of <sup>z</sup> Agia, the sons of <sup>a</sup> Phacareth, the sons of Sabie, the sons of Sarothie, the sons of <sup>b</sup> Masias, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Saphat, the sons of Allon. <sup>35</sup> All the temple-servants, and the sons of the servants of Solomon, were three hundred seventy and two. <sup>36</sup> These came up from <sup>c</sup> Thermeleth, and <sup>d</sup> Thelersas, <sup>e</sup> Charaathalan leading them, and Allar; <sup>37</sup> and they could not show their families, nor their stock, how they were of Israel: the sons of <sup>f</sup> Dalan the son of <sup>g</sup> Ban, the sons of <sup>h</sup> Nekodan, six hundred fifty and two. <sup>38</sup> And of the priests, they that usurped the office of the priesthood and were not found: the sons of <sup>i</sup> Obdia, the sons of <sup>j</sup> Akkos, the sons of Jaddus, who married Augia one of the daughters of <sup>k</sup> Zorzelleus, and was called after his name. <sup>39</sup> And when the description of the kindred of these men was sought in the register, and was not

<sup>x</sup> Another reading is, *two* <sup>y</sup> *Senaah*. <sup>z</sup> Another reading is, *one*. <sup>a</sup> *Jedaiah*. <sup>b</sup> Another reading is, *eight* <sup>c</sup> *Immer*.

<sup>d</sup> Another reading is, *two hundred*. <sup>e</sup> *Pashhur*. <sup>f</sup> *Harim*. <sup>g</sup> Another reading is, *two hundred* <sup>h</sup> Another reading is, *forty*

<sup>i</sup> *Shallum*. <sup>j</sup> *Ater*. <sup>k</sup> *Akkub*. <sup>l</sup> *Hatita*. <sup>m</sup> *Shobai*. <sup>n</sup> *Ziha*. <sup>o</sup> *Hasupha*. <sup>p</sup> *Keros*. <sup>q</sup> *Siaha*. <sup>r</sup> *Padon*. <sup>s</sup> *Hagaba*.

<sup>t</sup> *Akkub*. <sup>u</sup> *Hagab*. <sup>v</sup> *Shamlai*. <sup>w</sup> *Hanan*. <sup>x</sup> *Giddel*. <sup>y</sup> *Gahar*. <sup>z</sup> *Reaiah*. <sup>a</sup> *Rezin*. <sup>b</sup> *Nekoda*. <sup>c</sup> *Gazzam*. <sup>d</sup> *Uzza*.

<sup>e</sup> *Paseah*. <sup>f</sup> *Besai*. <sup>g</sup> *Asnah*. <sup>h</sup> *Meunim*. <sup>i</sup> *Nephisim*. <sup>j</sup> *Bakbuk*. According to other readings, *Acum*, or *Acuph*. <sup>k</sup> *Hakupha*.

<sup>l</sup> *Harhur*. <sup>m</sup> *Bazluth*. <sup>n</sup> *Mehida*. <sup>o</sup> *Harsha*. <sup>p</sup> *Barkos*. <sup>q</sup> *Sisera*. <sup>r</sup> *Temah*. <sup>s</sup> *Neziah*. Another reading is, *Nasith*.

<sup>t</sup> *Hussophereth*. <sup>u</sup> *Peruda*. <sup>v</sup> *Jaalah*. <sup>w</sup> *Darkon*. <sup>x</sup> *Giddel*. <sup>y</sup> *Shephatia*. <sup>z</sup> *Hattil*. <sup>a</sup> *Pochereth-haz-zebaim*, Ezra ii. 57.

<sup>b</sup> Another reading is, *Misaias*. <sup>c</sup> *Telmelah*. <sup>d</sup> *Telharsha*. <sup>e</sup> *Cherub*. <sup>f</sup> *Addan*. <sup>g</sup> *Delaiah*. Another reading is, *Asan*. <sup>h</sup> *Tobiah*. Another reading is, *Baenan*. <sup>i</sup> *Nekoda*. <sup>j</sup> *Habaiah*, or *Hobaiah*. <sup>k</sup> *Hakkoz*. <sup>l</sup> *Barzillai*. Another reading is, *Phaezeldaeus*.

found, they were removed from executing the office of the priesthood: <sup>40</sup> for to them said Nehemias and Attharias, that they should not be partakers of the holy things, till there arose up a high priest wearing <sup>1</sup> Urim and Thummim. <sup>41</sup> So all they of Israel, from twelve years old *and upward*, beside menservants and women servants, were *in number* forty and two thousand three hundred and sixty. <sup>42</sup> Their menservants and handmaids were seven thousand three hundred thirty and seven: the minstrels and singers, two hundred forty and five: <sup>43</sup> four hundred thirty and five camels, seven <sup>m</sup> thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts of burden. <sup>44</sup> And certain of the chief men of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in its own place according to their ability, <sup>45</sup> and to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and a hundred priestly vestments. <sup>46</sup> And the priests and the Levites and they that were of the people lived in Jerusalem and the country; the holy singers also and the porters and all Israel in their villages.

<sup>47</sup> But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the broad place before the first porch which is toward the east. <sup>48</sup> Then stood up Jesus the son of Josedek, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, <sup>49</sup> to offer burned sacrifices

upon it, according as it is expressly commanded in the book of Moses the man of God. <sup>50</sup> And certain were gathered to them out of the other nations of the land, and they erected the altar upon its own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening. <sup>51</sup> Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet: <sup>52</sup> and after that, the continual oblations, and the sacrifices of the Sabbaths, and of the new moons, and of all the consecrated feasts. <sup>53</sup> And all they that had made any vow to God began to offer sacrifices to God from the new moon of the <sup>n</sup> seventh month, although the temple of God was not yet built. <sup>54</sup> And they gave money to the masons and carpenters; and meat and drink, <sup>55</sup> and cars to them of Sidon and Tyre, that they should bring cedar trees from Libanus, *and* convey them in floats to the haven of Joppa, according to the commandment which was written for them by Cyrus king of the Persians. <sup>56</sup> And in the second year after his coming to the temple of God at Jerusalem, in the second month, began Zorobabel the son of Salathiel, and Jesus the son of Josedek, and their brethren, and the priests the Levites, and all they that were come to Jerusalem out of the captivity: <sup>57</sup> and they laid the foundation of the temple of God on the new moon of the second month, in the second year after they were come to Jewry and Jerusalem. <sup>58</sup> <sup>2</sup> And they appointed the Levites from twenty years old over the works of the

<sup>1</sup> Gr. *the manifestation and truth*. <sup>m</sup> Another reading is, *hundred*. <sup>n</sup> Another reading is, *first*. <sup>2</sup> See Ezra iii. 8, 9, &c.

Lord. Then stood up Jesus, and his sons and brethren, and Kadmiel his brother, and the sons of Jesus, Emadabun, and the sons of Joda the son of Iliadun, and their sons and brethren, all the Levites, with one accord setters forward of the business, laboring to advance the works in the house of God. So the builders builded the temple of the Lord. <sup>59</sup> And the priests stood arrayed in their vestments with musical instruments and trumpets, and the Levites the sons of Asaph with their cymbals, <sup>60</sup> singing songs of thanksgiving, and praising the Lord, after the order of David king of Israel. <sup>61</sup> And they sang aloud, praising the Lord in songs of thanksgiving, because his goodness and his glory are forever in all Israel. <sup>62</sup> And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving to the Lord for the rearing up of the house of the Lord. <sup>63</sup> <sup>3</sup> Also of the priests the Levites, and of the heads of their families, the ancients who had seen the former house came to the building of this with lamentation and great weeping. <sup>64</sup> But many with trumpets and joy *shouted* with loud voice, <sup>65</sup> insomuch that the people heard not the trumpets for the weeping of the people: for the multitude sounded marvelously, so that it was heard afar off.

<sup>66</sup> <sup>4</sup> Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean. <sup>67</sup> And they perceived that they that were of the captivity did build the temple to the Lord, the God of Israel. <sup>68</sup> So they went to zorobabel and Jesus, and to the chief men of the families, and said to

them, we will build together with you. <sup>69</sup> For we likewise, as you<sup>63</sup>, do obey your Lord, and do sacrifice to him from the days of ° Asbasareth the king of the Assyrians, who brought us hither. <sup>70</sup> Then Zorobabel and Jesus and the chief men of the families of Israel said to them, It is not <sup>p</sup> for you to build the house to the Lord our God. <sup>71</sup> We ourselves alone will build to the Lord of Israel, according as Cyrus the king of the Persians has commanded us. <sup>72</sup> But the heathen of the land lying heavy upon the inhabitants of Judaea, and <sup>q</sup> holding them strait, hindered their building; <sup>73</sup> and <sup>r</sup> by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that King Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

## 6

<sup>1</sup> Now <sup>1</sup> in the second year of the reign of Darius, Aggaeus and Zacharius the son of <sup>s</sup> Addo, the prophets, prophesied to the Jews in Jewry and Jerusalem; in the name of the Lord, the God of Israel, *prophesied they* to them. <sup>2</sup> Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedek, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them. <sup>3</sup> <sup>2</sup> At the same time came to them <sup>t</sup> Sisinnes the governor of Syria and Phoenicia, with <sup>u</sup> Sathrabuzanes and his companions, and said to them, <sup>4</sup> By whose appointment do you<sup>63</sup> build this house and this roof, and perform all the other things? and who are

<sup>3</sup> Ezra iii 12, 13. <sup>4</sup> Ezra iv. 1, &c. ° Another reading is, *Asbacaphath*. <sup>p</sup> Another reading is, *for us and you*. <sup>q</sup> Or, *besieging them*. <sup>r</sup> Another reading is, *leading the people astray in counsel, and raising commotions*. <sup>1</sup> Ezra iv. 24. and v. 1, &c. <sup>s</sup> *Iddo*. Another reading is, *Eddin*. <sup>2</sup> Ezra v. 3. <sup>t</sup> *Tattenai*. <sup>u</sup> *Shetharbozenai*

the builders that perform these things? <sup>5</sup> Nevertheless the elders of the Jews obtained favor, because the Lord had visited the captivity; <sup>6</sup> and they were not hindered from building, until such time as communication was made to Darius concerning them, and his answer signified.

<sup>7</sup> The copy of the letter which Sisinnes, governor of Syria and Phoenicia, and Sathrabuzanes, with their companions, the rulers in Syria and Phoenicia, wrote and sent to Darius; <sup>8</sup> To king Darius, greeting: Let all things be known to our lord the king, that being come into the country of Judaea, and entered into the city of Jerusalem, we found in the city of Jerusalem the elders of the Jews that were of the captivity <sup>9</sup> building a house to the Lord, great *and* new, of hewn and costly stones, with timber laid in the walls. <sup>10</sup> And those works are done with great speed, and the work goes on prosperously in their hands, and with all glory and diligence it is accomplished. <sup>11</sup> Then asked we these elders, saying, By whose commandment build you <sup>12</sup> this house, and lay the foundations of these works? <sup>12</sup> Therefore, to the intent that we might give knowledge to you by writing who were the chief doers, we questioned them, and we required of them the names in writing of their principal men. <sup>13</sup> So they gave us this answer, We are the servants of the Lord which made heaven and earth. <sup>14</sup> And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished. <sup>15</sup> But when our fathers sinned against the Lord of Israel which is in heaven, and provoked him to wrath, he gave them over into the hands of Nabuchodonosor king of

Babylon, king of the Chaldeans; <sup>16</sup> and they pulled down the house, and burned it, and carried away the people captives to Babylon. <sup>17</sup> But in the first year that Cyrus reigned over the country of Babylon, king Cyrus wrote to build up this house. <sup>18</sup> And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set up in his own temple, those Cyrus the king brought forth again out of the temple in Babylonia, and they were delivered to Zorobabel and to <sup>v</sup> Sanabassarus the governor, <sup>19</sup> with commandment that he should carry away <sup>w</sup> all these vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in its place. <sup>20</sup> Then Sanabassarus, being come here, laid the foundations of the house of the Lord which is in Jerusalem; and from that time to this being still a building, it is not yet fully ended. <sup>21</sup> Now therefore, if it seem good, O king, let search be made among the royal archives of our lord the king that are in Babylon: <sup>22</sup> and if it be found that the building of the house of the Lord which is in Jerusalem has been done with the consent of king Cyrus, and it seem good to our lord the king, let him signify to us thereof.

<sup>23</sup> <sup>3</sup> Then commanded King Darius to seek among the archives that were laid up at Babylon: and so at Ekbatana the palace, which is in the country of Media, there was found a <sup>x</sup> roll wherin these things were recorded. <sup>24</sup> In the first year of the reign of Cyrus king Cyrus commanded to build up the house of the Lord which is in Jerusalem, where they do sacrifice with continual fire: <sup>25</sup> whose height shall be

<sup>v</sup> Another reading is, *Sabunassarus*. <sup>w</sup> Another reading is, *the same*. <sup>3</sup> Ezra vi. 1, &c. <sup>x</sup> Another reading is, *place*.

sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses therof to be given out of the house of king Cyrus: <sup>26</sup> and that the holy vessels of the house of the Lord, both gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and carried away to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before. <sup>27</sup> And also he commanded that Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phoenicia, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judaea, and the elders of the Jews, to build that house of the Lord in its place. <sup>28</sup> And I also do command to have it built up whole again; and that they look diligently to help those that be of the captivity of Judaea, till the house of the Lord be finished: <sup>29</sup> and that out of the tribute of Coelesyria and Phoenicia a portion be carefully given these men for the sacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs; <sup>30</sup> and also corn, salt, wine and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent: <sup>31</sup> that drink offerings may be made to the Most High God for the king and for his children, and that they may pray for their lives. <sup>32</sup> And that commandment be given that whoever shall transgress, yes, or neglect anything <sup>y</sup> *herein* written, out of his own *house* shall a tree be taken, and he thereon be hanged, and all his

<sup>y</sup> ft Another reading is, *before spoken or written.* <sup>1</sup> Ezra vi. 13. <sup>z</sup> Another reading is, *the holy house.* <sup>a</sup> Another reading is, *tribes of Israel.*

goods seized for the king. <sup>33</sup> The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that shall stretch out his hand to hinder or endamage that house of the Lord in Jerusalem. <sup>34</sup> I Darius the king have ordained that according to these things it be done with diligence.

## 7

<sup>1</sup> Then <sup>1</sup> Sisinnes the governor of Coelesyria and Phoenicia, and Sathrabuzanes, with their companions, following the commandments of king Darius, <sup>2</sup> did very carefully oversee the holy works, assisting the elders of the Jews and rulers of the temple. <sup>3</sup> And so the holy works prospered, while Aggaeus and Zacharias the prophets prophesied. <sup>4</sup> And they finished these things by the commandment of the Lord, the God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of the Persians. <sup>5</sup> *And thus* was <sup>z</sup> the house finished by the three and twentieth day of the month Adar, in the sixth year of king Darius. <sup>6</sup> And the children of Israel, the priests, and the Levites, and the other that were of the captivity, that were added *to them*, did according to the things *written* in the book of Moses. <sup>7</sup> And to the dedication of the temple of the Lord they offered a hundred bullocks, two hundred rams, four hundred lambs; <sup>8</sup> *and* twelve he-goats for the sin of all Israel, according to the number of the twelve <sup>a</sup> princes of the tribes of Israel. <sup>9</sup> The priests also and the Levites stood arrayed in their vestments, according to their kindred, for the services of the

Lord, the God of Israel, according to the book of Moses: and the porters at every gate.

<sup>10</sup> And the children of Israel that came out of the captivity held the passover the fourteenth day of the first month, when the priests and the Levites were sanctified together, <sup>11</sup> <sup>b</sup> and all they that were of the captivity; for they were sanctified. For the Levites were all sanctified together, <sup>12</sup> and they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves. <sup>13</sup> And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the heathen of the land, and sought the Lord. <sup>14</sup> And they kept the feast of unleavened bread seven days, making merry before the Lord, <sup>15</sup> for that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord, the God of Israel.

## 8

<sup>1</sup> <sup>1</sup> And after these things, when Artaxerxes the king of the Persians reigned, came Ezdras the son of Azaraias, the son of Zechrias, the son of Helkias, the son of Salem, <sup>2</sup> the son of Sadduk, the son of Ahitob, the son of Amarias, the son of Ozias, <sup>c</sup> the son of Memeroth, the son of Zariaas, the son of Savias, the son of Boccas, the son of Abisne, the son of Phinees, the son of Eleazar, the son of Aaron, the chief priest. <sup>3</sup> This Esdras went up from Babylon, as being a ready scribe in the law of Moses, that was given by the God of Israel. <sup>4</sup> And the king did him

honor: for he found grace in hid sight in all his requests. <sup>5</sup> There went up with him also certain of the children of Israel, and of the priests, and Levites, and holy singers, and porters, and <sup>d</sup> temple servants, to Jerusalem, <sup>6</sup> in the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon on the new moon of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them <sup>e</sup> for his sake. <sup>7</sup> For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, *but* taught all Israel the ordinances and judgments.

<sup>8</sup> Now the commission, which was written from Artaxerxes the king, came to Esdras the priest and reader of the law of the Lord, whereof this that follows is a copy; <sup>9</sup> King Artaxerxes to Esdras the priest and reader of the law of the Lord, greeting: <sup>10</sup> Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, <sup>f</sup> and of those within our realm, as are willing and desirous, should go with you to Jerusalem. <sup>11</sup> As many therefore as have a mind *thereto*, let them depart with you, as it has seemed good both to me and my seven friends the counselors; <sup>12</sup> that they may look to the affairs of Judaea and Jerusalem, agreeably to that which is in the law of the Lord, <sup>13</sup> and carry the gifts to the Lord of Israel to Jerusalem, which I and my friends have vowed; and that all the gold and silver that can be found in the country of Babylonia

<sup>b</sup> Another reading is, *And they that were of the captivity were not all sanctified together: but the Levites were all sanctified together. And &c.* <sup>1</sup> Ezra vii. 1, &c. <sup>c</sup> The Vatican MS. omits *the son of Memeroth, the son of Zariaas, the son of Savias.* <sup>d</sup> That is, *the temple servants.* <sup>e</sup> Some MSS. omit *for his sake.* <sup>f</sup> Another reading is, *being within.*

for the Lord in Jerusalem, <sup>14</sup> with that also which is given of the people for the temple of the Lord their God that is at Jerusalem, be collected: even the gold and silver for bullocks, rams, and lambs, and things thereto appertaining; <sup>15</sup> to the end that they may offer sacrifices to the Lord upon the altar of the Lord their God, which is in Jerusalem. <sup>16</sup> And whatever you and your brethren are minded to do with gold and silver, that perform, according to the will of your God. <sup>17</sup> And the holy vessels of the Lord, which are given you for the use of the temple of your God, which is in Jerusalem: <sup>18</sup> and whatever thing else you shall remember for the use of the temple of your God, you shall give it out of the king's treasury. <sup>19</sup> And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phoenicia, that whatever Esdras the priest and reader of the law of the Most High God shall send for, they should give it him with all diligence, <sup>20</sup> to the sum of a hundred talents of silver, likewise also of wheat even to a hundred <sup>g</sup> measures, and a hundred firkins of wine, and <sup>h</sup> salt in abundance. <sup>21</sup> Let all things be performed after the law of God diligently to the most high God, that wrath come not upon the kingdom of the king and his sons. <sup>22</sup> I command you also, that no tax, nor any other imposition, be laid upon any of the priests, or Levites, or holy singers, or porters, or temple servants, or any that have employment in this temple, and that no man have authority to impose anything upon them. <sup>23</sup> And you, Esdras, according to the wisdom of God ordain judges and

justices, that they may judge in all Syria and Phoenicia all those that know the law of your God; and those that know it not you shall teach. <sup>24</sup> And whoever shall transgress the law of your God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by <sup>i</sup> imprisonment.

<sup>25</sup> Then said Esdras the scribe, Blessed be the only Lord, the God of my fathers, who has put these things into the heart of the king, to glorify his house that is in Jerusalem: <sup>26</sup> and has honored me in the sight of the king, and his counselors, and all his friends and nobles. <sup>27</sup> Therefore was I encouraged by the help of the Lord my God, and gathered together out of Israel men to go up with me. <sup>28</sup> And these are the chief according to their families and the several divisions thereof, that went up with me from Babylon in the reign of king Artaxerxes: <sup>29</sup> of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, <sup>j</sup> Attus <sup>k</sup> the son of Sechenias: <sup>30</sup> of the sons of Phoros, Zacharais; and with him were counted a hundred and fifty men: <sup>31</sup> of the sons of Phaath Moab, Eliaonias the son of <sup>l</sup> Zaraias, and with him two hundred men: <sup>32</sup> <sup>m</sup> of the sons of Zathoes, Sechenias the son of Jezelus, and with him <sup>n</sup> three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men: <sup>33</sup> of the sons of Elam, Jesias son of *Athaliah*. Gotholias, and with him seventy men: <sup>34</sup> of the sons of Saphatias, *Zebadiah*. Zaraias son of Michael, and with him threescore and ten men: <sup>35</sup> of the sons

<sup>g</sup> Gr. *cors*. <sup>h</sup> So some authorities. See Ezra vii. 22. The common reading is, *other things*. <sup>i</sup> Or. *captivity* <sup>j</sup> *Hattush*.

<sup>k</sup> Ezra viii. 3, *of the sons of Shecaniah; of the sons of Parosh*. <sup>l</sup> *Zerehiah*. <sup>m</sup> Ezra viii. 5, *of the sons of Shecaniah, the son of Jahaziel*.

<sup>n</sup> Another reading is, *two*

of Joab, *Obadiah*. Abadias son of *Jehiel*. Jezelus, and with him two hundred and twelve men: <sup>36</sup> <sup>o</sup> of the sons of Baniias, Salimoth son of Josaphias, and with him a hundred and threescore men: <sup>37</sup> of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men: <sup>38</sup> of the sons of *Azgad*. Astath, Joannes son of *Hakkatan* Akatan, and with him a hundred and ten men: <sup>39</sup> of the sons of Adonikam, the last, and these are the names of them, Eliphalat, Jeuel, and *Shemaiah*. Samaias, and with them seventy men: <sup>40</sup> of the sons of *Bigvai*. Bago, Uthi the son of Istalcurus, and with him seventy men.

<sup>41</sup> And I gathered them together to the river called Theras; and there we pitched our tents three days, and I surveyed them. <sup>42</sup> But when I had found there none of the priests and Levites, <sup>43</sup> then sent I to Eleazar, and *Ariel* Iduel, and Maasmas, <sup>44</sup> and Elnathan, and Samaias, and *Jarib* Joribus, Nathan, Ennatan, Zacharias, and Mosollamus, principal men and men of understanding. <sup>45</sup> And I bade them that they should go to *Iddo* Loddeus the captain, who was in the place of *Casiphia*, the treasury: <sup>46</sup> and commanded them that they should speak to Loddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of our Lord. <sup>47</sup> And by the mighty hand of our Lord they brought to us <sup>p</sup> men of understanding of the sons of <sup>q</sup> Mooli the son of Levi, the son of Israel, <sup>r</sup> Asebebias, and his sons, and his brethren, who were eighteen, <sup>48</sup> and <sup>s</sup> Asebias, and Annuus, and Osaias his

brother, of the sons of Chanuneus, and their sons were twenty men; <sup>49</sup> and of the temple-servants whom David and the principal men had appointed for the servants of the Levites, two hundred and twenty temple-servants, the catalogue of all their names was showed. <sup>50</sup> And there I vowed a fast for the young men before our Lord, to desire of him a prosperous journey both for us and for our children and cattle that were with us: <sup>51</sup> for I was ashamed to ask of the king footmen, and horsemen, and conduct for safeguard against our adversaries. <sup>52</sup> For we had said to the king, that the power of our Lord would be with them that seek him, to support them in all ways. <sup>53</sup> And again we implored our lord as touching these things, and found him favourable *to us*. <sup>54</sup> Then I separated twelve men of the chiefs of the priests, <sup>t</sup> Eserebias, and Assamias, and ten men of their brethren with them: <sup>55</sup> and I weighed them the silver, and the gold, and the holy vessels of the house of our Lord, which the king, and his counselors, and the nobles, and all Israel, had given. <sup>56</sup> And when I had weighed it, I delivered to them six hundred and fifty talents of silver, and silver vessels of a hundred talents, and a hundred talents of gold, <sup>57</sup> and twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold. <sup>58</sup> And I said to them, Both you<sup>u</sup> are holy to the Lord, <sup>u</sup> and the vessels are holy, and the gold and the silver are a vow to the Lord, the Lord of our fathers. <sup>59</sup> Watch you<sup>v</sup>, and keep them till you<sup>v</sup> deliver them to the chiefs of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem,

<sup>o</sup> Ezra viii. 10, of the sons of Shelomith, the son of Josiphiah. <sup>p</sup> Another reading is, a man. <sup>q</sup> Mahli. <sup>r</sup> Sherebiah. <sup>s</sup> Hashabiah. <sup>t</sup> Sherebiah, Hashabiah. <sup>u</sup> Another reading is, and the holy vessels and the silver and the gold &c.

in the chambers of the house of our Lord. <sup>60</sup> So the priests and the Levites, who received the silver and the gold and the vessels which were in Jerusalem, brought them into the temple of the Lord.

<sup>61</sup> And from the river Theras we departed the twelfth day of the first month, until we came to Jerusalem, by the mighty hand of our Lord which was upon us: and the Lord delivered us from *assault* by the way, from every enemy, and so we came to Jerusalem. <sup>62</sup> And when we had been there three days, the silver and gold was weighed and delivered in the house of our Lord on the fourth day to <sup>v</sup> Marmoth the priest the son of <sup>w</sup> Urias. <sup>63</sup> And with him was Eleazar the son of Phinees, and with them were Josabodus the son of Jesus and <sup>x</sup> Moeth the son of Sabannus, the Levites: all *was delivered them* by number and weight. <sup>64</sup> And all the weight of them was written up the same hour. <sup>65</sup> Moreover they that were come out of the captivity offered sacrifices to the Lord, the God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, <sup>66</sup> threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord. <sup>67</sup> And they delivered the king's commandments to the king's stewards, and to the governors of Coelesyria and Phoenicia; and they honored the people and the temple of the Lord.

<sup>68</sup> Now when these things were done, the principal men came to me, and said, <sup>69</sup> The nation of Israel, and the princes, and the priests and the Levites, have not put away *from them* the strange people of the land, <sup>y</sup> nor the uncleannesses of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherezites,

<sup>v</sup> Meremoth. <sup>w</sup> Uriah. <sup>x</sup> Noadiah the son of Binnui. <sup>y</sup> Another reading is, *nor their uncleannesses, to wit, of the Gentiles, &c.*

Jebusites, and the Moabites, Egyptians, and Edomites. <sup>70</sup> For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the nobles have been partakers of this iniquity. <sup>71</sup> And as soon as I had heard these things, I tore my clothes, and my holy garment, and plucked the hair from off my head and beard, and sat me down sad and full of heaviness. <sup>72</sup> So all they that were moved at the word of the Lord, the God of Israel, assembled to me, while I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice. <sup>73</sup> Then rising up from the fast with my clothes and my holy garment tore, and bowing my knees, and stretching forth my hands to the Lord, <sup>74</sup> I said, O Lord, I am ashamed and confounded before your face; <sup>75</sup> for our sins are multiplied above our heads, and our errors have reached up to heaven, <sup>76</sup> ever since the time of our fathers; and we are in great sin, even to this day. <sup>77</sup> And for our sins and our fathers' we with our brethren and our kings and our priests were given up to the kings of the earth, to the sword, and to captivity, and for a prey with shame, to this day. <sup>78</sup> And now in some measure has mercy been showed to us from you, O Lord, that there should be left us a root and a name in the place of your sanctuary; <sup>79</sup> and to discover to us a light in the house of the Lord our God, *and* to give us food in the time of our servitude. <sup>80</sup> Yes, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food, <sup>81</sup> and glorified the temple of our Lord, and raised up the

desolate Sion, to give us a sure dwelling in Jewry and Jerusalem. <sup>82</sup> And now, O Lord, what shall we say, having these things? For we have transgressed your commandments, which you gave by the hand of your servants the prophets, saying, <sup>83</sup> That the land, which you<sup>23</sup> enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness. <sup>84</sup> Therefore now shall you<sup>23</sup> not join your daughters to their sons, neither shall you<sup>23</sup> take their daughters to your sons. <sup>85</sup> Neither shall you<sup>23</sup> seek to have peace with them for ever, that you<sup>23</sup> may be strong, and eat the good things of the land, and that you<sup>23</sup> may leave it for an inheritance to your children for evermore. <sup>86</sup> And all that is befallen is done to us for our wicked works and great sins: for you, O Lord, did make our sins light, <sup>87</sup> and did give to us such a root: *but* we have turned back again to transgress your law, in mingling ourselves with the uncleanness of the heathen of the land. <sup>88</sup> <sup>z</sup> You was not angry with us to destroy us, till you had left us neither root, seed, nor name. <sup>89</sup> O Lord of Israel, you are true: for we are left a root this day. <sup>90</sup> Behold, now are we before you in our iniquities, for we can't stand any longer before you by reason of these things.

<sup>91</sup> <sup>2</sup> And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered to him from Jerusalem a very great throng of men and women and children: for there was great weeping among the multitude. <sup>92</sup> Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have

sinned against the Lord God, we have married strange women of the heathen of the land, and now is all Israel <sup>a</sup> aloft. <sup>93</sup> Let us make an oath to the Lord herein, that we will put away all our wives, which *we have taken* of the strangers, with their children, <sup>94</sup> like as seems good to you, and to as many as do obey the Law of the Lord. <sup>95</sup> Arise, and put in execution: for to you does this matter appertain, and we will be with you to do valiantly. <sup>96</sup> So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and *so* they sware.

## 9

<sup>1</sup> <sup>1</sup> Then Esdras rising from the court of the temple went to the chamber of Jonas the son of Eliasib, <sup>2</sup> and lodged there, and did eat no bread nor drink water, mourning for the great iniquities of the multitude. <sup>3</sup> And there was made proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem: <sup>4</sup> and that whoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from the multitude of them that were of the captivity.

<sup>5</sup> And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem: this was the ninth month, on the twentieth day of the month. <sup>6</sup> And all the multitude sat together trembling in the broad place before the temple because of the present foul weather. <sup>7</sup> So Esdras arose up and said to them, you<sup>23</sup> have transgressed the law and married

<sup>z</sup> Or, *Was you not &c.* <sup>2</sup> Ezra x. 1. <sup>a</sup> Or, *exalted* Deut. xxviii. 13. <sup>1</sup> Ezra x. 6, &c.

strange wives, *thereby* to increase the sins of Israel. <sup>8</sup> And now make confession and give glory to the Lord, the God of our fathers, <sup>9</sup> and do his will, and separate yourselves from the heathen of the land, and from the strange women. <sup>10</sup> Then cried the whole multitude, and said with a loud voice, Like as you have spoken, so will we do. <sup>11</sup> But forasmuch as the multitude is great, and it is foul weather, so that we can't stand without, and this is not a work of one day or two, seeing our sin in these things is spread far: <sup>12</sup> therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, <sup>13</sup> and with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter. <sup>14</sup> *Then* Jonathan the son of Azael and <sup>b</sup> Ezekias the son of Thocanus accordingly took the matter upon them: and Mosollamus and Levis and Sabbateus were assessors to them. <sup>15</sup> And they that were of the captivity did according to all these things.

<sup>16</sup> And Esdras the priest chose to him principal men of their families, all by name: and on the new moon of the tenth month they were shut in together to examine the matter. <sup>17</sup> So their cause that held strange wives was brought to an end by the new moon of the first month. <sup>18</sup> And of the priests that were come together, and had strange wives, there were found; <sup>19</sup> of the sons of Jesus the son of Josedek, and his brethren; <sup>c</sup> Mathelas, and Eleazar, and <sup>d</sup> Joribus, and <sup>e</sup> Joadanus. <sup>20</sup> And they gave

their hands to put away their wives, and *to offer* rams to make reconcilment for their error. <sup>21</sup> And of the sons of Emmer; Ananias, and Zabdeus, and <sup>f</sup> Manes, and <sup>g</sup> Sameus, and <sup>h</sup> Hiereel, and <sup>i</sup> Azarias. <sup>22</sup> And of the sons of <sup>j</sup> Phaisur; Elionas, Massias, Ismael, and Nathanael, and <sup>k</sup> Ocidelus, and <sup>l</sup> Saloas. <sup>23</sup> And of the Levites; Jozabdu, and Semeis, and <sup>m</sup> Colius, who was called <sup>n</sup> Calitas, and <sup>o</sup> Patheus, and Judas, and Jonas. <sup>24</sup> Of the holy singers; <sup>p</sup> Eliasibus, Bacchurus. <sup>25</sup> Of the porters: Sallumus, and <sup>q</sup> Tolbanes. <sup>26</sup> Of Israel, of the sons of <sup>r</sup> Phoros; <sup>s</sup> Hiermas, and <sup>t</sup> Ieddias, and Melchias, and <sup>u</sup> Maelus, and Eleazar, and <sup>v</sup> Asibas, and Banneas. <sup>27</sup> Of the sons of Ela; Matthanias, Zacharias, and <sup>w</sup> Jezrielus, and Oabdius, and Hieremoth, and <sup>x</sup> Aedias. <sup>28</sup> And of the sons of <sup>y</sup> Zamoth; <sup>z</sup> Eliadas, <sup>a</sup> Eliasimus, <sup>b</sup> Othonias, Jarimoth, and <sup>c</sup> Sabathus, and <sup>d</sup> Zardeus. <sup>29</sup> Of the sons of Bebai; Joannes, and Ananias, and <sup>e</sup> Jozabdu, and <sup>f</sup> Ematheis. <sup>30</sup> Of the sons of <sup>g</sup> Mani; <sup>h</sup> Olamus, <sup>i</sup> Mamuchus, <sup>j</sup> Jedeus, Jasubas, and <sup>k</sup> Jasaelus, and Hieremoth. <sup>31</sup> And of the sons of Addi; Naathus, and Moossias, Laccunus, and Naidus, and Matthanias, and Sesthel, Balnuus, and Manasseas. <sup>32</sup> And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus. <sup>33</sup> And of the sons of Asom; <sup>l</sup> Maltanneus, and <sup>m</sup> Mattathias, and <sup>n</sup> Sabanneus, Eliphalat, and Manasses, and Semei. <sup>34</sup> And of the sons of Baani;

<sup>b</sup> Another reading is, *Ezias*. <sup>c</sup> *Maaseiah*. <sup>d</sup> *Jarib*. <sup>e</sup> *Gedaliah*. <sup>f</sup> *Harim*. <sup>g</sup> *Maaseiah*. <sup>h</sup> *Jehiel*. <sup>i</sup> *Uzziah*. <sup>j</sup> *Pashhur*. <sup>k</sup> *Jozabad*. <sup>l</sup> *Elasah*. <sup>m</sup> *Kelaiah*. <sup>n</sup> *Kelita*. <sup>o</sup> *Pethahiah*. <sup>p</sup> *Eliashib*. <sup>q</sup> *Telem*. <sup>r</sup> *Parosh*. <sup>s</sup> *Ramiah*. <sup>t</sup> *Izziah*. Another reading is, *Iezias*. <sup>u</sup> *Mijamin*. <sup>v</sup> *Malchijah*. <sup>w</sup> *Jehiel*. <sup>x</sup> *Abdi*. <sup>y</sup> *Zattu*. <sup>z</sup> *Elioenai*. <sup>a</sup> *Eliashib*. <sup>b</sup> *Mattaniah*. <sup>c</sup> *Zabad*. <sup>d</sup> *Aziza*. <sup>e</sup> *Zabbai*. <sup>f</sup> *Athlai*. <sup>g</sup> *Bani*. <sup>h</sup> *Meshullam*. <sup>i</sup> *Malluch*. <sup>j</sup> *Adaiah*. <sup>k</sup> *Sheal*. <sup>l</sup> *Mattenai*. <sup>m</sup> *Mattattah*. <sup>n</sup> *Zabad*.

Jeremias, Momdis, Ismaerus, Juel, Mamdai, and Pedias, and Anos, Carabasion, and Enasibus, and Mamnitamenus, Eliasis, Bannus, Eliali, Someis, Selemias, Nathanias: and of the sons of Ezora; Sesis, Ezril, Azaelus, Samatus, Zambri, Josephus. <sup>35</sup> And of the sons of Nooma; Mazitias, Zabadeas, Edos, Juel, Banaias. <sup>36</sup> All these had taken strange wives, and they put them away with their children. <sup>37</sup> And the priests and Levites, and they that were of Israel, lived in Jerusalem, and in the country, on the new moon of the seventh month, and the children of Israel in their habitations.

<sup>38</sup> <sup>2</sup> And the whole multitude were gathered together with one accord into the broad place before the porch of the temple toward the east: <sup>39</sup> and they said to Esdras the priest and reader, Bring the law of Moses, that was given of the Lord, the God of Israel. <sup>40</sup> So Esdras the chief priest brought the law to the whole multitude both of men and women, and to all the priests, to hear the law on the new moon of the seventh month. <sup>41</sup> And he read in the broad place before the porch of the temple from morning to mid-day, before both men and women; and <sup>o</sup> all the multitude gave heed to the law. <sup>42</sup> And Esdras the priest and reader of the law stood up upon the pulpit of wood, which was made *for that purpose*. <sup>43</sup> And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, <sup>p</sup> Ezekias, Baalsamus, upon the right hand: <sup>44</sup> and upon his left hand, <sup>q</sup> Phaldeus,

Misael, Melchias, <sup>r</sup> Lothasubus, Nabarias, Zacharias. <sup>45</sup> Then took Esdras the book of the law before the multitude, and sat honorably in the first place before all. <sup>46</sup> And when he opened the law, they stood all straight up. So Esdras blessed the Lord God Most High, the God of hosts, Almighty. <sup>47</sup> And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord. <sup>48</sup> Also Jesus, Annus, Sarabias, Iadinus, Jacobus, Sabateus, <sup>s</sup> Auteas, Maiannas, and Calitas, Azarias, and Jozabdus, and Ananias, Phalias, the Levites, taught the law of the Lord, <sup>t</sup> and read to the multitude the law of the Lord, making them withal to understand it. <sup>49</sup> Then said Attharates to Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, <sup>50</sup> This day is holy to the Lord; (now they all wept when they heard the law:) <sup>51</sup> go then, and eat the fat, and drink the sweet, and send portions to them that have nothing; <sup>52</sup> for the day is holy to the Lord: and be not sorrowful; for the Lord will bring you to honor. <sup>53</sup> So the Levites published all things to the people, saying, This day is holy; be not sorrowful. <sup>54</sup> Then they went their way, every one to eat and drink, and make merry, and to give portions to them that had nothing, and to make great cheer; <sup>55</sup> because they <sup>u</sup> understood the words wherein they were instructed, and for the which they had been assembled.

<sup>2</sup> Neh. viii. 1. <sup>o</sup> Another reading is, *they gave all heed*. <sup>p</sup> Hilkiah. <sup>q</sup> Pedaiah. <sup>r</sup> Hashuin. <sup>s</sup> Hodiah. <sup>t</sup> Some authorities omit *and read...Lord*. <sup>u</sup> Or, *were inspired by*



## 2 ESDRAS

### 1

<sup>1</sup> THE second book of the prophet Esdras, Saraias, the son of Azaraias, the son of Helkias, the son of Salemas, the son of Sadoe, the son of Ahitob, <sup>2</sup> the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abissei, the son of Phinees, the son of Eleazar, <sup>3</sup> the son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

<sup>4</sup> And the word of the Lord came to me, saying, <sup>5</sup> Go your way, and show my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children: <sup>6</sup> because the sins of their fathers are increased in them: for they have forgotten me, and have done sacrifice to strange gods. <sup>7</sup> Did I not bring them out of the land of Egypt, out of the house of bondage? but they have provoked me to wrath, and have despised my counsels. <sup>8</sup> Shake you then the hair of your head, and cast all evils upon them, for they have not been obedient to my law, but it is a rebellious people. <sup>9</sup> How long shall I forbear them, to whom I have done so much good? <sup>10</sup> Many kings have I overthrown for their sakes; Pharaoh with his servants and all his host have I struck down. <sup>11</sup> All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even

of Tyre and Sidon, and have slain all their adversaries. <sup>12</sup> Speak you therefore to them, saying,

<sup>13</sup> Thus says the Lord, of a truth I brought you through the sea, and where there was no path I made for you highways; I gave you Moses for a leader, and Aaron for a priest. <sup>14</sup> I gave you light in a pillar of fire, and great wonders have I done among you; yet have you forgotten me, says the Lord.

<sup>15</sup> Thus says the Lord Almighty, The quails were for a token to you; I gave you a camp for your safeguard, nevertheless you murmured there: <sup>16</sup> and you triumphed not in my name for the destruction of your enemies, but ever to this day do you yet murmur. <sup>17</sup> Where are the benefits that I have done for you? when you were hungry and thirsty in the wilderness, did you not cry to me, <sup>18</sup> saying, Why have you brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness. <sup>19</sup> I had pity upon your mournings, and gave you manna for food; you did eat angels' bread. <sup>20</sup> When you were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees. <sup>21</sup> I divided among you fruitful lands; I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? says the Lord.

<sup>22</sup> Thus says the Lord Almighty, When you were in the wilderness, at the bitter river, being thirsty, and blaspheming my name, <sup>23</sup> I gave you not fire for your blasphemies, but cast a tree in the water,

and made the river sweet. <sup>24</sup> What shall I do to you, O Jacob? you, Judah, would not obey me: I will turn me to other nations, and to them will I give my name, that they may keep my statutes. <sup>25</sup> Seeing you<sup>23</sup> have forsaken me, I also will forsake you; when you<sup>23</sup> ask me to be merciful to you, I will have no mercy upon you. <sup>26</sup> Whenever you<sup>23</sup> shall call upon me, I will not hear you: for you<sup>23</sup> have defiled your hands with blood, and your feet are swift to commit manslaughter. <sup>27</sup> You<sup>23</sup> have not as it were forsaken me, but your own selves, says the Lord.

<sup>28</sup> Thus says the Lord Almighty, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes, <sup>29</sup> that you<sup>23</sup> would be my people, and I should be your God; that you<sup>23</sup> would be my children, and I should be your father? <sup>30</sup> I gathered you together, as a hen *gathers* her chickens under her wings: but now, what shall I do to you? I will cast you out from my presence. <sup>31</sup> When you<sup>23</sup> offer oblations to me, I will turn my face from you: for your solemn feast days, your new moons, and your circumcisions of the flesh, have I rejected. <sup>32</sup> I sent to you my servants the prophets, whom you<sup>23</sup> have taken and slain, and torn their bodies in pieces, whose blood I will require *of your hands*, says the Lord.

<sup>33</sup> Thus says the Lord Almighty, Your house is desolate, I will cast you out as the wind does stubble. <sup>34</sup> And your children shall not be fruitful; for they have neglected my commandment <sup>a</sup> to you, and done that which is evil before me. <sup>35</sup> Your houses will I give to a people that shall come; which not having heard of me yet

<sup>a</sup> Or, *together with you*

believe me; they to whom I have showed no signs shall do that which I have commanded. <sup>36</sup> They have seen no prophets, yet they shall call their former estate to remembrance. <sup>37</sup> I take to witness the grace of the people that shall come, whose little ones rejoice with gladness: and though they see me not with bodily eyes, yet in spirit they shall believe the thing that I say.

<sup>38</sup> And now, O father, behold with glory; and see the people that come from the east: <sup>39</sup> to whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas, Nahum, and Abacuc, Sophonias, Aggaeus, Zachary, and Malachy, which is called also the angel of the Lord.

## 2

<sup>1</sup> Thus says the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but set my counsels at nothing. <sup>2</sup> The mother that bare them says to them, go your way, O my children; for I am a widow and forsaken. <sup>3</sup> I brought you up with gladness, and with sorrow and heaviness have I lost you: for you<sup>23</sup> have sinned before the Lord God, and done that which is evil before me. <sup>4</sup> But what shall I now do to you? for I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord. <sup>5</sup> As for me, O father, I call upon you for a witness over the mother of *these* children, because they would not keep my covenant, <sup>6</sup> that you bring them to confusion, and their mother to a spoil, that there may be no offspring of them. <sup>7</sup> Let them be scattered

abroad among the heathen, let their names be blotted out of the earth: for they have despised my <sup>b</sup> covenant. <sup>8</sup> Woe to you, Assur, you that hide the unrighteous with you! O you wicked nation, remember what I did to Sodom and Gomorrah; <sup>9</sup> whose land lies in clods of pitch and heaps of ashes: even so also will I do to them that have not hearkened to me, says the Lord Almighty.

<sup>10</sup> Thus says the Lord to Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given to Israel. <sup>11</sup> Their glory also will I take to me, and give these the everlasting tabernacles, which I had prepared for them. <sup>12</sup> They shall have the tree of life for an ointment of sweet savor; they shall neither labor, nor be weary. <sup>13</sup> <sup>c</sup> Ask, and you  shall receive: pray for few days to you, that they may be shortened: the kingdom is already prepared for you: watch. <sup>14</sup> Take heaven and earth to witness, take them to witness; for I have given up the evil, and created the good: for I live, says the Lord.

<sup>15</sup> Mother, embrace your children; I will bring them out with gladness like a dove; establish their feet; for I have chosen you, says the Lord. <sup>16</sup> And those that be dead will I raise up again from their places, and bring them out from their tombs: for I <sup>d</sup> have known my name in them. <sup>17</sup> Fear not, you mother of the children: for I have chosen you, says the Lord. <sup>18</sup> For your help will I send my servants Esaias and Jeremy, after whose counsel I have sanctified and prepared for you twelve trees laden with various fruits, <sup>19</sup> and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow

roses and lilies, whereby I will fill your children with joy. <sup>20</sup> Do right to the widow, judge the fatherless, give to the poor, defend the orphan, clothe the naked, <sup>21</sup> heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come to the sight of my glory. <sup>22</sup> Keep the old and young within your walls. <sup>23</sup> Wherever you find the dead, set a sign upon them and commit them to the grave, and I will give you the first place in my resurrection. <sup>24</sup> Abide still, O my people, and take your rest, for your quietness shall come. <sup>25</sup> Nourish your children, O you good nurse, and establish their feet. <sup>26</sup> As for the servants whom I have given you, there shall not one of them perish; for I will require them from among your number. <sup>27</sup> Be not careful overmuch: for when the day of tribulation and anguish comes, others shall weep and be sorrowful, but you shall be merry and have abundance. <sup>28</sup> The nations shall envy you, but they shall be able to do nothing against you, says the Lord. <sup>29</sup> My hands shall cover you, so that your children see not <sup>e</sup> hell. <sup>30</sup> Be joyful, O you mother, with your children; for I will deliver you, says the Lord. <sup>31</sup> Remember your children that sleep, for I shall bring them out of the secret places of the earth, and show mercy to them: for I am merciful, says the Lord Almighty. <sup>32</sup> Embrace your children until I come, and proclaim mercy to them: for my wells run over, and my grace shall not fail.

<sup>33</sup> I Esdras received a charge from the Lord upon the mount Horeb, that I should go to Israel; but when I came to them, they would none of me, and rejected the

<sup>b</sup> Another reading is, *sacrament*, or, *oath*    <sup>c</sup> Another reading is, *Go*.    <sup>d</sup> Or, *recognize*    <sup>e</sup> Lat. *Gehenna*.

commandment of the Lord..<sup>34</sup> And therefore I say to you, O you<sup>23</sup> nations, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is near at hand, that shall come in the end of the world.<sup>35</sup> Be ready to the rewards of the kingdom, for the everlasting light shall shine upon you for evermore.<sup>36</sup> Flee the shadow of this world, receive the joyfulness of your glory: I call to witness my savior openly.<sup>37</sup> O receive that which is given you of the Lord, and be joyful, giving thanks to him that has called you to heavenly kingdoms.<sup>38</sup> Arise up and stand, and behold the number of those that be sealed in the feast of the Lord;<sup>39</sup> they that withdrew them from the shadow of the world have received glorious garments of the Lord.<sup>40</sup> <sup>f</sup> Look upon your number, O Sion, and make up the reckoning of those of your that are clothed in white, which have fulfilled the law of the Lord.<sup>41</sup> The number of your children, whom you longest for, is fulfilled: beseech the power of the Lord, that your people, which have been called from the beginning, may be hallowed.

<sup>42</sup> I Esdras saw upon the mount Sion a great multitude, whom I could not number, and they all praised the Lord with songs.<sup>43</sup> And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; whereat I marveled greatly.<sup>44</sup> So I asked the angel, and said, What are these, my Lord? <sup>45</sup> He answered and said to me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned,

and receive palms.<sup>46</sup> Then said I to the angel, What young man is he that sets crowns upon them, and gives them palms in their hands? <sup>47</sup> So he answered and said to me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.<sup>48</sup> Then the angel said to me, Go your way, and tell my people what manner of things, and how great wonders of the Lord God you have seen.

### 3

<sup>1</sup> In the thirties year after the ruin of the city, I Salathiel (the same is Esdras) was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart: <sup>2</sup> for I saw the desolation of Sion, and the wealth of them that lived at Babylon. <sup>3</sup> And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said, <sup>4</sup> O Lord that bear rule, did you not not speak at the beginning, when you did fashion the earth, and that yourself alone, and command the <sup>g</sup> dust. <sup>5</sup> and it <sup>h</sup> gave you Adam, a body without a soul? yet it was the workmanship of your hands, and you did breathe into him the breath of life, and he was made living before you. <sup>6</sup> And you led him into paradise, which your right hand did plant, before ever the earth came forward. <sup>7</sup> And to him you gave your one commandment: which he transgressed, and immediately you appointed death for him and in his generations; and there were born of him nations and tribes, peoples and kindred, out of number. <sup>8</sup> And every nation walked after their own will, and did ungodly things before you, and despised

<sup>f</sup> Another reading is, *Take.* <sup>g</sup> So the Syriac and Aethiopic. <sup>h</sup> So the Syriac.

*your commandments*, and you did not forbid them. <sup>9</sup> Nevertheless again in process of time you brought the flood upon those that lived in the world, and destroyed them. <sup>10</sup> And it came to pass that the same hap befell them; like as death was to Adam, so was the flood to these. <sup>11</sup> Nevertheless one of them you left, Noah with his household, *even* all the righteous men *that came* of him. <sup>12</sup> And it came to pass, that when they that lived upon the earth began to multiply, they multiplied also children, and peoples, and many nations, and began again to be more ungodly than the first. <sup>13</sup> And it came to pass, when they did wickedly before you, you did choose you one from among them, whose name was Abraham; <sup>14</sup> and him you loved, and to him only you showed the end of the times secretly by night: <sup>15</sup> and made an everlasting covenant with him, promising him that you would never forsake his seed. <sup>16</sup> And to him you gave Isaac, and to Isaac you gave Jacob and Esau. And you did set apart Jacob for yourself, but did put by Esau: and Jacob became a great multitude. <sup>17</sup> And it came to pass, that when you led his seed out of Egypt, you brought them up to the mount Sinai. <sup>18</sup> You bowed the heavens also, and did <sup>i</sup> shake the earth, and movedst the whole world, and made the depths to tremble, and troubled the *course of that* age. <sup>19</sup> And your glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that you might give the law to the seed of Jacob, and the commandment to the generation of Israel. <sup>20</sup> And yet took you not away from them *their* <sup>j</sup> wicked heart,

that your law might bring forth fruit in them. <sup>21</sup> For the first Adam bearing a <sup>k</sup> wicked heart transgressed, and was overcome; *and not he only*, but all they also that are born of him. <sup>22</sup> Thus disease was made permanent; and the law was in the heart of the people along with the <sup>l</sup> wickedness of the root; so the good departed away, and that which was <sup>m</sup> wicked abode still. <sup>23</sup> So the times passed away, and the years were brought to an end: then did you raise you up a servant, called David, <sup>24</sup> whom you commanded to build a city to your name, and to offer oblations to you therein of your own. <sup>25</sup> When this was done many years, then they that inhabited the city did evil, <sup>26</sup> in all things doing even as Adam and all his generations had done: for they also bare a <sup>n</sup> wicked heart: <sup>27</sup> and so you gave your city over into the hands of your enemies. <sup>28</sup> And I said then in mine heart, are their deeds any better that inhabit Babylon? and has she therefore dominion over Sion? <sup>29</sup> For it came to pass when I came hither, that I saw also impieties without number, and my soul saw many evil-doers in this thirties year, so that my heart failed me. <sup>30</sup> For I have seen how you suffer them sinning, and have spared the ungodly doers, and have destroyed your people, and have preserved your enemies; and you have not signified <sup>31</sup> to any <sup>o</sup> how your way may be comprehended. Are the deeds of Babylon better than those of Sion? <sup>32</sup> Or is there any other nation that knows you beside Israel? or what tribes have so believed your covenants as these *tribes of* Jacob? <sup>33</sup> And

<sup>i</sup> So some versions. Lat. *set fast*. <sup>j</sup> Or, *corrupt* <sup>k</sup> Or, *corrupt* <sup>l</sup> Or, *corruptness* <sup>m</sup> Or, *corrupt* <sup>n</sup> Or, *corrupt*  
<sup>o</sup> So the Syriac. The Latin has *how this way may be left*.

yet their reward appears not, and their labor has no fruit: for I have gone hither and there through the nations, and I see that they abound *in wealth*, and think not upon your commandments. <sup>34</sup> Weigh you therefore our iniquities now in the balance, and theirs also that dwell in the world; and so shall it be found which way the scale inclines. <sup>35</sup> Or when was it that they which dwell upon the earth have not sinned in your sight? or what nation has so kept your commandments? <sup>36</sup> You shall find that men *who may be reckoned* by name have kept your precepts; but nations you shall not find.

#### 4

<sup>1</sup> And the angel that was sent to me, whose name was Uriel, gave me an answer, <sup>2</sup> and said to me, your heart has utterly failed you in *regarding* this world, and think you to comprehend the way of the Most High?

<sup>3</sup> Then said I, Yes my Lord.

And he answered me, and said, I am sent to show you three ways, and to set forth three similitudes before you: <sup>4</sup> whereof if you can declare me one, I also will show you the way that you desire to see, and I will teach you wherefore the heart is <sup>p</sup> wicked.

<sup>5</sup> And I said, say on, my Lord.

Then said he to me, Go to, weigh me a weight of fire, or measure me a <sup>q</sup> measure of wind, or call me again the day that is past.

<sup>6</sup> Then answered I and said, who of the sons *of men* is able to do this, that you should ask me of such things?

<sup>7</sup> And he said to me, If I had asked you, saying, How many dwellings are there in the heart of the sea? or how many springs are there at the fountain head of the deep? or how many <sup>r</sup> ways are above the firmament? or which are the outgoings <sup>s</sup> of hell? or which are the paths of paradise? <sup>8</sup> perhaps you would say to me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven. <sup>9</sup> Nevertheless now have I asked you but only of the fire and wind, and of the day, things wherethrough you have passed, and <sup>t</sup> without which you can not be, and yet have you given me no answer of them.

<sup>10</sup> He said moreover to me, Your own things, that are grown up with you, can you not know; <sup>11</sup> how then can your vessel comprehend the way of the Most High? and how can he that is already worn out with the corrupted world understand <sup>u</sup> incorruption?

<sup>12</sup> <sup>v</sup> And when I heard these things I fell upon my face, and said to him, It were better that we were not here at all, than that we should come here and live in the midst of ungodliness, and suffer, and not know wherefore.

<sup>13</sup> He answered me, and said, <sup>w</sup> The woods of the trees of the field went forth, and took counsel together, <sup>14</sup> and said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods. <sup>15</sup> The waves of the sea also in like manner took counsel together, and said, Come, let us go up and subdue the wood of the plain, that there also we may make us another

<sup>p</sup> Or, *corrupt* <sup>q</sup> After the Oriental versions. <sup>r</sup> After the Oriental versions. <sup>s</sup> So the Syriac. The Latin omits *of hell? or which are the paths.* <sup>t</sup> Another reading is, *from which you can not be separated* <sup>u</sup> Syriac and Aethiopic, *the way of the incorruptible.*

<sup>v</sup> So the Syriac and Aethiopic. The Latin is corrupt. <sup>w</sup> So the Oriental versions. The Latin is corrupt. See Judg. ix. 8.

country. <sup>16</sup> The counsel of the wood was in vain, for the fire came and consumed it: <sup>17</sup> likewise also the counsel of the waves of the sea, for the sand stood up and stopped them. <sup>18</sup> If you were judge now between these two, whom would you justify, or whom condemn?

<sup>19</sup> I answered and said, it is a foolish counsel that they both have taken, for the ground is given to the wood, and the place of the sea *is given* to bear his waves.

<sup>20</sup> Then answered he me, and said, You have given a right judgement, and why judge you not in your own case? <sup>21</sup> For like as the ground is given to the wood, and the sea to his waves, even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he *only that dwells* above the heavens *may understand* the things that are above the height of the heavens.

<sup>22</sup> Then answered I and said, I beseech you, O Lord, <sup>x</sup> wherefore is the power of understanding given to me? <sup>23</sup> For it was not in my mind to be curious of the ways above, but of such things as pass by us daily; because Israel is given up as a reproach to the heathen, *and* the people whom you have loved is given over to ungodly nations, and the law of our forefathers is made of none effect, and the written covenants are nowhere *regarded*, <sup>24</sup> and we pass away out of the world as grasshoppers, and our life is as a <sup>y</sup> vapor, neither are we worthy to obtain mercy. <sup>25</sup> What will he then do for his name whereby we are called? Of these things have I asked.

<sup>26</sup> Then he answered me, and said, if you be *alive* you shall see, and if you live <sup>z</sup> long, you shall marvel; for the world hastens fast to pass away. <sup>27</sup> For it is not able to bear the things that are promised to the righteous in the times *to come*: for this world is full of sadness and infirmities. <sup>28</sup> For the evil <sup>a</sup> whereof you asked me is sown, but the gathering thereof is not yet come. <sup>29</sup> If therefore that which is sown be not reaped, and if the place where the evil is sown pass not away, there can't come the field where the good is sown. <sup>30</sup> For a grain of evil seed was sown in the heart of Adam from the beginning, and how much wickedness has it brought forth to this time! and how much shall it yet bring forth until the <sup>b</sup> time of threshing come! <sup>31</sup> Ponder now by yourself, how great fruit of wickedness a grain of evil seed has brought forth. <sup>32</sup> When the ears which are without number shall be sown, how great a floor shall they fill!

<sup>33</sup> Then I answered and said, <sup>c</sup> How long? and when shall these things come to pass? wherefore are our years few and evil?

<sup>34</sup> And he answered me, and said, You do not hasten more than the Most High: for your haste is <sup>d</sup> for your own self, but he that is above *hastens* on behalf of many. <sup>35</sup> Did not the souls of the righteous ask question of these things in their chambers, saying, How long <sup>e</sup> are we here? when comes the fruit of the <sup>f</sup> threshing time of our reward? <sup>36</sup> And to them Jeremiel the archangel gave answer, and said, Even when the number is fulfilled of them that are like to you. For he has weighed the

<sup>x</sup> After the Oriental versions. <sup>y</sup> So the chief Oriental versions. The Latin is corrupt. <sup>z</sup> So the Syriac. <sup>a</sup> so the Syriac and Aethiopic.

<sup>b</sup> Or, *threshing floor* <sup>c</sup> So the chief oriental versions. <sup>d</sup> So the Syriac. The Latin is corrupt. <sup>e</sup> So the Syriac. The Latin has *shall I hope on this fashion?* <sup>f</sup> Or, *threshing floor*

world in the balance; <sup>37</sup> and by measure has he measured the times, and by number has he numbered the seasons; and he shall not <sup>g</sup> move nor stir them, until the said measure be fulfilled.

<sup>38</sup> Then answered I and said, O Lord that bear rule, yet even we all are full of impiety: <sup>39</sup> and for our sakes perhaps it is that the <sup>h</sup> threshing time of the righteous is kept back, because of the sins of them that dwell upon the earth. <sup>40</sup> So he answered me, and said, Go your way to a woman with child, and ask of her when she has fulfilled her nine months, if her womb may keep the birth any longer within her.

<sup>41</sup> Then said I, no, Lord, that can it not.

And he said to me, in the grave the chambers of souls are like the womb: <sup>42</sup> for like as a woman that travails makes haste to escape the anguish of the travail: even so do these places haste to deliver those things that are committed to them from the beginning. <sup>43</sup> Then shall it be showed you concerning those things which you desire to see.

<sup>44</sup> Then answered I and said, if I have found favor in your sight, and if it be possible, and if I be meet therefore, <sup>45</sup> show me this also, whether there be more to come than is past, or whether the more part is gone over us. <sup>46</sup> For what is gone I know, but what is for to come I know not.

<sup>47</sup> And he said to me, Stand up upon the right side, and I shall expound the similitude to you.

<sup>48</sup> so I stood, and saw, and, behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and, behold, the smoke remained

still. <sup>49</sup> After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained therein still.

<sup>50</sup> Then said he to me, Consider with yourself; as the rain is more than the drops, and the fire is greater than the smoke, so the quantity which is past did more exceed; but the drops and the smoke remained still.

<sup>51</sup> Then I prayed, and said, May I live, think you, until that time? or who shall be in those days?

<sup>52</sup> He answered me, and said, As for the tokens whereof you asked me, I may tell you of them in part: but as touching your life, I am not sent to show you; for I do not know it.

## 5

<sup>1</sup> Nevertheless as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken <sup>i</sup> with great amazement, and the way of truth shall be hidden, and the land shall be barren of faith. <sup>2</sup> But iniquity shall be increased above that which now you see, or that you have heard long ago. <sup>3</sup> And the land, that you see now to have rule, shall be waste and <sup>j</sup> untrodden, and men shall see it desolate. <sup>4</sup> But if the Most High grant you to live, you shall see that which is after the third *kingdom* to be troubled; and the sun shall suddenly shine forth in the night, and the moon in the day: <sup>5</sup> and blood shall drop out of wood, and the stone shall give his voice, and the peoples shall be troubled; and <sup>k</sup> *their* goings shall be changed: <sup>6</sup> and he shall rule, whom they that dwell upon the earth look not for, and the fowls shall take their flight away together: <sup>7</sup> and the

<sup>g</sup> Syr. rest. <sup>h</sup> Or, *threshing floor* <sup>i</sup> So the syriac. <sup>j</sup> So the Syriac. <sup>k</sup> According to some Oriental versions, *the air*.

Sodomite sea shall cast out fish, and make a noise in the night, which many have not known: but all shall hear the voice thereof.<sup>8</sup> There shall be chaos also in many places, and the fire shall be often sent out, and the wild beasts shall change their places, and women shall bring forth monsters:<sup>9</sup> and salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into its chamber;<sup>10</sup> and it shall be sought of many, and shall not be found: and unrighteousness and incontinency shall be multiplied upon earth.<sup>11</sup> One land also shall ask another, and say, Is righteousness, is a man that does righteousness, gone through you? And it shall say, No.<sup>12</sup> And it shall come to pass at that time that men shall hope, but shall not obtain: they shall labor, but their ways shall not prosper.<sup>13</sup> To show you such tokens I have leave; and if you will pray again, and weep as now, and fast seven days, you shall hear yet greater things than these.

<sup>14</sup> Then I awaked, and an extreme trembling went through my body, and my mind was troubled, so that it fainted.<sup>15</sup> So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.<sup>16</sup> And in the second night it came to pass, that <sup>1</sup> Phaltiel the captain of the people came to me, saying, Where have you been? and why is your countenance sad?<sup>17</sup> or know you not that Israel is committed to you in the land of their captivity?<sup>18</sup> Up then, and eat some bread, and forsake us not, as the shepherd *that leaves* in the hands of cruel wolves.<sup>19</sup>

<sup>1</sup> The Syriac has *Psaltiel*. <sup>m</sup> After the Oriental versions. The Latin has *pit*. <sup>n</sup> After the Oriental versions. The Latin reads *have prepared*.

Then said I to him, Go your ways from me, and come not near me for seven days, and then shall you come to me. And he heard what I said, and went from me.

<sup>20</sup> And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.<sup>21</sup> And after seven days, so it was, that the thoughts of my heart were very grievous to me again,<sup>22</sup> and my soul recovered the spirit of understanding, and I began to speak words before the Most High again,<sup>23</sup> and said, O Lord that bear rule, of all the woods of the earth, and of all the trees thereof, you have chosen you one vine:<sup>24</sup> and of all the lands of the world you have chosen you one <sup>m</sup> country: and of all the flowers of the world you have chosen you one lily:<sup>25</sup> and of all the depths of the sea you have filled you one river: and of all builded cities you have hallowed Sion to yourself:<sup>26</sup> and of all the fowls that are created you have named you one dove: and of all the cattle that are made you have provided you one sheep:<sup>27</sup> and among all the multitudes of peoples you have gotten you one people: and to this people, whom you loved, you gave a law that is approved of all.<sup>28</sup> And now, O Lord, why have you given this one people over to many, and <sup>n</sup> have dishonored the one root above others, and have scattered your only one among many?<sup>29</sup> And they which did gainsay your promises have trodden them down that believed your covenants.<sup>30</sup> If you do so much hate your people, they should be punished with your own hands.

<sup>31</sup> Now when I had spoken these words, the angel that came to me the night before was sent to me,<sup>32</sup> and said to me, Hear me,

and I will instruct you; hearken to me, and I shall tell you more.

<sup>33</sup> And I said, Speak on, my Lord. Then said he to me, You are sore troubled in mind for Israel's sake: love you that people better than he that made them?

<sup>34</sup> And I said, No, Lord: but of very grief have I spoken: for my reins torment me every hour, while I labor to comprehend the way of the Most High, and to seek out part of his judgement.

<sup>35</sup> And he said to me, You can not. And I said, Wherefore, Lord, or whereunto was I born? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

<sup>36</sup> And he said to me, Number me them that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered, <sup>37</sup> open me the chambers that are closed, and bring me forth the winds that in them are shut up, or show me the image of a voice: and then I will declare to you the travail that you asked to see.

<sup>38</sup> And I said, O Lord that bear rule, who may know these things, but he that has not his dwelling with men? <sup>39</sup> As for me, I am unwise: how may I then speak of these things whereof you asked me?

<sup>40</sup> Then said he to me, Like as you can do none of these things that I have spoken of, even so can you not find out my judgement, or the end of the love that I have promised to my people.

<sup>41</sup> And I said, But, behold, O Lord, you have made the promise to them that be in the end: and what shall they do that have

been before us, or we *that be now*, or they that shall come after us?

<sup>42</sup> And he said to me, I will liken my judgement to a ring: like as there is no slackness of them that be last, even so there is no swiftness of them that be first.

<sup>43</sup> So I answered and said, Coudest you not make them *to be* at once that have been made, and that be now, and that are for to come; that you might show your judgment the sooner?

<sup>44</sup> Then answered he me, and said, The creature may not haste above the creator; neither may the world hold them at once that shall be created therein.

<sup>45</sup> And I said, How have you said to your servant, that <sup>o</sup> you will surely make alive at once the creature that you have created? <sup>p</sup> If therefore they shall be alive at once, and the creature shall sustain them: even so it might now also support them to be present at once.

<sup>46</sup> And he said to me, Ask the womb of a woman, and say to her, If you bring forth ten children, why *do you it* at several times? pray her therefore to bring forth ten children at once.

<sup>47</sup> And I said, she can't: but must do it by distance of time.

<sup>48</sup> Then said he to me, Even so have I given the womb of the earth to those that be sown therein in their several times. <sup>49</sup> For like as a young child may not bring forth, neither she that is grown old *bring forth* any more, even so have I disposed the world which I created.

<sup>50</sup> And I asked, and said, Seeing you have now showed me the way, I will speak before you: Is our mother, of whom you

<sup>o</sup> So the Syriac. <sup>p</sup> The Latin omits *If...alive at once*.

have told me, still young? or does she now draw near to age?

<sup>51</sup> He answered me, and said, Ask a woman that bears children, and she shall tell you. <sup>52</sup> Say to her, wherefore are not they whom you have now brought forth like those that were before, but less of stature? <sup>53</sup> And she also shall answer you, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb fails, are otherwise. <sup>54</sup> Consider therefore you also, how that you<sup>33</sup> are less of stature than those that were before you. <sup>55</sup> And so are they that come after you less than you<sup>33</sup>, as *born* of the creature which now begins to be old, and is past the strength of youth.

<sup>56</sup> Then said I, Lord, I beseech you, if I have found favor in your sight, show your servant by whom you visit your creature.

## 6

<sup>1</sup> And he said to me, In the beginning, when the earth was made, before the outgoings of the world were fixed, or ever the gatherings of the winds blew, <sup>2</sup> before the voices of the thunder sounded and before the flashes of the lightning shone, or ever the foundations of paradise were laid, <sup>3</sup> before the fair flowers were seen, or ever the powers of the earthquake were established, before the innumerable hosts of angels were gathered together, <sup>4</sup> or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the footstool of Sion <sup>q</sup> was established, <sup>5</sup> and ere the present years were sought out, and or ever the imaginations of them that now sin were estranged, before they were sealed that

<sup>q</sup> So the Syriac. <sup>r</sup> Perhaps for *Abram*. <sup>s</sup> Another reading is, *Isaac*. <sup>t</sup> So the Syriac, &c. The Latin is defective.

have gathered faith for a treasure: <sup>6</sup> then did I consider these things, and they all were made through me alone, and through none other: as by me also they shall be ended, and by none other.

<sup>7</sup> Then answered I and said, what shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that follows?

<sup>8</sup> And he said to me, From <sup>r</sup> Abraham to <sup>s</sup> Abraham, inasmuch as Jacob and Esau were born of him, for Jacob's hand held the heel of Esau from the beginning. <sup>9</sup> For Esau is the end of this world, and Jacob is the beginning of it that follows. <sup>10</sup> <sup>t</sup> The beginning of a man is his hand, and the end of a man is his heel; between the heel and the hand seek you nothing else, Esdras.

<sup>11</sup> I answered then and said, O Lord that bear rule, If I have found favor in your sight, <sup>12</sup> I beseech you, show your servant the end of your tokens, whereof you showed me part the last night.

<sup>13</sup> So he answered and said to me, Stand up upon your feet, and you shall hear a mighty sounding voice; <sup>14</sup> and if the place whereon you stand be greatly moved, <sup>15</sup> when it speaks be you not afraid: for the word is of the end, and the foundations of the earth shall understand, <sup>16</sup> that the speech is of them: they shall tremble and be moved: for they know that their end must be changed.

<sup>17</sup> And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spoke, and the sound of it was like the sound of many waters. <sup>18</sup> And it said, Behold, the days come, and it shall be that when I draw near to visit them that dwell upon the earth,

<sup>19</sup> and when I shall make inquisition of them that have done hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled, <sup>20</sup> and when the seal shall be set upon the world that is to pass away, then will I show these tokens: the books shall be opened before the firmament, and all shall see together: <sup>21</sup> and the children of a year old shall speak with their voices, the women with child shall bring forth untimely children at three or four months, and they shall live, and dance. <sup>22</sup> And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty: <sup>23</sup> and the trumpet shall give a sound, which when every man hears, they shall be suddenly afraid. <sup>24</sup> At that time shall friends make war one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, so that for three hours they shall not run. <sup>25</sup> And it shall be that whoever remains after all these things that I have told you of, he shall be saved, and shall see my salvation, and the end of my world. <sup>26</sup> And they shall see the men that have been taken up, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning. <sup>27</sup> For evil shall be blotted out, and deceit shall be quenched; <sup>28</sup> and faith shall flourish, and corruption shall be overcome, and the truth, which has been so long without fruit, shall be declared.

<sup>29</sup> And when he talked with me, behold, by little and little the place whereon I stood <sup>u</sup> rocked to and fro. <sup>30</sup> And he said to me, These things came I to show you <sup>v</sup> this

night. <sup>31</sup> If therefore you will pray yet again, and fast seven days more, I shall yet <sup>w</sup> tell you greater things than these. <sup>32</sup> For your voice has surely been heard before the Most High: for the Mighty has seen your righteous dealing, he has seen aforetime also your chastity, which you have had ever since your youth. <sup>33</sup> And therefore has he sent me to show you all these things, and to say to you, Be of good comfort, and fear not. <sup>34</sup> And be not hasty in *regard of* the former times, to think vain things, that you may not hasten in the latter times.

<sup>35</sup> And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me. <sup>36</sup> And in the eighth night was my heart vexed within me again, and I began to speak before the Most High. <sup>37</sup> For my spirit was greatly set on fire, and my soul was in distress. <sup>38</sup> And I said, O Lord, of a truth you spoke at the beginning of the creation, upon the first day, and said thus; Let heaven and earth be made; and your word perfected the work. <sup>39</sup> And then was the spirit hovering, and darkness and silence were on every side; the sound of man's voice was not yet <sup>x</sup> . <sup>40</sup> Then command you a ray of light to be brought forth of your treasures, that then your works might appear. <sup>41</sup> Upon the second day again you made the spirit of the firmament and commanded it to part asunder, and to make a division between the waters, that the one part might go up, and the other remain beneath. <sup>42</sup> Upon the third day you did command that the waters should be gathered together in the seventh part of the earth: six parts did you dry up,

<sup>u</sup> After the Oriental versions. The Latin is corrupt. <sup>v</sup> So the Syriac. The Latin is corrupt. <sup>w</sup> The Latin has *tell you by day*.

<sup>x</sup> The Latin adds *from you*.

and keep them, to the intent that of these some being both planted and tilled might serve before you. <sup>43</sup> For as soom as your word went forth the work was done. <sup>44</sup> For immediately there came forth great and innumerable fruit, and manifold pleasures for the taste, and flowers of inimitable color, and odors of most exquisite smell: and this was done the third day. <sup>45</sup> Upon the fourth day you commanded that the sun should shine, and the moon give her light, and the stars should be in their order: <sup>46</sup> and gave them a charge to do service to man, that was to be made. <sup>47</sup> Upon the fifth day you said to the seventh part, where the water was gathered together, that it should bring forth living creatures, fowls and fishes: and so it came to pass, <sup>48</sup> that the dumb water and without life brought forth living things as it was bidden, that the peoples might therefore praise your wondrous works. <sup>49</sup> Then did you preserve two living creatures, the one you calledst Behemoth, and the other you calledst Leviathan: <sup>50</sup> and you did separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both. <sup>51</sup> To Behemoth you gave one part, which was dried up on the third day, that he should dwell in the same, wherein are a thousand hills: <sup>52</sup> but to Leviathan you gave the seventh part, namely, the moist; and you have kept them to be devoured of whom you will, and when. <sup>53</sup> But upon the sixth day you gave commandment to the earth, that it should bring forth before you cattle, beasts, and creeping things: <sup>54</sup> and over these Adam, whom you ordain lord over all the works that you have made: of him come

we all, the people whom you have chosen. <sup>55</sup> All this have I spoken before you, O Lord, because you have said that for our sakes you made <sup>y</sup> this world. <sup>56</sup> As for the other nations, which also come of Adam, you have said that they are nothing, and are like to spittle: and you have likened the abundance of them to a drop that falls from a vessel. <sup>57</sup> And now, O Lord, behold these nations, which are reputed as nothing, be lords over us, and devour us. <sup>58</sup> But we your people, whom you have called your firstborn, your only begotten, and your fervent lover, are given into their hands. <sup>59</sup> If the world now be made for our sakes, why do we not possess for an inheritance our world? How long shall this endure?

## 7

<sup>1</sup> And when I had made an end of speaking these words, there was sent to me the angel which had been sent to me the nights before: <sup>2</sup> and he said to me, Up, Esdras, and hear the words that I am come to tell you. <sup>3</sup> And I said, Speak on, my Lord. Then he said to me, There is a sea set in a wide place, that it might be <sup>z</sup> broad and vast. <sup>4</sup> But the entrance thereof shall be set in a narrow place so as to be like a river; <sup>5</sup> whoso then should desire to go into the sea to look upon it, or to rule it, if he went not through the narrow, how could he come into the broad? <sup>6</sup> Another thing also: There is a city builded and set in a plain country, and full of all good things; <sup>7</sup> but the entrance thereof is narrow, and is set in a dangerous place to fall, having a fire on the right hand, and on the left a deep water: <sup>8</sup> and there is one only path between them

<sup>y</sup> So the Syriac. The Latin has *the firstborn world*. <sup>z</sup> So the chief Oriental versions. The Latin MSS. have *deep*.

both, even between the fire and the water, *so small* that there could but one man go there at once. <sup>9</sup> If this city now be given to a man for an inheritance, if the heir pass not the danger before him, how shall he receive his inheritance? <sup>10</sup> And I said, It is so, Lord. Then said he to me, Even so also is Israel's portion. <sup>11</sup> Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done. <sup>12</sup> Then were the entrances of this world made narrow, and sorrowful and toilsome: they are but few and evil, full of perils, and charged with great toils. <sup>13</sup> For the entrances of the greater world are wide and sure, and bring forth fruit of immortality. <sup>14</sup> If then they that live enter not these strait and vain things, they can never receive those that are laid up for them. <sup>15</sup> Now therefore why you disquiet yourself, seeing you are but a corruptible man? and why are you moved, whereas you are but mortal? <sup>16</sup> and why have you not considered in your mind that which is to come, rather than that which is present? <sup>17</sup> Then answered I and said, O Lord that bear rule, behold, you have ordained in your law, that the righteous should inherit these things, but that the ungodly should perish. <sup>18</sup> The righteous therefore shall suffer strait things, and hope for wide: but they that have done wickedly <sup>a</sup> have suffered the strait things, and yet shall not see the wide. <sup>19</sup> And he said to me, <sup>b</sup> You are not a judge above God, neither have you understanding above the Most High. <sup>20</sup> Yes, rather let many that now be perish, than that the law of God which is set before them be despised. <sup>21</sup> For God

straitly commanded such as came, even as they came, what they should do to live, and what they should observe to avoid punishment. <sup>22</sup> Nevertheless they were not obedient to him; but spoke against him, and imagined for themselves vain things; <sup>23</sup> and framed cunning devices of wickedness; and said moreover of the Most High, that he is not; and knew not his ways: <sup>24</sup> but they despised his law, and denied his covenants; they have not been faithful to his statutes, and have not performed his works. <sup>25</sup> Therefore, Esdras, for the empty are empty things, and for the full are the full things. <sup>26</sup> For behold, the time shall come, and it shall be, when these tokens, of which I told you before, shall come to pass, that the bride shall appear, even the city coming forth, and she shall be seen, that now is withdrawn from the earth. <sup>27</sup> And whoever is delivered from the foresaid evils, the same shall see my wonders. <sup>28</sup> For my son Jesus shall be revealed with those that be with him, and shall rejoice them that remain four hundred years. <sup>29</sup> After these years shall my son Christ die of them that , and all that have the breath of <sup>c</sup> life. <sup>30</sup> And the world shall be turned into the old silence seven days, like as in the first beginning: so that no man shall remain. <sup>31</sup> And after seven days the world, that yet awakens not, shall be raised up, and that shall die that is corruptible. <sup>32</sup> And the earth shall restore those that are asleep in her, and so shall the dust those that dwell therein in silence, and the <sup>d</sup> secret places shall deliver those souls that were committed to them. <sup>33</sup> And the Most High shall be revealed upon the seat of

<sup>a</sup> According to some authorities, *have not suffered...and shall not see.* understanding. <sup>c</sup> Lat. *man* <sup>d</sup> Or, *chambers* See ch. iv. 35.

<sup>b</sup> Another reading is, *There is no judge...and none that has*

judgement <sup>e</sup>, and compassion shall pass away, and longsuffering shall be withdrawn: <sup>34</sup> but judgement only shall remain, truth shall stand, and faith shall wax strong: <sup>35</sup> and the work shall follow, and the reward shall be showed, and good deeds shall awake, and wicked deeds shall not sleep. <sup>f</sup><sup>36</sup> And the <sup>g</sup> pit of torment shall appear, and over against it shall be the place of rest: and the furnace of <sup>h</sup> shall be showed, and over against it the paradise of delight. <sup>37</sup> And then shall the Most High say to the nations that are raised from the dead, See you<sup>38</sup> and understand whom you<sup>39</sup> have denied, or whom you<sup>40</sup> have not served, or whose commandments you<sup>41</sup> have despised. <sup>38</sup> Look on this side and on that: here is delight and rest, and there fire and torments. Thus <sup>i</sup> shall he speak to them in the day of judgement: <sup>39</sup> This is a day that has neither sun, nor moon, nor stars, <sup>40</sup> neither cloud, nor thunder, nor lightning, neither wind, nor water, nor air, neither darkness, nor evening, nor morning, <sup>41</sup> neither summer, nor spring, nor heat, nor <sup>j</sup> winter, neither frost, nor cold, nor hail, nor rain, nor dew, <sup>42</sup> neither noon, nor night, nor dawn, neither shining, nor brightness, nor light, save only the splendor of the glory of the Most High, whereby all shall see the things that are set before them: <sup>43</sup> for it shall endure as it were a week of years. <sup>44</sup> This is my judgement and the ordinance thereof; but to you only have I showed these things.

<sup>45</sup> And I answered, I said even then, O Lord, and I say now: blessed are they that be now alive and keep the *statutes*

ordained of you. <sup>46</sup> But as touching them for whom my prayer was made, *what shall I say?* for who is there of them that be alive that has not sinned, and who of the sons *of men* that has not transgressed your covenant? <sup>47</sup> And now I see, that the world to come shall bring delight to few, but torments to many. <sup>48</sup> For an evil heart has grown up in us, which has led us astray from these *statutes*, and has brought us into corruption and into the ways of death, has showed us the paths of perdition and removed us far from life; and that, not a few only, but well near all that have been created.

<sup>49</sup> And he answered me, and said, Hearken to me, and I will instruct you; and I will admonish you yet again: <sup>50</sup> for this cause the Most High has not made one world, but two. <sup>51</sup> For whereas you have said that the just are not many, but few, and the ungodly abound, hear *the answer* thereto. <sup>52</sup> If you has choice stones exceeding few, <sup>k</sup> will you set for you over against them according to their number *things of* lead and clay?

<sup>53</sup> And I said, Lord, how shall this be?

<sup>54</sup> And he said to me, Not only this, but ask the earth, and she shall tell you; entreat her, and she shall declare to you. <sup>55</sup> For you shall say to her, You bring forth gold and silver and brass, and iron also and lead and clay: <sup>56</sup> but silver is more abundant than gold, and brass than silver, and iron than brass, lead than iron, and clay than lead. <sup>57</sup> Judge you therefore which things are precious and to be desired, whatso is abundant or what is rare.

<sup>e</sup> The Syriac adds *and the end shall come*. <sup>f</sup> The passage from verse [36] to verse [105], formerly missing, has been restored to the text. See Preface, page ix. <sup>g</sup> So the chief Oriental versions. The Latin MSS. have *place*. <sup>h</sup> Lat. *Gehenna*. <sup>i</sup> So the chief Oriental versions. The Latin has *shall you speak*. <sup>j</sup> Or, *storm* <sup>k</sup> The Latin is here corrupt.

<sup>58</sup> And I said, O Lord that bear rule, that which is plentiful is of less worth, for that which is more rare is more precious.

<sup>59</sup> And he answered me, and said, <sup>l</sup> Weigh within yourself the things that you have thought, for he that has what is hard to get rejoices over him that has what is plentiful. <sup>60</sup> So also is the <sup>m</sup> judgement which I have promised: for I will rejoice over the few that shall be saved, inasmuch as these are they that have made my glory now to prevail, and of whom my name is now named. <sup>61</sup> And I will not grieve over the multitude of them that perish; for these are they that are now like to vapor, and are become as flame and smoke; they are set on fire and burn hotly, and are quenched.

<sup>62</sup> And I answered and said, O you earth, wherefore have you brought forth, if the mind is made out of dust, like as all other created things? <sup>63</sup> For it were better that the dust itself had been unborn, so that the mind might not have been made therefrom. <sup>64</sup> But now the mind grows with us, and by reason of this we are tormented, because we perish and know it. <sup>65</sup> Let the race of men lament and the beasts of the field be glad; let all that are born lament, but let the four-footed beasts and the cattle rejoice. <sup>66</sup> For it is far better with them than with us; for they look not for judgement, neither do they know of torments or of salvation promised to them after death. <sup>67</sup> For what does it profit us, that we shall be preserved alive, but yet be afflicted with torment? <sup>68</sup> For all that are born are <sup>n</sup> defiled with iniquities, and are full of sins and laden with offences: <sup>69</sup> and if after death we were not to come into judgement, perhaps it had been better for us.

<sup>l</sup> The Latin here is corrupt. <sup>m</sup> The Latin is here corrupt. <sup>n</sup> The Latin is here corrupt.

<sup>70</sup> And he answered me, and said, When the Most High made the world, and Adam and all them that came of him, he first prepared the Judgement and the things that pertain to the judgement. <sup>71</sup> And now understand from your own words, for you have said that the mind grows with us. <sup>72</sup> They therefore that dwell upon the earth shall be tormented for this reason, that having understanding they have wrought iniquity, and receiving commandments have not kept them, and having obtained a law they dealt unfaithfully with that which they received. <sup>73</sup> What then will they have to say in the judgement, or how will they answer in the last times? <sup>74</sup> For how great a time has the Most High been longsuffering with them that inhabit the world, and not for their sakes, but because of the times which he has foreordained!

<sup>75</sup> And I answered and said, if I have found grace in your sight, O Lord, show this also to your servant, whether after death, even now when every one of us gives up his soul, we shall be kept in rest until those times come, in which you shall renew the creation, or whether we shall be tormented forthwith.

<sup>76</sup> And he answered me, and said, I will show you this also; but join not yourself with them that are scorers, nor number yourself with them that are tormented. <sup>77</sup> For you have a treasure of *good* works laid up with the Most High, but it shall not be showed you until the last times. <sup>78</sup> For concerning death the teaching is: When the determinate sentence has gone forth from the Most High that a man should die, as the spirit leaves the body to return again to him who gave it, it adores the glory of the Most

High first of all. <sup>79</sup> And if it be one of those that have been scorers and have not kept the way of the Most High, and that have despised his law, and that hate them that fear <sup>o</sup> God, <sup>80</sup> these spirits shall not enter into habitations, but shall wander and be in torments forthwith, ever grieving and sad, in seven ways. <sup>81</sup> The first way, because they have despised the law of the Most High. <sup>82</sup> The second way, because they can't now make a good returning that they may live. <sup>83</sup> The third way, they shall see the reward laid up for them that have believed the covenants of the Most High. <sup>84</sup> The fourth way, they shall consider the torment laid up for themselves in the last days. <sup>85</sup> The fifth way, they shall see the dwelling places of the others guarded by angels, with great quietness. <sup>86</sup> The sixth way, they shall see <sup>p</sup> how forthwith some of them shall pass into torment. <sup>87</sup> The seventh way, which is <sup>q</sup> more grievous than all the aforesaid ways, because they shall pine away in confusion and be consumed with <sup>r</sup> shame, and shall be withered up by fears, seeing the glory of the Most High before whom they have sinned while living, and before whom they shall be judged in the last times. <sup>88</sup> Now this is the order of those who have kept the ways of the Most High, when they shall be separated from the corruptible vessel. <sup>89</sup> In the time <sup>s</sup> that they lived therein they painfully served the Most High, and were in jeopardy every hour, that they might keep the law of the lawgiver perfectly. <sup>90</sup> Wherefore this is the teaching concerning them: <sup>91</sup> First of all they shall see with

great joy the glory of him who takes them up, for they shall have rest in seven orders. <sup>92</sup> The first order, because they have striven with great labor to overcome the evil thought which was fashioned together with them, that it might not lead them astray from life into death. <sup>93</sup> The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them. <sup>94</sup> The third order, they see the witness which he that fashioned them bears concerning them, that while they lived they kept the law which was given them in trust. <sup>95</sup> The fourth order, they understand the rest which, being gathered in their chambers, they now enjoy with great quietness, guarded by angels, and the glory that awaits them in the last days. <sup>96</sup> The fifth order, they rejoice, *seeing* how they have now escaped from that which is corruptible, and how they shall inherit that which is to come, while they see moreover the straitness and the <sup>t</sup> painfulness from which they have been delivered, and the large room which they shall receive with joy and immortality. <sup>97</sup> The sixth order, when it is showed to them how their face shall shine as the sun, and how they shall be made like to the light of the stars, being henceforth incorruptible. <sup>98</sup> The seventh order, which is greater than all the aforesaid orders, because they shall rejoice with confidence, and because they shall be bold without confusion, and shall be glad without fear, for they hasten to behold the face of him whom in their lifetime they served, and from whom they shall receive *their* reward in glory. <sup>99</sup> This is the order of the souls of the just, as from

<sup>o</sup> Another reading is, *him*. <sup>p</sup> The passage is corrupt. <sup>q</sup> Lat. *greater* <sup>r</sup> The Latin is here corrupt. <sup>s</sup> The Latin is here corrupt. <sup>t</sup> The Latin is here corrupt.

henceforth <sup>u</sup> is announcer to them, *and* aforesaid are the ways of torture which they that would not give heed shall suffer from henceforth. <sup>100</sup> And I answered and said, shall time therefore be given to the souls after they are separated from the bodies, that they may see that whereof you have spoken to me? <sup>101</sup> And he said, Their freedom shall be for seven days, that for seven days they may see the things whereof you have been told, and afterwards they shall be gathered together in their habitations. <sup>102</sup> And I answered and said, if I have found favor in your sight, show further to me your servant whether in the day of judgment the just will be able to intercede for the ungodly or to entreat the Most High for them, <sup>103</sup> whether fathers for children, or children for parents, or brethren for brethren, or kinsfolk for their next of kin, or <sup>v</sup> friends for them that are most dear. <sup>104</sup> And he answered me, and said, Since you have found favor in my sight, I will show you this also: The day of judgement is <sup>w</sup> a day of decision, and displays to all the seal of truth; even as now a father sends not his son, or a son his father, or a master his slave, or a <sup>x</sup> friend him that is most dear, that in his stead he may <sup>y</sup> be sick, or sleep, or eat, or be healed: <sup>105</sup> so never shall anyone pray for another <sup>z</sup> in that day, neither shall one lay a burden on another, for then shall all bear every one his own righteousness or unrighteousness.

<sup>106</sup> And I answered and said, How do we now find that first Abraham prayed for the people of Sodom, and Moses for the fathers that sinned in the wilderness: <sup>107</sup> and

Joshua after him for Israel in the days of <sup>a</sup> Achar: <sup>108</sup> and Samuel <sup>b</sup> in the days of Saul; and David for the plague: and Solomon for them that *should worship* in the sanctuary: <sup>109</sup> and Elijah for those that received rain; and for the dead, that he might live: <sup>110</sup> and Hezekiah for the people in the days of Sennacherib: and many for many? <sup>111</sup> If therefore now, when corruption is grown up, and unrighteousness increased, the righteous have prayed for the ungodly, wherefore shall it not be so then also?

<sup>112</sup> He answered me, and said, This present world is not the end; the full glory remains <sup>c</sup> not therein: therefore have they who were able prayed for the weak. <sup>113</sup> But the day of judgement shall be the end of this time, <sup>d</sup> and the beginning of the immortality for to come, wherein corruption is passed away, <sup>114</sup> intemperance is at an end, infidelity is cut off, but righteousness is grown, and truth is sprung up. <sup>115</sup> Then shall no man be able to have mercy on him that is cast in judgement, nor to thrust down him that has gotten the victory.

<sup>116</sup> I answered then and said, this is my first and last saying, that it had been better that the earth had not given *you* Adam: or else, when it had given *him*, to have restrained him from sinning. <sup>117</sup> For what profit is it for all that are in this present time to live in heaviness, and after death to look for punishment? <sup>118</sup> O you Adam, what have you done? For though it was you that sinned, the evil is not fallen on you alone, but upon all of us that come of you.

<sup>u</sup> The latin is here corrupt. <sup>v</sup> So the Oriental versions. <sup>w</sup> The Latin has a *bold* day <sup>x</sup> So the Oriental versions. <sup>y</sup> the Latin has *understand*. <sup>z</sup> So the Syriac. The Latin omits *in that day...another*. <sup>a</sup> That is, *Achan*. See Josh. vii. 1. <sup>b</sup> So the Syriac and other versions. The Latin omits *in the days of Saul*. <sup>c</sup> Omitted in the Latin. <sup>d</sup> Omitted in the Latin.

<sup>119</sup> For what profit is it to us, if there be promised us an immortal time, whereas we have done the works that bring death? <sup>120</sup> And that there is promised us an everlasting hope, whereas ourselves most miserably are become vain? <sup>121</sup> And that there are reserved habitations of health and safety, whereas we have lived wickedly? <sup>122</sup> And that the glory of the Most High shall defend them which have led a pure life, whereas we have walked in the most wicked ways of all? <sup>123</sup> And that there shall be showed a paradise, whose fruit endures without decay, wherein is abundance and healing, but we shall not enter into it, <sup>124</sup> for we have walked in unpleasant places? <sup>125</sup> And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? <sup>126</sup> For while we lived and committed iniquity, we considered not what we should have to suffer after death.

<sup>127</sup> Then he answered and said, This is the <sup>e</sup> condition of the battle, which man that is born upon the earth shall fight; <sup>128</sup> that, if he be overcome, he shall suffer as you have said: but if he get the victory, he shall receive the thing that I say. <sup>129</sup> For this is the way whereof Moses spoke to the people while he lived, saying, Choose you life, that you may live. <sup>130</sup> Nevertheless they believed not him, nor yet the prophets after him, no, nor me which have spoken to them; <sup>131</sup> so that there shall not be such heaviness in their destruction, as there shall be joy over them that are persuaded to salvation.

<sup>132</sup> I answered then and said, I know, Lord, that the Most High is now called

merciful, in that he has mercy upon them which are not yet come into the world; <sup>133</sup> and compassionate, in that he has compassion upon those that turn to his law; <sup>134</sup> and longsuffering, for that he long suffers those that have sinned, as his creatures; <sup>135</sup> and bountiful, for that he is ready to give rather than to exact; <sup>136</sup> and of great mercy, for that he multiplies more and more mercies to them that are present, and that are past, and also to them which are to come; <sup>137</sup> ( for if he multiplied not *his mercies*, the world would not continue with them that dwell therein;) <sup>138</sup> and one that forgives, for if he did not forgive of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men would not remain living; <sup>139</sup> and a judge, *for* if he did not pardon them that were created by his word, and blot out the multitude of <sup>f</sup> offences, <sup>140</sup> there would perhaps be very few left in an innumerable multitude.

## 8

<sup>1</sup> And he answered me, and said, The Most High has made this world for many, but the world to come for few. <sup>2</sup> I will tell you now a similitude, Esdras; As when you asks the earth, it shall say to you, that it gives very much mould whereof earthen vessels are made, and little dust that gold comes of: even so is the course of the present world. <sup>3</sup> There be many created, but few shall be saved.

<sup>4</sup> And I answered and said, Swallow down understanding then, O my soul, and let *my heart* devour wisdom. <sup>5</sup> For you <sup>g</sup> are come here without your will, and depart when you would not: for there is given you

<sup>e</sup> Or, *intent*    <sup>f</sup> Lat. *contempts*.    <sup>g</sup> So the Syriac. The Latin is incorrect.

no longer space than only to live a short time. <sup>6</sup> O Lord, that are over us, suffer your servant, that we may pray before you, and give us seed to our heart, and culture to our understanding, that there may come fruit of it, whereby every one shall live that is corrupt, who bears the <sup>h</sup> likeness of a man. <sup>7</sup> For you are alone, and we all one workmanship of your hands, like as you have said. <sup>8</sup> Forasmuch as you quicken the body that is fashioned now in the womb, and give it members, your creature is preserved in fire and water, and nine months does your workmanship endure your creature which is created in her. <sup>9</sup> But that which keeps and that which is kept shall both be kept <sup>i</sup> by your keeping: and when the womb gives up again that which has grown in it, <sup>10</sup> you have commanded that out of the parts of the body, that is to say, out of the breasts, be given milk, which is the fruit of the breasts, <sup>11</sup> that the thing which is fashioned may be nourished for a time, and afterwards you shall order it in your mercy. <sup>12</sup> Yes, you have brought it up in your righteousness, and nurtured it in your law, and corrected it with your judgement. <sup>13</sup> And you shall mortify it as your creature, and quicken it as your work. <sup>14</sup> If therefore you shall <sup>j</sup> lightly and suddenly destroy him which with so great labor was fashioned by your commandment, to what purpose was he made? <sup>15</sup> Now therefore I will speak; touching man in general, you know best; but touching your people *will I speak*, for whose sake I am sorry; <sup>16</sup> and for your inheritance, for whose cause I mourn; and

for Israel, for whom I am heavy; and for the seed of Jacob, for whose sake I am troubled; <sup>17</sup> therefore will I begin to pray before you for myself and for them: for I see the falls of us that dwell in the land; <sup>18</sup> but I have heard the swiftness of the judgment which is to come. <sup>19</sup> Therefore hear my voice, and understand my saying, and I will speak before you.

The beginning of the words of Esdras, before he was taken up. And he said,

<sup>20</sup> O Lord, you that <sup>k</sup> abidest for ever, whose eyes are exalted, and whose chambers are in the air; <sup>21</sup> whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling, <sup>22</sup> <sup>l</sup> at whose bidding they are changed to wind and fire; whose word is sure, and sayings constant; whose ordinance is strong, and commandment fearful; <sup>23</sup> whose look dries up the depths, and whose indignation makes the mountains to melt away, and whose truth bears witness: <sup>24</sup> hear, O Lord, the prayer of your servant, and give ear to the petition of your handiwork; <sup>25</sup> attend to my words, for so long as I live I will speak, and so long as I have understanding I will answer. <sup>26</sup> O look not upon the sins of your people; but on them that have served you in truth, <sup>27</sup> Regard not the doings of them that deal wickedly, but of them that have kept your covenants in affliction. <sup>28</sup> Think not upon those that have walked feignedly before you; but remember them which have willingly known your fear. <sup>29</sup> Let it not be your will to destroy them which have lived like cattle; but look upon them that have <sup>m</sup>

<sup>h</sup> So the Syriac. The Latin has *place*. <sup>i</sup> So the Syriac. The Latin is imperfect. <sup>j</sup> So the Syriac. The Latin is incorrect.

<sup>k</sup> Or, *inhabitest eternity* <sup>l</sup> According to the chief Oriental versions. The Latin has, even they *whose service takes the form of wind &c.*

<sup>m</sup> The Syriac has *received the brightness of your law*.

clearly taught your law. <sup>30</sup> Take you no indignation at them which are deemed worse than beasts; but love them that have always put their trust in your glory. <sup>31</sup> For we and our fathers have <sup>n</sup> passed our lives in <sup>o</sup> ways that bring death: but you because of us sinners <sup>p</sup> are called merciful. <sup>32</sup> For if you have a desire to have mercy upon us, then shall you be called merciful, to us, namely, that have no works of righteousness. <sup>33</sup> For the just, which have many *good* works laid up with you, shall for their own deeds receive reward. <sup>34</sup> For what is man, that you should take displeasure at him? or what is a corruptible race, that you should be so bitter toward it? <sup>35</sup> For in truth there is no man among them that be born, but he has dealt wickedly; and among them <sup>q</sup> that have lived there is none which have not done amiss. <sup>36</sup> For in this, O Lord, your righteousness and your goodness shall be declared, if you be merciful to them which have no store of good works.

<sup>37</sup> Then answered he me, and said, Some things have you spoken aright, and according to your words so shall it come to pass. <sup>38</sup> For indeed I will not think on the fashioning of them which have sinned, or their death, their judgement, or their destruction; <sup>39</sup> but I will rejoice over the framing of the righteous, their pilgrimage also, and the salvation, and the reward, that they shall have. <sup>40</sup> Like therefore as I have spoken, so shall it be. <sup>41</sup> For as the husbandman sows much seed upon the ground, and plants many trees, and yet not all that is sown shall <sup>r</sup> come up in due

season, neither shall all that is planted take root: even so they that are sown in the world shall not all be saved.

<sup>42</sup> I answered then and said, if I have found favor, let me speak before you. <sup>43</sup> Forasmuch as the husbandman's seed, if it come not up, seeing that it has not received your rain in due season, or if it be corrupted through too much rain, <sup>s</sup> so perishes; <sup>44</sup> likewise man, which is formed with your hands, and is called your own image, because he is made like *to you*, for whose sake you have formed all things, even him have you made like to the husbandman's seed. <sup>45</sup> Be not angry with us, but spare your people, and have mercy upon your inheritance; for you have mercy upon your own creation.

<sup>46</sup> Then answered he me, and said, Things present are for them that now be, and things to come for such as shall be hereafter. <sup>47</sup> For you come far short that you should be able to love my creature more than I. But you have brought yourself full near to the unrighteous. *Let this* never be. <sup>48</sup> Yet in this shall you be admirable to the Most High; <sup>49</sup> in that you have humbled yourself, as it becomes you, and have not judged yourself *worthy to be* among the righteous, so as to be much glorified. <sup>50</sup> For many grievous miseries shall befall them that in the last times dwell in the world, because they have walked in great pride. <sup>51</sup> But understand you for yourself, and of such as be like you seek out the glory. <sup>52</sup> For to you is paradise opened, the tree of life planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is <sup>t</sup> allowed, goodness is

<sup>n</sup> So the Syriac and Aethiopic versions. <sup>o</sup> Lat. *manners*. <sup>p</sup> Another reading is, *shall be*. <sup>q</sup> So the Syriac. There appears to be an error in the Latin text. <sup>r</sup> Lat. *be saved*. <sup>s</sup> So the printed Latin text. The earlier MSS. are corrupt. <sup>t</sup> The Syriac has *established*.

perfected, wisdom being perfect beforehand.<sup>53</sup> The root *of evil* is sealed up from you, weakness is done away from you, and <sup>u</sup> [death] is hidden; hell and corruption are fled into forgetfulness:<sup>54</sup> sorrows are passed away, and in the end it showed the treasure of immortality.<sup>55</sup> Therefore ask you no more questions concerning the multitude of them that perish.<sup>56</sup> For when they had received liberty, they despised the Most High, thought scorn of his law, and forsook his ways.<sup>57</sup> Moreover they have trodden down his righteous,<sup>58</sup> and said in their heart, that there is no God; yes, and that knowing they must die.<sup>59</sup> For as the things aforesaid shall receive you, so thirst and pain which are prepared *shall receive* them: for the Most High willed not that men should come to nothing:<sup>60</sup> but they which be created have themselves defiled the name of him that made them, and were unthankful to him which prepared life for them.<sup>61</sup> And therefore is my judgement now at hand,<sup>62</sup> which I have not showed to all men, but to you, and a few like you.

Then answered I and said,<sup>63</sup> Behold, O Lord, now have you showed me the multitude of the wonders, which you will do in the last times: but at what time, you have not showed me.

## 9

<sup>1</sup> And he answered me, and said, Measure you diligently within yourself: and when you see that a certain part of the signs are past, which have been told you beforehand,<sup>2</sup> then shall you understand, that it is the very time, wherein the Most High will visit

the world which was made by him.<sup>3</sup> And when there shall be seen in the world earthquakes, disquietude of peoples, devices of nations, wavering of leaders, disquietude of princes,<sup>4</sup> then shall you understand, that the Most High spoke of these things from the days that were aforetime from the beginning.<sup>5</sup> For like as of all that is made in the world, the beginning <sup>v</sup> is evident, and the end manifest;<sup>6</sup> so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in effects and signs.<sup>7</sup> And everyone that shall be saved, and shall be able to escape by his works, or by faith, whereby he has believed,<sup>8</sup> shall be preserved from the said perils, and shall see my salvation in my land, and within my borders, which I have sanctified for me from the beginning.<sup>9</sup> Then shall they be amazed, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.<sup>10</sup> For as many as in their life have received benefits, and yet have not known me;<sup>11</sup> and as many as have scorned my law, while they had yet liberty, and, when as yet place of repentance was open to them, understood not, but despised <sup>w</sup> *it*;<sup>12</sup> the same must know <sup>x</sup> *it* after death by torment.<sup>13</sup> And therefore be you no longer curious how the ungodly shall be punished; but inquire how the righteous shall be saved, <sup>y</sup> they whose the world *is*, and for whom the world *was created*.

<sup>14</sup> And I answered and said,<sup>15</sup> I have said before, and now do speak, and will speak it also hereafter, that there be more of them which perish, than of the which will be

<sup>u</sup> After the chief Oriental versions. <sup>v</sup> So the Syriac. The Latin is corrupt. <sup>w</sup> Or, me <sup>x</sup> Or, me <sup>y</sup> So the Syriac and other versions. The Latin has *and whose...* created, *and when*.

saved: <sup>16</sup> like as a wave is greater than a drop.

<sup>17</sup> And he answered me, saying, Like as the field is, so also the seed; and as the flowers be, such are the colors also; and such as the work is, such also is the <sup>z</sup> judgement *thereon*; and as is the husbandman, so is his threshing floor also. For there was a time in the world, <sup>18</sup> even then when I was preparing for them that now live, before the world was made for them to dwell in; and then no man spoke against me, <sup>19</sup> for <sup>a</sup> there was not any: but now they which are created in this world that is prepared, both <sup>b</sup> with a table that fails not, and a law which is unsearchable, are corrupted in their manners. <sup>20</sup> So I considered my world, and, behold, it was destroyed, and my earth, and, behold, it was in peril, because of the devices that were come into it. <sup>21</sup> And I saw, and spared them, but not greatly, and saved me a grape out of a cluster, and a plant out of <sup>c</sup> a great forest. <sup>22</sup> Let the multitude perish then, which was born in vain; and let my grape be saved, and my plant; for with great labor have I made them perfect. <sup>23</sup> Nevertheless if you will cease yet seven days more, (howbeit you shall not fast in them, <sup>24</sup> but shall go into a field of flowers, where no house is builded, and eat only of the flowers of the field; and you shall taste no flesh, and shall drink no wine, but *shall eat flowers only*;) <sup>25</sup> and pray to the Most High continually, then will I come and talk with you.

<sup>26</sup> So I went my way, like as he commanded me, into the field which is called <sup>d</sup> Ardat; and there I sat among the

flowers, and did eat of the herbs of the field, and the meat of the same satisfied me. <sup>27</sup> And it came to pass after seven days that I lay upon the grass, and my heart was vexed again, like as before: <sup>28</sup> and my mouth was opened, and I began to speak before the Lord Most High, and said, <sup>29</sup> O Lord, you did show yourself among us, to our fathers in the wilderness, when they went forth out of Egypt, and when they came into the wilderness, where no man treadeth and that bears no fruit; <sup>30</sup> and you did say, Hear me, you Israel; and mark my words, O seed of Jacob. <sup>31</sup> For, behold, I sowed my law in you, and it shall bring forth fruit in you, and you<sup>33</sup> shall be glorified in it for ever. <sup>32</sup> But our fathers, which received the law, kept it not, and observed not the statutes: and the fruit of the law did not perish, neither could it, for it was your; <sup>33</sup> yet they that received it perished, because they kept not the thing that was sown in them. <sup>34</sup> And, behold, it is a custom, that when the ground has received seed, or the sea a ship, or any vessel meat or drink, and when it comes to pass that that which is sown, or that which is launched, <sup>35</sup> or the things which have been received, should come to an end, these come to an end, but the receptacles remain: yet with us it has not happened so. <sup>36</sup> For we that have received the law shall perish by sin, and our heart also which received it. <sup>37</sup> Notwithstanding the law perishes not, but remains in its honor.

<sup>38</sup> And when I spoke these things in my heart, I looked about me with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a

<sup>z</sup> So the Aethiopic and Arabic. The Latin has *creation*. <sup>a</sup> So the Syriac. <sup>b</sup> So the Syriac. <sup>c</sup> So the Syriac and other versions. The Latin has *great tribes*. <sup>d</sup> The Syriac and Aethiopic have *Arphad*.

loud voice, and was much grieved in mind, and her clothes were tore, and she had ashes upon her head. <sup>39</sup> Then let I my thoughts go wherein I was occupied, and turned me to her, <sup>40</sup> and said to her, Why do you weep? and why are you grieved in your mind?

<sup>41</sup> And she said to me, Let me alone, my Lord, that I may bewail myself, and add to my sorrow, for I am sore vexed in my mind, and brought very low.

<sup>42</sup> And I said to her, What aileth you? Tell me. <sup>43</sup> She said to me, I your servant was barren, and had no child, though I had a husband thirty years. <sup>44</sup> And every hour and every day these thirty years did I make my prayer to the Most High day and night. <sup>45</sup> And it came to pass after thirty years that God heard me your handmaid, and looked upon my low estate, and considered my trouble, and gave me a son: and I rejoiced in him greatly, I and my husband, and all my <sup>e</sup> neighbors: and we gave great honor to the Mighty. <sup>46</sup> And I nourished him with great travail. <sup>47</sup> So when he grew up, and I came to take him a wife, I made him a feast day.

## 10

<sup>1</sup> And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died. <sup>2</sup> Then we all overthrew the lights, and all my <sup>f</sup> neighbors rose up to comfort me: and I remained quiet to the second day at night. <sup>3</sup> And it came to pass, when they had all left off to comfort me, to the end I might be quiet, then rose I up by night, and fled, and came hither into this field, as you see. <sup>4</sup> And I do

now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

<sup>5</sup> Then left I the meditations wherein I was, and answered her in anger, and said, <sup>6</sup> You foolish woman above all other, see you not our mourning, and what has happened to us? <sup>7</sup> how that Sion the mother of us all is full of sorrow, and much humbled. <sup>8</sup> <sup>g</sup> It is right now to mourn very sore, seeing we all mourn, and to be sorrowful, seeing we are all in sorrow, but you sorrowest for one son. <sup>9</sup> For ask the earth, and she shall tell you, that it is she which ought to mourn for so many that grow upon her. <sup>10</sup> For out of her all had their beginnings, and others shall come; and, behold, they walk almost all into destruction, and the multitude of them is utterly rooted out. <sup>11</sup> Who then should make more mourning, <sup>h</sup> she, that has lost so great a multitude, or you, which are grieved but for one? <sup>12</sup> but if you say to me, My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows: <sup>13</sup> but *it is with* the earth after the manner of the earth; the multitude present in it is gone, as it came: <sup>14</sup> then say I to you, Like as you have brought forth with sorrow; even so the earth also has given her fruit, namely, man, ever since the beginning to him that made her. <sup>15</sup> Now therefore keep your sorrow to yourself, and bear with a good courage the adversities which have befallen you. <sup>16</sup> For if you shall acknowledge the decree of God to be just, you shall both receive your son in time, and

<sup>e</sup> Lat. *townsmen*. <sup>f</sup> Lat. *townsmen*. <sup>g</sup> See the Oriental versions. The Latin is corrupt. <sup>h</sup> So the Syriac.

shall be praised among women. <sup>17</sup> Go your way then into the city to your husband.

<sup>18</sup> And she said to me, That will I not do: I will not go into the city, but here will I die.

<sup>19</sup> So I proceeded to speak further to her, and said, <sup>20</sup> Do not so, but suffer yourself to be prevailed on by reason of the adversities of Sion; and be comforted by reason of the sorrow of Jerusalem. <sup>21</sup> For you see that our sanctuary is laid waste, our altar broken down, our temple destroyed; <sup>22</sup> our lute is brought low, our song is put to silence, our rejoicing is at an end; the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is profaned; our freemen are despitefully treated, our priests are burned, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones betrayed, our young men are brought into bondage, and our strong men are become weak; <sup>23</sup> and, what is more than all, the seal of Sion - for she has now lost the seal of her honor, and is delivered into the hands of them that hate us. <sup>24</sup> You therefore shake off your great heaviness, and put away from you the multitude of sorrows, that the Mighty may be merciful to you again, and the Most High may give you rest, even ease from your travails.

<sup>25</sup> And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistened like lightning, so that I was sore afraid <sup>i</sup> of her, and mused what this might be; <sup>26</sup> and, behold, suddenly she made a great cry very fearful; so that the

earth shook at the noise. <sup>27</sup> And I looked, and, behold, the woman appeared to me no more, but there was a city builded, and a place showed itself from large foundations: then was I afraid, and cried with a loud voice, and said, <sup>28</sup> Where is Uriel the angel, who came to me at the first? for he has caused me to fall into this great trance, and mine end is turned into corruption, and my prayer to rebuke. <sup>29</sup> And as I was speaking these words, behold, the angel who had come to me at the first came to me, and he looked upon me: <sup>30</sup> and, behold, I lay as one that had been dead, and mine understanding was taken from me; and he took me by the right hand, and comforted me, and set me upon my feet, and said to me, <sup>31</sup> What aileth you? and why are you so disquieted? and why is your understanding troubled, and the thoughts of your heart? <sup>32</sup> And I said, Because you have forsaken me: yet I did according to your words, and went into the field, and, behold, I have seen, and yet see, that which I am not able to express. <sup>33</sup> And he said to me, Stand up like a man, and I will advise you. <sup>34</sup> Then said I, Speak on, my Lord; only forsake me not, lest I die frustrate of my hope. <sup>35</sup> For I have seen that I knew not, and hear that I do not know. <sup>36</sup> Or is my sense deceived, or my soul in a dream? <sup>37</sup> Now therefore I beseech you to show your servant concerning this trance.

<sup>38</sup> And he answered me, and said, Hear me, and I shall inform you, and tell you concerning the things whereof you are afraid: For the Most High has revealed many secret things to you. <sup>39</sup> He has seen that your way is right: for that you sorrowest continually for your people, and

<sup>i</sup> The Syriac has *to draw near to her, and my heart was greatly astonished, and when I mused &c.*

make great lamentation for Sion. <sup>40</sup> This therefore is the meaning of the vision. <sup>41</sup> The woman which appeared to you a little while ago, whom you saw mourning, and began to comfort her: <sup>42</sup> but now see you the likeness of the woman no more, but there appeared to you a city in building: <sup>43</sup> and whereas she told you of the death of her son, this is the solution: <sup>44</sup> This woman, whom you saw, is <sup>j</sup> Sion, <sup>k</sup> whom you now see as a city builded; <sup>45</sup> and whereas she said to you, that she has been thirty years barren, *it is*, because there were three <sup>l</sup> thousand years in the world wherein there was no offering as yet offered in her. <sup>46</sup> And it came to pass after three <sup>m</sup> thousand years that Solomon builded the city, and offered offerings: then it was that the barren bare a son. <sup>47</sup> And whereas she told you that she nourished him with travail: that was the dwelling in Jerusalem. <sup>48</sup> And whereas she said to you, My son coming into his marriage chamber died, and that misfortune befell her: this was the destruction that came to Jerusalem. <sup>49</sup> And, behold, you saw her likeness, how she mourned for her son, and you began to comfort her for what has befallen her; <sup>n</sup> these were the things to be opened to you. <sup>50</sup> For now the Most High, seeing that you are grieved unfeignedly, and suffer from your whole heart for her, has showed you the brightness of her glory, and the comeliness of her beauty: <sup>51</sup> and therefore I bade you remain in the field where no house was builded: <sup>52</sup> for I knew that the Most High would show this to you. <sup>53</sup> Therefore I commanded you to come into

the field, where no foundation of any building was. <sup>54</sup> For in the place wherein the city of the Most High was to be showed, the work of no man's building could stand. <sup>55</sup> Therefore fear you not, nor let your heart be affrighted, but go your way in, and see the beauty and greatness of the building, as much as your eyes be able to see: <sup>56</sup> and then shall you hear as much as your ears may comprehend. <sup>57</sup> For you are blessed above many, and with the Most High are called by name, like as but few. <sup>58</sup> But to-morrow at night you shall remain here; <sup>59</sup> and so shall the Most High show you those visions in dreams, of what the Most High will do to them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

## 11

<sup>1</sup> And it came to pass the second night that I saw a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads. <sup>2</sup> And I saw, and, behold, she spread her wings over all the earth, and all the winds of heaven blew on her, <sup>o</sup> and the clouds were gathered together against her. <sup>3</sup> And I [\*]saw, and out of her wings there grew *other* wings over against them; and they became little wings and small. <sup>4</sup> But her heads were at rest: the head in the midst was greater than the other heads, yet rested it with them. <sup>5</sup> Moreover I [\*]saw, and, behold, the eagle flew with her wings, to reign over the earth, and over them that dwell therein. <sup>6</sup> And I [\*]saw how that all things under heaven were subject to her,

<sup>j</sup> So the Syriac and other versions. The Latin is incorrect. <sup>k</sup> So the Syriac and other versions. The Latin is incorrect.

<sup>l</sup> So the Syriac and other versions. The Latin is incorrect. <sup>m</sup> So the Syriac and other versions. The Latin is incorrect.

<sup>n</sup> Omitted in the Oriental versions. <sup>o</sup> So the chief Oriental versions. The Latin has only *and were gathered together*.

and no man spoke against her, no, not one creature upon earth. <sup>7</sup> And I [\*]saw, and, behold, the eagle rose upon her talons, and uttered her voice to her wings, saying, <sup>8</sup> Watch not all at once: sleep every one in his own place, and watch by course: <sup>9</sup> but let the heads be preserved for the last. <sup>10</sup> And I [\*]saw, and, behold, the voice went not out of her heads, but from the midst of her body. <sup>11</sup> And I numbered <sup>p</sup> her wings that were over against the other, and, behold, there were eight of them. <sup>12</sup> And I [\*]saw, and, behold, on the right side there arose one wing, and reigned over all the earth; <sup>13</sup> and so it was, that when it reigned, the end of it came, and it appeared not, so that the place thereof appeared no more: and the next following rose up, and reigned, and it bare rule a great time; <sup>14</sup> and it happened, that when it reigned, the end of it came also, so that it appeared no more, like as the first. <sup>15</sup> And, behold, there came a voice to it, and said, <sup>16</sup> Hear you that have borne rule over the earth all this time: this I proclaim to you, before you shall appear no more, <sup>17</sup> There shall none after you attain to your time, neither to the half thereof. <sup>18</sup> Then arose the third, and had the rule as the others before, and it also appeared no more. <sup>19</sup> So went it with all the wings one after another, as that every one bare rule, and then appeared no more. <sup>20</sup> And I [\*]saw, and, behold, in process of time the <sup>q</sup> wings that followed were set up upon the <sup>r</sup> right side, that they might rule also; and some of them ruled, but within a while they appeared no more: <sup>21</sup> some also

of them were set up, but ruled not. <sup>22</sup> After this I [\*]saw, and, behold, the twelve wings appeared no more, nor two of the little wings: <sup>23</sup> and there was no more left upon the eagle's body, but the three heads that rested, and six little wings. <sup>24</sup> And I [\*]saw, and, behold, two little wings divided themselves from the six, and remained under the head that was upon the right side: but four remained in their place. <sup>25</sup> And I [\*]saw, and, behold, these <sup>s</sup> under wings thought to set up themselves, and to have the rule. <sup>26</sup> And I [\*]saw, and, behold, there was one set up, but within a while it appeared no more. <sup>27</sup> A second also, and it was sooner away than the first. <sup>28</sup> And I [\*]saw, and, behold, the two that remained thought also in themselves to reign: <sup>29</sup> and while they so thought, behold, there awaked one of the heads that were at rest, *namely, it* that was in the midst; for that was greater than the two *other* heads. <sup>30</sup> And I [\*]saw how that it joined the two *other* heads with it. <sup>31</sup> And, behold, the head was turned with them that were with it, and did eat up the two <sup>t</sup> under wings that thought to have reigned. <sup>32</sup> But this head held the whole earth in possession, and bare rule over those that dwell therein with much oppression; and it had the governance of the world more than all the wings that had been. <sup>33</sup> And after this I [\*]saw, and, behold, the head also that was in the midst suddenly appeared no more, like as the wings. <sup>34</sup> But there remained the two heads, which also in like sort reigned over the earth, and over those that dwell therein. <sup>35</sup> And I [\*]saw, and, behold, the

<sup>p</sup> The Syriac has *her little wings, and, &c.* <sup>q</sup> The Syriac has *little wings.* <sup>r</sup> The Aethiopic has *left.* <sup>s</sup> The Syriac has *little wings.*  
<sup>t</sup> The Syriac has *little wings.*

head upon the right side devoured it that was upon the left side.

<sup>36</sup> Then I heard a voice, which said to me, Look before you, and consider the thing that you see. <sup>37</sup> And I [\*]saw, and, behold, as it were a lion roused out of the wood roaring: and I heard how that he sent out a man's voice to the eagle, and spoke, saying, <sup>38</sup> Hear you, I will talk with you, and the Most High shall say to you, <sup>39</sup> Are not you it that remain of the four beasts, whom I made to reign in my world, that the end of my times might come through them? <sup>40</sup> And the fourth came, and overcame all the beasts that were past, and held the world in governance with great trembling, and the whole compass of the earth with grievous oppression; and so long time lived he upon the earth with deceit. <sup>41</sup> And you have judged the earth, but not with truth. <sup>42</sup> For you have afflicted the meek, you have hurt the peaceful, you have hated them that speak truth, you have loved liars, and destroyed the dwellings of them that brought forth fruit, and cast down the walls of such as did you no harm. <sup>43</sup> Therefore is your insolent dealing come up to the Most High, and your pride to the Mighty. <sup>44</sup> The Most High also has looked upon his times, and, behold, they are ended, and his ages are fulfilled. <sup>45</sup> And therefore appear no more, you eagle, nor your horrible wings, nor your evil little wings, nor your cruel heads, nor your hurtful talons, nor all your vain body: <sup>46</sup> that all the earth may be refreshed, and be eased, being delivered from your violence, and that she may hope for the judgement and mercy of him that made her.

<sup>u</sup> So the chief Oriental versions.

## 12

<sup>1</sup> And it came to pass, whiles the lion spoke these words to the eagle, I [\*]saw, <sup>2</sup> and, behold, the head that remained appeared no more, and <sup>u</sup> the two wings which went over to it arose and set themselves up to reign, and their kingdom was small, and full of uproar. <sup>3</sup> And I [\*]saw, and, behold, they appeared no more, and the whole body of the eagle was burned, so that the earth was in great fear: then awaked I by reason of great ecstasy of mind, and from great fear, and said to my spirit, <sup>4</sup> Behold, this have you done to me, in that you search out the ways of the Most High. <sup>5</sup> Behold, I am yet weary in my mind, and very weak in my spirit; nor is there the least strength in me, for the great fear wherewith I was affrighted this night. <sup>6</sup> Therefore will I now beseech the Most High, that he will strengthen me to the end. <sup>7</sup> And I said, O Lord that bear rule, if I have found favor in your sight, and if I am justified with you above many others, and if my prayer indeed be come up before your face; <sup>8</sup> strengthen me then, and show me your servant the interpretation and plain meaning of this fearful vision, that you may perfectly comfort my soul. <sup>9</sup> For you have judged me worthy to show me the end of time and the last times.

<sup>10</sup> And he said to me, This is the interpretation of this vision which you saw:

<sup>11</sup> The eagle, whom you saw come up from the sea, is the fourth kingdom which appeared in vision to your brother Daniel. <sup>12</sup> But it was not expounded to him, as I now expound it to you or have expounded it. <sup>13</sup> Behold, the days come, that there shall rise

up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it. <sup>14</sup> In the same shall twelve kings reign, one after another: <sup>15</sup> whereof the second shall begin to reign, and shall have a longer time than *any of* the twelve. <sup>16</sup> This is the interpretation of the twelve wings, which you saw. <sup>17</sup> And whereas you heard a voice which spoke, not going out from the heads, but from the midst of the body thereof, this is the interpretation: <sup>18</sup> That <sup>v</sup> after the time of that kingdom there shall arise no small contentions, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to its first estate. <sup>19</sup> And whereas you saw the eight under wings sticking to her wings, this is the interpretation: <sup>20</sup> That in it there shall arise eight kings, whose times shall be but small, and their years swift. <sup>21</sup> And two of them shall perish, when the middle time approacheth: four shall be kept for a while until the time of the ending thereof shall approach: but two shall be kept to the end. <sup>22</sup> And whereas you saw three heads resting, this is the interpretation: <sup>23</sup> In the last days thereof shall the Most High raise up three <sup>w</sup> kingdoms, and renew many things therein, and they shall bear rule over the earth, <sup>24</sup> and over those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle. <sup>25</sup> For these are they that shall accomplish her wickedness, and that shall finish her last end. <sup>26</sup> And whereas you saw that the great head appeared no more, *it signifieth* that one of them shall die upon his bed, and yet with

pain. <sup>27</sup> But for the two that remained, the sword shall devour them. <sup>28</sup> For the sword of the one shall devour him that was with him: but he also shall fall by the sword in the last days. <sup>29</sup> And whereas you saw two under wings passing <sup>x</sup> over to the head that is on the right side, <sup>30</sup> this is the interpretation: These are they, whom the Most High has kept to his end: this is the small kingdom and full of trouble, as you saw. <sup>31</sup> And the lion, whom you saw rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, and all her words which you have heard; <sup>32</sup> this is the anointed one, whom the Most High has kept to the end <sup>y</sup> [of days, who shall spring up out of the seed of David, and he shall come and speak] to them and reprove them for their wickedness and unrighteousness, and shall <sup>z</sup> heap up before them their contemptuous dealings. <sup>33</sup> For at the first he shall set them alive in his judgement, and when he has reproved them, he shall destroy them. <sup>34</sup> For the rest of my people shall he deliver with mercy, those that have been preserved throughout my borders, and he shall make them joyful until the coming of the end, even the day of judgment, whereof I have spoken to you from the beginning. <sup>35</sup> This is the dream that you saw, and this is the interpretation thereof: <sup>36</sup> and you only have been meet to know the secret of the Most High. <sup>37</sup> Therefore write all these things that you have seen in a book, and put them in a secret place: <sup>38</sup> and you shall teach them to the wise of your people, whose hearts you know are able to

<sup>v</sup> The Oriental versions have *in the midst of*. <sup>w</sup> The Oriental versions have *kings*. <sup>x</sup> So the Syriac. The Latin has *over the head*.

<sup>y</sup> The words in brackets are added from the Syriac. <sup>z</sup> The Syriac has *set in order*. See Ps. 1. 21.

comprehend and keep these secrets. <sup>39</sup> But wait you here yourself yet seven days more, that there may be showed to you whatever it pleases the Most High to show you. And he departed from me.

<sup>40</sup> And it came to pass, when all the people <sup>a</sup> saw that the seven days were past, and I had not come again into the city, they gathered them all together, from the least to the greatest, and came to me, and spoke to me, saying, <sup>41</sup> What have we offended you? and what evil have we done against you, that you have utterly forsaken us, and sit in this place? <sup>42</sup> For of all the prophets you only are left us, as a cluster of the vintage, and as a lamp in a dark place, and as a haven for a ship saved from the tempest. <sup>43</sup> Are not the evils which are come to us sufficient? <sup>44</sup> If you shall forsake us, how much better had it been for us, if we also had been consumed in the burning of Sion! <sup>45</sup> For we are not better than they that died there. And they wept with a loud voice. And I answered them, and said, <sup>46</sup> Be of good comfort, O Israel; and be not sorrowful, you house of Jacob: <sup>47</sup> for the Most High has you in remembrance, and the Mighty has not forgotten you <sup>b</sup> for ever. <sup>48</sup> As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary. <sup>49</sup> And now go your way every man to his own house, and after these days will I come to you. <sup>50</sup> So the people went their way into the city, like as I said to them: <sup>51</sup> but I sat in the field seven days, as *the angel* commanded me; and in those days I did eat

only of the flowers of the field, and had my meat of the herbs.

## 13

<sup>1</sup> And it came to pass after seven days, I dreamed a dream by night: <sup>2</sup> and, behold, there arose a wind from the sea, that it moved all the waves thereof. <sup>3</sup> And I [\*]saw, and, behold, <sup>c</sup> [this wind caused to come up from the midst of the sea as it were the likeness of a man, and I [\*]saw, and, behold,] that man <sup>d</sup> flew with the clouds of heaven: and when he turned his countenance to look, all things trembled that were seen under him. <sup>4</sup> And whenever the voice went out of his mouth, all they burned that heard his voice, like as the <sup>e</sup> wax melteth when it feeleth the fire. <sup>5</sup> And after this I [\*]saw, and, behold, there was gathered together a multitude of men, out of number, from the four winds of heaven, to make war against the man that came out of the sea. <sup>6</sup> And I [\*]saw, and, behold, he graved himself a great mountain, and flew upon it. <sup>7</sup> But I sought to see the region or place whereout the mountain was graven, and I could not. <sup>8</sup> And after this I [\*]saw, and, behold, all they which were gathered together to fight against him were sore afraid, and yet dared fight. <sup>9</sup> And, behold, as he saw the assault of the multitude that came, he neither lifted up his hand, nor held spear, nor any instrument of war: <sup>10</sup> but only I saw how that he sent out of his mouth as it had been a flood of fire, and out of his lips a flaming breath, and out of his tongue he cast forth sparks <sup>f</sup> of the storm. <sup>11</sup> And these were all mingled together; the flood of fire, the flaming breath, and the

<sup>a</sup> So the Syriac. The Latin has *heard*. <sup>b</sup> So the Syriac. <sup>c</sup> The words in brackets are added from the Syriac. <sup>d</sup> So the Syriac. The Latin has *grew strong*. <sup>e</sup> So the Syriac and other Oriental versions. <sup>f</sup> So the Syriac and Arabic.

great storm; and fell upon the assault of the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust of ashes and smell of smoke: when I saw this I was amazed. <sup>12</sup> Afterward I [\*]saw the same man come down from the mountain, and call to him another multitude which was peaceful. <sup>13</sup> And there came <sup>g</sup> much people to him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then through great fear I awaked, and prayed to the Most High, and said, <sup>14</sup> You have showed your servant these wonders from the beginning, and have counted me worthy that you should receive my prayer: <sup>15</sup> and now show me moreover the interpretation of this dream. <sup>16</sup> For as I conceive in mine understanding, woe to them that shall be left in those days! and much more woe to them that are not left! <sup>17</sup> for they that were not left shall be in heaviness, <sup>18</sup> understanding the things that are laid up in the latter days, but not attaining to them. <sup>19</sup> But woe to them also that are left, for this cause; for they shall see great perils and many necessities, like as these dreams declare. <sup>20</sup> Yet is it <sup>h</sup> better for one to be in peril and to come into <sup>i</sup> these things, than to pass away as a cloud out of the world, and not to see the things that <sup>j</sup> shall happen in the last days.

And he answered to me, and said, <sup>21</sup> The interpretation of the vision shall I tell you, and I will also open to you the things whereof you have made mention. <sup>22</sup>

Whereas you have spoken of them that are left behind, this is the interpretation: <sup>23</sup> He that shall <sup>k</sup> endure the peril in that time shall keep them that be fallen into danger, even such as have works, and faith toward the Almighty. <sup>24</sup> Know therefore, that they which be left behind are more blessed than they that be dead. <sup>25</sup> These are the interpretations of the vision: Whereas you saw a man coming up from the midst of the sea, <sup>26</sup> the same is he whom the Most High has kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind. <sup>27</sup> And whereas you saw, that out of his mouth there came wind, and fire, and storm; <sup>28</sup> and whereas he held neither spear, nor any instrument of war, but destroyed the assault of that multitude which came to fight against him; this is the interpretation: <sup>29</sup> Behold, the days come, when the Most High will begin to deliver them that are upon the earth. <sup>30</sup> And there shall come astonishment of mind upon them that dwell on the earth. <sup>31</sup> And one shall think to war against another, city against city, place against place, people against people, and kingdom against kingdom. <sup>32</sup> And it shall be, when these things shall come to pass, and the signs shall happen which I showed you before, then shall my Son be revealed, whom you saw *as* a man ascending. <sup>33</sup> And it shall be, when all the nations hear his voice, every man shall leave his own land and the battle they have one against another. <sup>34</sup> And an innumerable multitude shall be gathered together, as you saw, desiring to come, and to fight against him.

<sup>g</sup> Lat. *the faces of many people.* <sup>h</sup> Lat. *easier.* <sup>i</sup> So the Syriac. <sup>j</sup> So the Syriac. <sup>k</sup> So the Syriac.

<sup>35</sup> But he shall stand upon the top of the mount Sion. <sup>36</sup> And Sion shall come, and shall be showed to all men, being prepared and builded, like as you saw the mountain graven without hands. <sup>37</sup> And this my Son shall rebuke the nations which are come for their wickedness, *with plagues* that are like to a tempest; <sup>38</sup> and shall taunt them to their face with their evil thoughts, and the torments wherewith they shall be tormented, which are likened to a flame: and he shall destroy them without labor by the law, which is likened to fire. <sup>39</sup> And whereas you saw that he gathered to him another multitude that was peaceful; <sup>40</sup> these are the ten tribes, which were led away out of their own land in the time of Osea the king, whom Salmananser the king of the Assyrians led away captive, and he carried them beyond the River, and they were carried into another land. <sup>41</sup> But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind lived, <sup>42</sup> that they might there keep their statutes, which they had not kept in their own land. <sup>43</sup> And they entered by the narrow passages of the river Euphrates. <sup>44</sup> For the Most High then wrought signs for them, and stayed the springs of the River, till they were passed over. <sup>45</sup> For through that country there was a great way to go, namely, of a year and a half: and the same region is called <sup>1</sup> Arzaeth. <sup>46</sup> Then lived they there until the latter time; and now when they begin to come again, <sup>47</sup> the Most High stays the springs of the River again, that they may go through: therefore saw you the multitude

gathered together with peace. <sup>48</sup> But those that be left behind of your people are they that are found within my holy border. <sup>49</sup> It shall be therefore when he shall destroy the multitude of the nations that are gathered together, he shall defend the people that remain. <sup>50</sup> And then shall he show them very many wonders.

<sup>51</sup> Then said I, O Lord that bear rule, show me this: wherefore I have seen the man coming up from the midst of the sea. <sup>52</sup> And he said to me, like as one can neither seek out nor know what is in the deep of the sea, even so can no man upon earth see my Son, or those that be with him, but in the time of <sup>m</sup> his day. <sup>53</sup> This is the interpretation of the dream which you saw, and for this you only are enlightened herein. <sup>54</sup> For you have forsaken your own *ways*, and applied your diligence to mine, and have sought out my law. <sup>55</sup> Your life have you ordered in wisdom, and have called understanding your mother. <sup>56</sup> And therefore have I showed you this; for there is a reward laid up with the Most High: and it shall be, after other three days I will speak other things to you, and declare to you mighty and wondrous things. <sup>57</sup> Then went I forth and passed into the field, giving praise and thanks greatly to the Most High because of his wonders, which he did from time to time; <sup>58</sup> and because he governs the time, and such things as fall in their seasons. And there I sat three days.

## 14

<sup>1</sup> And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras. <sup>2</sup> And I said, Here am

<sup>1</sup> That is, *another land*. See Deut. xxix. 28. <sup>m</sup> So the Oriental versions. The Latin omits *his*.

I, Lord. And I stood up upon my feet. <sup>3</sup> Then said he to me, In the bush I did manifestly reveal myself, and talked with Moses, when my people were in bondage in Egypt: <sup>4</sup> and I sent him, and <sup>n</sup> he led my people out of Egypt; and I brought him up to the mount of Sinai, where I held him by me for many days; <sup>5</sup> and told him many wondrous things, and showed him the secrets of the times, and the end of the seasons; and commanded him, saying, <sup>6</sup> These words shall you publish openly, and these shall you hide. <sup>7</sup> And now I say to you, <sup>8</sup> Lay up in your heart the signs that I have showed, and the dreams that you have seen, and the interpretations which you have heard: <sup>9</sup> for you shall be taken away from men, and from henceforth you shall remain with my Son, and with such as be like you, until the times be ended. <sup>10</sup> For the world has lost its youth, and the times begin to wax old. <sup>11</sup> <sup>o</sup> For the world is divided into twelve parts, and ten parts of it are gone already, <sup>p</sup> even the half of the tenth part: <sup>12</sup> and there remain of it two parts after the middle of the tenth part. <sup>13</sup> Now therefore set your house in order, and reprove your people, comfort the lowly among them, <sup>q</sup> and instruct such of them as be wise, and now renounce the life that is corruptible, <sup>14</sup> and let go from the mortal thoughts, cast away from you the burdens of man, put off now your weak nature, <sup>15</sup> and lay aside the thoughts that are most grievous to you, and haste you to remove from these times. <sup>16</sup> For yet worse evils than those which you have seen happen shall be done hereafter. <sup>17</sup> For look, how

much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein. <sup>18</sup> For the truth shall withdraw itself further off, and leasing be hard at hand: for now hastens <sup>r</sup> the eagle to come, which you saw in vision.

<sup>19</sup> Then answered I and said, <sup>s</sup> I will speak before you, O Lord. <sup>20</sup> Behold, I will go, as you have commanded me, and reprove the people that now be: but they that shall be born afterward, who shall admonish them? for the world is set in darkness, and they that dwell therein are without light. <sup>21</sup> For your law is burned, therefore no man knows the things that are done of you, or the works that shall be done. <sup>22</sup> But if I have found favor before you, send the Holy Spirit to me, and I shall write all that has been done in the world since the beginning, even the things that were written in your law, that men may be able to find the path, and that they which would live in the latter days may live. <sup>23</sup> And he answered me and said, Go your way, gather the people together, and say to them, that they seek you not for forty days. <sup>24</sup> But look you prepare you many tablets, and take with you Sarea, Dabria, Selemia, Ethanus, and Asiel, these five, which are ready to write swiftly; <sup>25</sup> and come here, and I shall light a lamp of understanding in your heart, which shall not be put out, till the things be ended which you shall write. <sup>26</sup> And when you have done, some things shall you publish openly, and some things shall you deliver in secret to the wise: tomorrow this hour shall you begin to write.

<sup>n</sup> Another reading is. *I.* <sup>o</sup> Verses 11, 12 are omitted in the Syriac. The Aethiopic has *For the world is divided into ten parts, and is come to the tenth: and half of the tenth remains. Now &c.* <sup>p</sup> Lat. *and.* <sup>q</sup> The Latin alone omits *and...wise.* <sup>r</sup> So the Oriental versions. <sup>s</sup> The Latin omits *I will speak.*

27 Then went I forth, as he commanded me, and gathered all the people together, and said, 28 Hear these words, O Israel. 29 Our fathers at the beginning were strangers in Egypt, and they were delivered from thence, 30 and received the law of life, which they kept not, which you<sup>33</sup> also have transgressed after them. 31 Then was <sup>t</sup> the land, even the land of Sion, given you for a possession: but you<sup>33</sup> yourselves, and your fathers, have done unrighteousness, and have not kept the ways which the Most High commanded you. 32 And forasmuch as he is a righteous judge, he took from you for a while the thing that he had given you. 33 And now you<sup>33</sup> are here, and your brethren are among you. 34 Therefore if so be that you<sup>33</sup> will rule over your own understanding, and instruct your hearts, you<sup>33</sup> shall be kept alive, and after death you<sup>33</sup> shall obtain mercy. 35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared. 36 Let no man therefore come to me now, nor seek after me these forty days. 37 So I took the five men, as he commanded me, and we went forth into the field, and remained there. 38 And it came to pass on the morrow that, behold, a voice called me, saying, Esdras, open your mouth, and drink that I give you to drink. 39 Then opened I my mouth, and, behold, there was reached to me a full cup, which was full as it were with water, but the color of it was like fire. 40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained its

memory: 41 and my mouth was opened, and shut no more. 42 The Most High gave understanding to the five men, and they wrote by course the things that were told them, in <sup>u</sup> characters which they knew not, and they sat forty days: now they wrote in the day-time, and at night they ate bread. 43 As for me, I spoke in the day, and by night I held not my tongue. 44 So in forty days were written <sup>v</sup> fourscore and fourteen books. 45 And it came to pass, when the forty days were fulfilled, that the Most High spoke to me, saying, The first that you have written publish openly, and let the worthy and unworthy read it: 46 but keep the seventy last, that you may deliver them to such as be wise among your people: 47 for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. 48 And I did so.

## 15

1 Behold, speak you in the ears of my people the words of prophecy, which I will put in your mouth, says the Lord: 2 and cause you them to be written in paper: for they are faithful and true. 3 Fear not their imaginations against you, let not the unbelief of them that speak against you trouble you. 4 For all the unbelievers shall die in their unbelief.

5 Behold, says the Lord, I bring evils upon the whole earth; sword and famine, and death and destruction. 6 For wickedness has prevailed over every land, and their hurtful works are come to the full. 7 Therefore says the Lord, 8 I will hold my peace no more as touching their

<sup>t</sup> Another reading is, *a land in the land of Sion*. <sup>u</sup> So the Oriental versions. <sup>v</sup> So the Oriental versions. The copies of the Latin vary and are corrupt.

wickedness, which they profanely commit, neither will I suffer them in these things, which they wickedly practise: behold, the innocent and righteous blood cries to me, and the souls of the righteous cry out continually. <sup>9</sup> I will surely avenge them, says the Lord, and will receive to me all the innocent blood from among them. <sup>10</sup> Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt: <sup>11</sup> but I will bring them out with a mighty hand and with a high arm, and will strike Egypt with plagues, as aforetime, and will destroy all the land thereof. <sup>12</sup> Let Egypt mourn, and the foundations thereof, for the plague of the chastisement and the punishment that God shall bring upon it. <sup>13</sup> Let the husbandmen that till the ground mourn: for their seeds shall fail and their trees shall be laid waste through the blasting and hail, and a terrible star. <sup>14</sup> Woe to the world and them that dwell therein! <sup>15</sup> for the sword and their destruction draweth near, and nation shall rise up against nation to battle with weapons in their hands. <sup>16</sup> For there shall be sedition among men; and waxing strong one against another, they shall not regard their king nor the chief of their great ones, in their might. <sup>17</sup> For a man shall desire to go into a city, and shall not be able. <sup>18</sup> For because of their pride the cities shall be troubled, the houses shall be destroyed, *and* men shall be afraid. <sup>19</sup> A man shall have no pity upon his neighbor, but shall make an assault on their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

<sup>20</sup> Behold, says God, I call together all the kings of the earth, to stir up them that are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them. <sup>21</sup> Like as they do yet this day to my chosen, so will I do also, and recompense in their bosom. Thus says the Lord God: <sup>22</sup> My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth. <sup>23</sup> And a fire is gone forth from his wrath, and has consumed the foundations of the earth, and the sinners, like the straw that is kindled. <sup>24</sup> Woe to them that sin, and keep not my commandments! says the Lord. <sup>25</sup> I will not spare them: go your way, you<sup>23</sup> rebellious children, defile not my sanctuary. <sup>26</sup> For the Lord knows all them that trespass against him, therefore has he delivered them to death and destruction. <sup>27</sup> For now are the evils come upon the whole earth, and you<sup>23</sup> shall remain in them: for God shall not deliver you, because you<sup>23</sup> have sinned against him.

<sup>28</sup> Behold, a vision horrible, and the appearance thereof from the east! <sup>29</sup> And the nations of the dragons of Arabia shall come out with many chariots, and from the day that they set forth the hissing of them is carried over the earth, so that all they which shall hear them may fear also and tremble. <sup>30</sup> Also the Carmonians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians with their teeth. <sup>31</sup> And then shall the dragons have the upper hand, remembering

their <sup>w</sup> nature; and if they shall turn themselves, conspiring together in great power to persecute them, <sup>32</sup> then these shall be troubled, and keep silence through their power, and shall turn and flee. <sup>33</sup> And from the land of the Assyrians shall the liege in wait besiege them, and consume one of them, and upon their host shall be fear and trembling, and sedition against their kings. <sup>34</sup> Behold, clouds from the east and from the north to the south, and they are very horrible to look upon, full of wrath and storm. <sup>35</sup> They shall dash one against another, and they shall pour out a plentiful <sup>x</sup> storm upon the earth, even their own star; and there shall be blood from the sword to the horse's belly, <sup>36</sup> and to the thigh of man, and to the camel's hough. <sup>37</sup> And there shall be fearfulness and great trembling upon earth: and they that see that wrath shall be afraid, and trembling shall take hold upon them. <sup>38</sup> And after this shall there be stirred up great storms from the south, and from the north, and another part from the west. <sup>39</sup> And strong winds shall arise from the east, and shall shut it up, even the cloud which he raised up in wrath; and the star that was to cause destruction by the east wind shall be violently driven toward the south and west. <sup>40</sup> And great clouds and mighty and full of wrath shall be lifted up, and the star, that they may destroy all the earth, and them that dwell therein; and they shall pour out over every high and eminent one a terrible star, <sup>41</sup> fire, and hail, and flying swords, and many waters, that all plains may be full, and all rivers, with the abundance of those waters. <sup>42</sup> And they shall break down the cities and walls, mountains and hills, trees of the wood, and

<sup>w</sup> Or, birth    <sup>x</sup> Lat. star.    <sup>y</sup> Lat. death.

grass of the meadows, and their corn. <sup>43</sup> And they shall go on stedfastly to Babylon, and destroy her. <sup>44</sup> They shall come to her, and compass her about; the star and all wrath shall they pour out upon her: then shall the dust and smoke go up to the heaven, and all they that be about her shall bewail her. <sup>45</sup> And they that remain shall do service to them that have put her in fear.

<sup>46</sup> And you, Asia, that are partaker in the beauty of Babylon, and in the glory of her person: <sup>47</sup> woe to you, you wretch, because you have made yourself like to her; you have decked your daughters in whoredom, that they might please and glory in your lovers, which have always desired you to commit whoredom withal! <sup>48</sup> You have followed her that is hateful in all her works and inventions: therefore says God, <sup>49</sup> I will send evils upon you; widowhood, poverty, famine, sword, and pestilence, to waste your houses to destruction and death. <sup>50</sup> And the glory of your power shall be dried up as a flower, when the heat shall arise that is sent over you. <sup>51</sup> You shall be weakened as a poor woman with stripes, and as one chastened with wounds, so that your mighty ones and *your* lovers you shall not be able to receive. <sup>52</sup> Would I with jealousy have so proceeded against you, says the Lord, <sup>53</sup> if you had not always slain my chosen, exalting the stroke of your hands, and saying over their <sup>y</sup> dead, when you were drunken, <sup>54</sup> Set forth the beauty of your countenance? <sup>55</sup> The reward of a harlot shall be in your bosom, therefore shall you receive recompense. <sup>56</sup> Like as you shall do to my chosen, says the Lord, even so shall God do to you, and shall

deliver you into mischief. <sup>57</sup> And your children shall die of hunger, and you shall fall by the sword: and your cities shall be broken down, and all your shall perish by the sword in the field. <sup>58</sup> And they that be in the mountains shall die of hunger, and eat their own flesh, and drink *their own* blood, for very hunger of bread, and thirst of water. <sup>59</sup> You unhappy above all shall come and shall again receive evils. <sup>60</sup> And in the passage they shall rush on the <sup>z</sup> idle city, and shall destroy some portion of your land, and mar part of your glory, and shall return again to Babylon that was destroyed. <sup>61</sup> And you shall be cast down by them as stubble, and they shall be to you as fire; <sup>62</sup> and shall devour you, and your cities, your land, and your mountains; all your woods and your fruitful trees shall they burn up with fire. <sup>63</sup> They shall carry your children away captive, and shall spoil your wealth, and mar the glory of your face.

## 16

<sup>1</sup> Woe to you, Babylon, and Asia! woe to you, Egypt, and Syria! <sup>2</sup> Gird up yourselves with sackcloth and garments of hair, and bewail your children, and lament; for your destruction is at hand. <sup>3</sup> A sword is sent upon you, and who is he that may turn it back? <sup>4</sup> A fire is sent upon you, and who is he that may quench it? <sup>5</sup> Evils are sent upon you, and who is he that may drive them away? <sup>6</sup> May one drive away a hungry lion in the wood? or may one quench the fire in stubble, when it has once begun to burn? <sup>7</sup> May one turn again the arrow that is shot of a strong archer? <sup>8</sup> The Lord God sends the evils, and who shall

drive them away? <sup>9</sup> A fire shall go forth from his wrath, and who is he that may quench it? <sup>10</sup> He shall cast lightning, and who shall not fear? he shall thunder, and who shall not tremble? <sup>11</sup> The Lord shall threaten, and who shall not be utterly broken in pieces at his presence? <sup>12</sup> The earth quaketh, and the foundations thereof; the sea arises up with waves from the deep, and the waves of it shall be troubled, and the fishes thereof also, at the presence of the Lord, and before the glory of his power: <sup>13</sup> for strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world. <sup>14</sup> Behold, the evils are sent forth, and shall not return again, until they come upon the earth. <sup>15</sup> The fire is kindled, and shall not be put out, till it consume the foundations of the earth. <sup>16</sup> Like as an arrow which is shot of a mighty archer returns not backward, even so the evils that are sent forth upon earth shall not return again. <sup>17</sup> Woe is me! woe is me! who will deliver me in those days?

<sup>18</sup> The beginning of sorrows, and *there shall be* great mournings; the beginning of famine, and many shall perish; the beginning of wars, and the powers shall stand in fear; the beginning of evils, and all shall tremble! what shall they do in *all* this when the evils shall come? <sup>19</sup> Behold, famine and plague, tribulation and anguish! they are sent as scourges for amendment. <sup>20</sup> But for all these things they shall not turn them from their wickedness, nor be always mindful of the scourges. <sup>21</sup> Behold, food shall be so good cheap upon earth, that they shall think themselves to be in good case,

<sup>z</sup> Another reading is, hateful.

and even then shall evils grow upon earth, sword, famine, and great confusion. <sup>22</sup> For many of them that dwell upon earth shall perish of famine; and the other, that escape the famine, shall the sword destroy. <sup>23</sup> And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be left desolate, and the cities thereof shall be cast down. <sup>24</sup> There shall be no husbandman left to till the earth, and to sow it. <sup>25</sup> The trees shall give fruit, and who shall gather them? <sup>26</sup> The grapes shall ripen, and who shall tread them? for in *all* places there shall be a great forsaking: <sup>27</sup> for one man shall desire to see another, or to hear his voice. <sup>28</sup> For of a city there shall be ten left, and two of the field, which have hidden themselves in the thick groves, and in the clefts of the rocks. <sup>29</sup> As in an orchard of olives upon every tree there be left three or four olives, <sup>30</sup> or as when a vineyard is gathered there be some clusters left by them that diligently seek through the vineyard; <sup>31</sup> even so in those days there shall be three or four left by them that search their houses with the sword. <sup>32</sup> And the earth shall be left desolate, and the fields thereof shall be for briers, and her ways and all her paths shall bring forth thorns, because no sheep shall pass therethrough. <sup>33</sup> The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers. <sup>34</sup> In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

<sup>35</sup> Hear now these things, and understand them, you  servants of the Lord. <sup>36</sup> Behold, the word of the Lord, receive it: disbelieve not the things whereof the Lord

speaks. <sup>37</sup> Behold, the evils draw near, and are not slack. <sup>38</sup> Like as a woman with child in the ninth month, when the hour of her delivery draweth near, within two or three hours doleful pains compass her womb, and when the child comes forth from the womb, there shall be no tarrying for a moment: <sup>39</sup> even so shall not the evils be slack to come upon the earth, and the world shall groan, and sorrows shall take hold of it on every side. <sup>40</sup> O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth. <sup>41</sup> He that selleth, let him be as he that fleeth away: and he that buys, as one that will lose: <sup>42</sup> he that occupieth merchandise, as he that has no profit by it: and he that builds, as he that shall not dwell therein: <sup>43</sup> he that sows, as if he should not reap: so also he that pruneth *the vines*, as he that shall not gather the grapes: <sup>44</sup> they that marry, as they that shall get no children; and they that marry not, as the widowed. <sup>45</sup> Inasmuch as they that labor labor in vain; <sup>46</sup> for strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captive, for in captivity and famine shall they beget their children: <sup>47</sup> and they that traffick traffick to become a spoil: the more they deck their cities, their houses, their possessions, and their own persons, <sup>48</sup> the more will I hate them for their sins, says the Lord. <sup>49</sup> Like as a right honest and virtuous woman hates a harlot, <sup>50</sup> so shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he comes that shall defend him that diligently searcheth out every sin upon earth.

<sup>51</sup> Therefore be you<sup>23</sup> not like thereto, nor to the works thereof. <sup>52</sup> For yet a little while, and iniquity shall be taken away out of the earth, and righteousness shall reign over us. <sup>53</sup> Let not the sinner say that he has not sinned: for he shall burn coals of fire upon his head, which says, I have not sinned before God and his glory. <sup>54</sup> Behold, the Lord knows all the works of men, their imaginations, their thoughts, and their hearts. <sup>55</sup> Who said, Let the earth be made; and it was made: Let the heaven be made; and it was made. <sup>56</sup> And at his word were the stars established, and he knows the number of the stars. <sup>57</sup> Who searcheth the deep, and the treasures thereof; he has measured the sea, and what it contains. <sup>58</sup> Who has shut the sea in the midst of the waters, and with his word has he hanged the earth upon the waters. <sup>59</sup> Who spreadeth out the heaven like a vault; upon the waters has he founded it. <sup>60</sup> Who has made in the desert springs of water, and pools upon the tops of the mountains, to send forth rivers from the height to water the earth. <sup>61</sup> Who framed man, and put a heart in the midst of the body, and gave him breath, life, and understanding, <sup>62</sup> yes, the spirit of God Almighty. He who made all things, and searcheth out hidden things in hidden places, <sup>63</sup> surely he knows your imagination, and what you<sup>23</sup> think in your hearts. Woe to them that sin, and would fain hide their sin! <sup>64</sup> Forasmuch as the Lord will exactly search out all your works, and he will put you all to shame. <sup>65</sup> And when your sins are brought forth before men, you<sup>23</sup> shall be ashamed, and your own

iniquities shall stand as your accusers in that day. <sup>66</sup> What will you<sup>23</sup> do? or how will you<sup>23</sup> hide your sins before God and his angels? <sup>67</sup> Behold, God is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all tribulation.

<sup>68</sup> For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you with that which is slain to idols. <sup>69</sup> And they that consent to them shall be had in derision and in reproach, and be trodden under foot of them. <sup>70</sup> For there shall be <sup>a</sup> in various places, and in the next cities, a great insurrection upon those that fear the Lord. <sup>71</sup> They shall be like mad men, sparing none, but spoiling and destroying them that still fear the Lord. <sup>72</sup> For they shall waste and take away their goods, and cast them out of their houses. <sup>73</sup> Then shall be manifest the trial of mine elect; even as the gold that is tried in the fire. <sup>74</sup> Hear, O you<sup>23</sup> mine elect, says the Lord: behold, the days of tribulation are at hand, and I will deliver you from them. <sup>75</sup> Be you<sup>23</sup> not afraid, neither doubt; for God is your guide: <sup>76</sup> and you<sup>23</sup> who keep my commandments and precepts, says the Lord God, let not your sins weigh you down, and let not your iniquities lift up themselves. <sup>77</sup> Woe to them that are fast bound with their sins, and covered with their iniquities, like as a field is fast bound with bushes, and the path thereof covered with thorns, that no man may travel through! <sup>78</sup> <sup>b</sup> It is even shut off, and given up to be consumed of fire. ,

<sup>a</sup> The Latin is uncertain. <sup>b</sup> Or, *They are every one shut out, &c.*



## *The Book of*

# **Ezra**

### **1**

<sup>1</sup> Now in the first year of Cyrus king of Persia, that Yahweh's word <sup>a</sup> by Jeremiah's mouth might be accomplished, Yahweh stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, <sup>2</sup> "Thus says Cyrus king of Persia, 'Yahweh, the God<sup>b</sup> of heaven, has given me all the kingdoms of the earth; and he has commanded me to build him a house in Jerusalem, which is in Judah. <sup>3</sup> Whoever there is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Yahweh, the God of Israel (he is God), which is in Jerusalem. <sup>4</sup> Whoever is left, in any place where he lives, let the men of his place help him with silver, with gold, with goods, and with animals, besides the freewill offering for God's house which is in Jerusalem.'"

<sup>5</sup> Then the heads of fathers' households of Judah and Benjamin, the priests, and the Levites, all whose spirit God had stirred to go up rose up to build Yahweh's house which is in Jerusalem. <sup>6</sup> All those who were around them strengthened their hands with vessels of silver, with gold, with goods, with animals, and with precious things, besides all that was willingly offered. <sup>7</sup> Also Cyrus the king brought out the vessels of Yahweh's house, which Nebuchadnezzar had brought out of

Jerusalem, and had put in the house of his gods; <sup>8</sup> even those, Cyrus king of Persia brought out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar, the prince of Judah. <sup>9</sup> This is the number of them: thirty platters of gold, one thousand platters of silver, twenty-nine knives, <sup>10</sup> thirty bowls of gold, four hundred ten silver bowls of a second sort, and one thousand other vessels. <sup>11</sup> All the vessels of gold and of silver were five thousand four hundred. Sheshbazzar brought all these up when the captives were brought up from Babylon to Jerusalem.

### **2**

<sup>1</sup> Now these are the children of the province, who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, everyone to his city; <sup>2</sup> who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. The number of the men of the people of Israel: <sup>3</sup> The children of Parosh, two thousand one hundred seventy-two. <sup>4</sup> The children of Shephatiah, three hundred seventy-two. <sup>5</sup> The children of Arah, seven hundred seventy-five. <sup>6</sup> The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred twelve. <sup>7</sup> The children of Elam, one thousand two hundred fifty-four. <sup>8</sup> The children of Zattu,

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

nine hundred forty-five.<sup>9</sup> The children of Zaccai, seven hundred sixty.<sup>10</sup> The children of Bani, six hundred forty-two.<sup>11</sup> The children of Bebai, six hundred twenty-three.<sup>12</sup> The children of Azgad, one thousand two hundred twenty-two.<sup>13</sup> The children of Adonikam, six hundred sixty-six.<sup>14</sup> The children of Bigvai, two thousand fifty-six.<sup>15</sup> The children of Adin, four hundred fifty-four.<sup>16</sup> The children of Ater, of Hezekiah, ninety-eight.<sup>17</sup> The children of Bezai, three hundred twenty-three.<sup>18</sup> The children of Jorah, one hundred twelve.<sup>19</sup> The children of Hashum, two hundred twenty-three.<sup>20</sup> The children of Gibbar, ninety-five.<sup>21</sup> The children of Bethlehem, one hundred twenty-three.<sup>22</sup> The men of Netophah, fifty-six.<sup>23</sup> The men of Anathoth, one hundred twenty-eight.<sup>24</sup> The children of Azmaveth, forty-two.<sup>25</sup> The children of Kiriath Arim, Chephirah, and Beeroth, seven hundred forty-three.<sup>26</sup> The children of Ramah and Geba, six hundred twenty-one.<sup>27</sup> The men of Michmas, one hundred twenty-two.<sup>28</sup> The men of Bethel and Ai, two hundred twenty-three.<sup>29</sup> The children of Nebo, fifty-two.<sup>30</sup> The children of Magbish, one hundred fifty-six.<sup>31</sup> The children of the other Elam, one thousand two hundred fifty-four.<sup>32</sup> The children of Harim, three hundred twenty.<sup>33</sup> The children of Lod, Hadid, and Ono, seven hundred twenty-five.<sup>34</sup> The children of Jericho, three hundred forty-five.<sup>35</sup> The children of Senaah, three thousand six hundred thirty.<sup>36</sup> The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.<sup>37</sup> The children of

Immer, one thousand fifty-two.<sup>38</sup> The children of Pashhur, one thousand two hundred forty-seven.<sup>39</sup> The children of Harim, one thousand seventeen.<sup>40</sup> The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four.<sup>41</sup> The singers: the children of Asaph, one hundred twenty-eight.<sup>42</sup> The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all one hundred thirty-nine.<sup>43</sup> The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth,<sup>44</sup> the children of Keros, the children of Siaha, the children of Padon,<sup>45</sup> the children of Lebanah, the children of Hagabah, the children of Akkub,<sup>46</sup> the children of Hagab, the children of Shamlai, the children of Hanan,<sup>47</sup> the children of Giddel, the children of Gahar, the children of Reaiah,<sup>48</sup> the children of Rezin, the children of Nekoda, the children of Gazzam,<sup>49</sup> the children of Uzza, the children of Paseah, the children of Besai,<sup>50</sup> the children of Asnah, the children of Meunim, the children of Nephisim,<sup>51</sup> the children of Bakbuk, the children of Hakupha, the children of Harhur,<sup>52</sup> the children of Bazluth, the children of Mehida, the children of Harsha,<sup>53</sup> the children of Barkos, the children of Sisera, the children of Temah,<sup>54</sup> the children of Neziah, the children of Hatipha.<sup>55</sup> The children of Solomon's servants: the children of Sotai, the children of Hassophereth, the children of Peruda,<sup>56</sup> the children of Jaalah, the children of Darkon,

the children of Giddel,<sup>57</sup> the children of Shephatiah, the children of Hattil, the children of Pochereth Hazzebaim, the children of Ami.<sup>58</sup> All the temple servants, and the children of Solomon's servants, were three hundred ninety-two.<sup>59</sup> These were those who went up from Tel Melah, Tel Harsha, Cherub, Addan, and Immer; but they could not show their fathers' houses, and their offspring,<sup>c</sup> whether they were of Israel:<sup>60</sup> the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two.<sup>61</sup> Of the children of the priests: the children of Habaiah, the children of Hakkoz, and the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name.<sup>62</sup> These sought their place among those who were registered by genealogy, but they were not found: therefore were they deemed disqualified and removed from the priesthood.<sup>63</sup> The governor told them that they should not eat of the most holy things until a priest stood up to serve with Urim and with Thummim.<sup>64</sup> The whole assembly together was forty-two thousand three hundred sixty,<sup>65</sup> besides their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred singing men and singing women.<sup>66</sup> Their horses were seven hundred thirty-six; their mules, two hundred forty-five;<sup>67</sup> their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty.<sup>68</sup> Some of the heads of fathers' households, when they came to Yahweh's house which is in Jerusalem, offered

willingly for God's house to set it up in its place.<sup>69</sup> They gave according to their ability into the treasury of the work sixty-one thousand darics of gold,<sup>d</sup> and five thousand minas<sup>e</sup> of silver, and one hundred priests' garments.<sup>70</sup> So the priests, and the Levites, and some of the people, the singers, the porters, and the temple servants, lived in their cities, and all Israel in their cities.

### 3

<sup>1</sup> When the seventh month had come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.<sup>2</sup> Then Jeshua the son of Jozadak stood up with his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers, and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the law of Moses the man of God.<sup>3</sup> In spite of their fear because of the peoples of the surrounding lands, they set the altar on its base; and they offered burnt offerings on it to Yahweh, even burnt offerings morning and evening.<sup>4</sup> They kept the feast of tents, as it is written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required;<sup>5</sup> and afterward the continual burnt offering, the offerings of the new moons, of all the set feasts of Yahweh that were consecrated, and of everyone who willingly offered a freewill offering to Yahweh.<sup>6</sup> From the first day of the seventh month, they began to offer burnt offerings to Yahweh; but the foundation of Yahweh's temple was not yet laid.<sup>7</sup> They also gave money to the

<sup>c</sup> or, seed <sup>d</sup> a daric was a gold coin issued by a Persian king, weighing about 8.4 grams or about 0.27 troy ounces each.

<sup>e</sup> A mina is about 600 grams or 1.3 U. S. pounds, so 5,000 minas is about 3 metric tons.

masons, and to the carpenters. They also gave food, drink, and oil to the people of Sidon and Tyre, to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant that they had from Cyrus King of Persia.

<sup>8</sup> Now in the second year of their coming to God's house at Jerusalem, in the second month, Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brothers the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began the work and appointed the Levites, from twenty years old and upward, to have the oversight of the work of Yahweh's house. <sup>9</sup> Then Jeshua stood with his sons and his brothers, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in God's house: the sons of Henadad, with their sons and their brothers the Levites. <sup>10</sup> When the builders laid the foundation of Yahweh's temple, they set the priests in their clothing with trumpets, with the Levites the sons of Asaph with cymbals, to praise Yahweh, according to the directions of David king of Israel. <sup>11</sup> They sang to one another in praising and giving thanks to Yahweh, "For he is good, for his loving kindness endures forever toward Israel." All the people shouted with a great shout, when they praised Yahweh, because the foundation of Yahweh's house had been laid.

<sup>12</sup> But many of the priests and Levites and heads of fathers' households, the old men who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. Many also shouted aloud for joy, <sup>13</sup> so that the people could not discern the noise of the

shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard far away.

## 4

<sup>1</sup> Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple to Yahweh, the God of Israel; <sup>2</sup> they came near to Zerubbabel, and to the heads of fathers' households, and said to them, "Let us build with you; for we seek your God, as you do; and we have been sacrificing to him since the days of Esar Haddon king of Assyria, who brought us up here."

<sup>3</sup> But Zerubbabel, and Jeshua, and the rest of the heads of fathers' households of Israel, said to them, "You have nothing to do with us in building a house to our God; but we ourselves together will build to Yahweh, the God of Israel, as king Cyrus the king of Persia has commanded us."

<sup>4</sup> Then the people of the land weakened the hands of the people of Judah, and troubled them in building. <sup>5</sup> They hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. <sup>6</sup> In the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem. <sup>7</sup> In the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his companions, wrote to Artaxerxes king of Persia; and the writing of the letter was written in Syrian, and delivered in the Syrian language. <sup>8</sup> Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows, <sup>9</sup> then Rehum the chancellor,

Shimshai the scribe, and the rest of their companions, the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites, <sup>10</sup> and the rest of the nations whom the great and noble Osnappar brought over, and set in the city of Samaria, and in the rest of the country beyond the River, and so forth, wrote. <sup>11</sup> This is the copy of the letter that they sent:

To King Artaxerxes,  
From your servants the men beyond the River.

<sup>12</sup> Be it known to the king that the Jews who came up from you have come to us to Jerusalem. They are building the rebellious and bad city, and have finished the walls, and repaired the foundations. <sup>13</sup> Be it known now to the king that if this city is built and the walls finished, they will not pay tribute, custom, or toll, and in the end it will be hurtful to the kings. <sup>14</sup> Now because we eat the salt of the palace, and it is not appropriate for us to see the king's dishonor, therefore we have sent and informed the king, <sup>15</sup> that search may be made in the book of the records of your fathers. You will see in the book of the records, and know that this city is a rebellious city, and hurtful to kings and provinces, and that they have started rebellions within it in the past. That is why this city was destroyed. <sup>16</sup> We inform the king that, if this city is built and the walls finished, then you will have no possession beyond the River.

<sup>17</sup> Then the king sent an answer to Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions who live in Samaria, and in the rest of the country beyond the River:

Peace.

<sup>18</sup> The letter which you sent to us has been plainly read before me. <sup>19</sup> I decreed, and search has been made, and it was found that this city has made insurrection against kings in the past, and that rebellion and revolts have been made in it. <sup>20</sup> There have also been mighty kings over Jerusalem, who have ruled over all the country beyond the River; and tribute, custom, and toll, was paid to them. <sup>21</sup> Make a decree now to cause these men to cease, and that this city not be built, until a decree is made by me. <sup>22</sup> Be careful that you not be slack doing so. Why should damage grow to the hurt of the kings?

<sup>23</sup> Then when the copy of king Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their companions, they went in haste to Jerusalem to the Jews, and made them to cease by force of arms. <sup>24</sup> Then work stopped on God's house which is at Jerusalem. It stopped until the second year of the reign of Darius king of Persia.

## 5

<sup>1</sup> Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem. They prophesied to them in the name of the God of Israel. <sup>2</sup> Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak rose up and began to

build God's house which is at Jerusalem; and with them were the prophets of God, helping them. <sup>3</sup> At the same time Tattenai, the governor beyond the River came to them, with Shetharbozenai, and their companions, and asked them, "Who gave you a decree to build this house, and to finish this wall?" <sup>4</sup> They also asked for the names of the men who were making this building. <sup>5</sup> But the eye of their God was on the elders of the Jews, and they did not make them cease, until the matter should come to Darius, and an answer should be returned by letter concerning it.

<sup>6</sup> The copy of the letter that Tattenai, the governor beyond the River, and Shetharbozenai, and his companions the Apharsachites, who were beyond the River, sent to Darius the king follows. <sup>7</sup> They sent a letter to him, in which was written:

To Darius the king, all peace.

<sup>8</sup> Be it known to the king that we went into the province of Judah, to the house of the great God, which is built with great stones, and timber is laid in the walls. This work goes on with diligence and prospers in their hands. <sup>9</sup> Then we asked those elders, and said to them thus, "Who gave you a decree to build this house, and to finish this wall?" <sup>10</sup> We asked them their names also, to inform you that we might write the names of the men who were at their head. <sup>11</sup> Thus they returned us answer, saying, "We are the servants of the God of heaven and earth, and are building the house that was built these many years ago, which a great king of Israel built and finished. <sup>12</sup> But after that our fathers had

provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. <sup>13</sup> But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of God. <sup>14</sup> The gold and silver vessels of God's house, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought into the temple of Babylon, those Cyrus the king also took out of the temple of Babylon, and they were delivered to one whose name was Sheshbazzar, whom he had made governor. <sup>15</sup> He said to him, "Take these vessels, go, put them in the temple that is in Jerusalem, and let God's house be built in its place." <sup>16</sup> Then the same Sheshbazzar came and laid the foundations of God's house which is in Jerusalem. Since that time even until now has it been in building, and yet it is not completed.

<sup>17</sup> Now therefore, if it seems good to the king, let a search be made in the king's treasure house, which is there at Babylon, whether it is so, that a decree was made of Cyrus the king to build this house of God at Jerusalem; and let the king send his pleasure to us concerning this matter."

## 6

<sup>1</sup> Then Darius the king made a decree, and the house of the archives, where the treasures were laid up in Babylon, was

searched. <sup>2</sup> A scroll was found at Achmetha, in the palace that is in the province of Media, and in it this was written for a record:

<sup>3</sup> In the first year of Cyrus the king, Cyrus the king made a decree: Concerning God's house at Jerusalem, let the house be built, the place where they offer sacrifices, and let its foundations be strongly laid; with its height sixty cubits,<sup>f</sup> and its width sixty cubits; <sup>4</sup> with three courses of great stones and a course of new timber. Let the expenses be given out of the king's house. <sup>5</sup> Also let the gold and silver vessels of God's house, which Nebuchadnezzar took out of the temple which is at Jerusalem, and brought to Babylon, be restored and brought again to the temple which is at Jerusalem, everything to its place. You shall put them in God's house.

<sup>6</sup> Now therefore, Tattenai, governor beyond the River, Shetharbozenai, and your companions the Apharsachites, who are beyond the River, you must stay far from there. <sup>7</sup> Leave the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. <sup>8</sup> Moreover I make a decree what you shall do for these elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the River, expenses must be given with all diligence to these men, that they not be hindered. <sup>9</sup> That which

they have need of, including young bulls, rams, and lambs, for burnt offerings to the God of heaven; also wheat, salt, wine, and oil, according to the word of the priests who are at Jerusalem, let it be given them day by day without fail; <sup>10</sup> that they may offer sacrifices of pleasant aroma to the God of heaven, and pray for the life of the king, and of his sons. <sup>11</sup> I have also made a decree that whoever alters this message, let a beam be pulled out from his house, and let him be lifted up and fastened on it; and let his house be made a dunghill for this. <sup>12</sup> May the God who has caused his name to dwell there overthrow all kings and peoples who stretch out their hand to alter the same, to destroy this house of God which is at Jerusalem. I Darius have made a decree. Let it be done with all diligence.

<sup>13</sup> Then Tattenai, the governor beyond the River, Shetharbozenai, and their companions did accordingly with all diligence, because Darius the king had sent a decree.

<sup>14</sup> The elders of the Jews built and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They built and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, Darius, and Artaxerxes king of Persia. <sup>15</sup> This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. <sup>16</sup> The children of Israel, the priests, and the Levites, and the rest of the children

<sup>f</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

of the captivity, kept the dedication of this house of God with joy. <sup>17</sup> They offered at the dedication of this house of God one hundred bulls, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel. <sup>18</sup> They set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem, as it is written in the book of Moses.

<sup>19</sup> The children of the captivity kept the Passover on the fourteenth day of the first month. <sup>20</sup> Because the priests and the Levites had purified themselves together, all of them were pure. They killed the Passover for all the children of the captivity, for their brothers the priests, and for themselves. <sup>21</sup> The children of Israel who had returned out of the captivity, and all who had separated themselves to them from the filthiness of the nations of the land, to seek Yahweh, the God of Israel, ate, <sup>22</sup> and kept the feast of unleavened bread seven days with joy; because Yahweh had made them joyful, and had turned the heart of the king of Assyria to them, to strengthen their hands in the work of God, the God of Israel's house.

## 7

<sup>1</sup> Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, <sup>2</sup> the son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup> the son of Amariah, the son of Azariah, the son of Meraioth, <sup>4</sup> the son of Zerachiah, the son of Uzzi, the son of Bukki, <sup>5</sup> the son of Abishua, the son of Phinehas, the son of

Eleazar, the son of Aaron the chief priest; <sup>6</sup> this Ezra went up from Babylon. He was a skilled scribe in the law of Moses, which Yahweh, the God of Israel, had given; and the king granted him all his request, according to Yahweh his God's hand on him. <sup>7</sup> Some of the children of Israel, including some of the priests, the Levites, the singers, the porters, and the temple servants went up to Jerusalem in the seventh year of Artaxerxes the king. <sup>8</sup> He came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup> For on the first day of the first month he began to go up from Babylon; and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God on him. <sup>10</sup> For Ezra had set his heart to seek Yahweh's law, and to do it, and to teach statutes and ordinances in Israel. <sup>11</sup> Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, even the scribe of the words of Yahweh's commandments, and of his statutes to Israel:

<sup>12</sup> Artaxerxes, king of kings,

To Ezra the priest, the scribe of the law of the perfect God of heaven.

Now <sup>13</sup> I make a decree, that all those of the people of Israel, and their priests and the Levites, in my realm, who intend of their own free will to go to Jerusalem, go with you.

<sup>14</sup> Because you are sent by the king and his seven counselors, to inquire concerning Judah and Jerusalem, according to the law of your God which is in your hand, <sup>15</sup> and to carry the silver and gold, which the king and his counselors have freely offered to the God of Israel, whose

habitation is in Jerusalem, <sup>16</sup> and all the silver and gold that you will find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; <sup>17</sup> therefore you shall with all diligence buy with this money bulls, rams, lambs, with their meal offerings and their drink offerings, and shall offer them on the altar of the house of your God which is in Jerusalem. <sup>18</sup> Whatever seems good to you and to your brothers to do with the rest of the silver and the gold, do that according to the will of your God. <sup>19</sup> The vessels that are given to you for the service of the house of your God, deliver before the God of Jerusalem. <sup>20</sup> Whatever more will be needed for the house of your God, which you may have occasion to give, give it out of the king's treasure house.

<sup>21</sup> I, even I Artaxerxes the king, make a decree to all the treasurers who are beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requires of you, it shall be done with all diligence, <sup>22</sup> up to one hundred talents<sup>g</sup> of silver, and to one hundred cors<sup>h</sup> of wheat, and to one hundred baths<sup>i</sup> of wine, and to one hundred baths of oil, and salt without prescribing how much. <sup>23</sup> Whatever is commanded by the God

of heaven, let it be done exactly for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?

<sup>24</sup> Also we inform you that it shall not be lawful to impose tribute, custom, or toll, on any of the priests, Levites, singers, porters, temple servants, or laborers of this house of God.

<sup>25</sup> You, Ezra, according to the wisdom of your God that is in your hand, appoint magistrates and judges, who may judge all the people who are beyond the River, who all know the laws of your God; and teach him who doesn't know them. <sup>26</sup> Whoever will not do the law of your God and the law of the king, let judgment be executed on him with all diligence, whether it is to death, or to banishment, or to confiscation of goods, or to imprisonment.

<sup>27</sup> Blessed be Yahweh, the God of our fathers, who has put such a thing as this in the king's heart, to beautify Yahweh's house which is in Jerusalem; <sup>28</sup> and has extended loving kindness to me before the king and his counselors, and before all the king's mighty princes. I was strengthened according to Yahweh my God's hand on me, and I gathered together chief men out of Israel to go up with me.

## 8

<sup>1</sup> Now these are the heads of their fathers' households, and this is the genealogy of

<sup>g</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces    <sup>h</sup> 1 cor is the same as a homer, or about 55.9 U. S. gallons (liquid) or 211 liters or 6 bushels.    <sup>i</sup> 1 bath is one tenth of a cor, or about 5.6 U. S. gallons or 21 liters or 2.4 pecks. 100 baths would be about 2,100 liters.

those who went up with me from Babylon, in the reign of Artaxerxes the king:

<sup>2</sup> Of the sons of Phinehas, Gershom.

Of the sons of Ithamar, Daniel.

Of the sons of David, Hattush.

<sup>3</sup> Of the sons of Shecaniah, of the sons of Parosh, Zechariah; and with him were listed by genealogy of the males one hundred fifty.

<sup>4</sup> Of the sons of Pahathmoab, Eliehoenai the son of Zeremiah; and with him two hundred males.

<sup>5</sup> Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males.

<sup>6</sup> Of the sons of Adin, Ebed the son of Jonathan; and with him fifty males.

<sup>7</sup> Of the sons of Elam, Jeshaiiah the son of Athaliah; and with him seventy males.

<sup>8</sup> Of the sons of Shephatiah, Zebadiah the son of Michael; and with him eighty males.

<sup>9</sup> Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred eighteen males.

<sup>10</sup> Of the sons of Shelomith, the son of Josiphiah; and with him one hundred sixty males.

<sup>11</sup> Of the sons of Bebai, Zechariah the son of Bebai; and with him twenty-eight males.

<sup>12</sup> Of the sons of Azgad, Johanan the son of Hakkatan; and with him one hundred ten males.

<sup>13</sup> Of the sons of Adonikam, who were the last; and these are their names: Eliphelet, Jeuel, and Shemaiah; and with them sixty males.

<sup>14</sup> Of the sons of Bigvai, Uthai and Zabbud; and with them seventy males.

<sup>15</sup> I gathered them together to the river that runs to Ahava; and there we encamped three days: and I looked around at the people the priests, and found there were none of the sons of Levi. <sup>16</sup> Then sent I for Eliezer, for Ariel, for Shemaiah, for Elnathan, for Jarib, for Elnathan, for Nathan, for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, who were teachers. <sup>17</sup> I sent them out to Iddo the chief at the place Casiphia; and I told them what they should tell Iddo, and his brothers the temple servants, at the place Casiphia, that they should bring to us ministers for the house of our God. <sup>18</sup> According to the good hand of our God on us they brought us a man of discretion, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brothers, eighteen; <sup>19</sup> and Hashabiah, and with him Jeshaiiah of the sons of Merari, his brothers and their sons, twenty; <sup>20</sup> and of the temple servants, whom David and the princes had given for the service of the Levites, two hundred twenty temple servants. All of them were mentioned by name. <sup>21</sup> Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek from him a straight way for us, and for our little ones, and for all our possessions. <sup>22</sup> For I was ashamed to ask of the king a band of soldiers and horsemen to help us against

the enemy on the way, because we had spoken to the king, saying, “The hand of our God is on all those who seek him, for good; but his power and his wrath is against all those who forsake him.”<sup>23</sup> So we fasted and begged our God for this: and he granted our request.

<sup>24</sup> Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brothers with them,<sup>25</sup> and weighed to them the silver, the gold, and the vessels, even the offering for the house of our God, which the king, his counselors, his princes, and all Israel there present, had offered.<sup>26</sup> I weighed into their hand six hundred fifty talents of silver,<sup>j</sup> one hundred talents of silver vessels; one hundred talents of gold,<sup>27</sup> twenty bowls of gold weighing one thousand darics;<sup>k</sup> and two vessels of fine bright brass, precious as gold.<sup>28</sup> I said to them, “You are holy to Yahweh, and the vessels are holy. The silver and the gold are a freewill offering to Yahweh, the God of your fathers.<sup>29</sup> Watch and keep them, until you weigh them before the chiefs of the priests and the Levites, and the princes of the fathers’ households of Israel, at Jerusalem, in the rooms of Yahweh’s house.”

<sup>30</sup> So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem to the house of our God.<sup>31</sup> Then we departed from the river Ahava on the twelfth day of the first month, to go to Jerusalem. The hand of our God was on us, and he delivered us from the hand of the enemy and the bandit by the way.<sup>32</sup> We came to Jerusalem, and stayed there three days.<sup>33</sup>

<sup>j</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

<sup>k</sup> a daric was a gold coin issued by a Persian king, weighing about

8.4 grams or about 0.27 troy ounces each. <sup>l</sup> or, seed

On the fourth day the silver and the gold and the vessels were weighed in the house of our God into the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, the Levite;<sup>34</sup> everything by number and by weight; and all the weight was written at that time.<sup>35</sup> The children of the captivity, who had come out of exile, offered burnt offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats for a sin offering. All this was a burnt offering to Yahweh.<sup>36</sup> They delivered the king’s commissions to the king’s satraps, and to the governors beyond the River. So they supported the people and God’s house.

## 9

<sup>1</sup> Now when these things were done, the princes came near to me, saying, “The people of Israel, the priests, and the Levites, have not separated themselves from the peoples of the lands, following their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.<sup>2</sup> For they have taken of their daughters for themselves and for their sons, so that the holy offspring<sup>l</sup> have mixed themselves with the peoples of the lands. Yes, the hand of the princes and rulers has been chief in this trespass.”

<sup>3</sup> When I heard this thing, I tore my garment and my robe, and pulled the hair out of my head and of my beard, and sat down confounded.<sup>4</sup> Then everyone who

trembled at the words of the God of Israel were assembled to me, because of their trespass of the captivity; and I sat confounded until the evening offering. <sup>5</sup> At the evening offering I arose up from my humiliation, even with my garment and my robe torn; and I fell on my knees, and spread out my hands to Yahweh my God; <sup>6</sup> and I said, “My God, I am ashamed and blush to lift up my face to you, my God; for our iniquities have increased over our head, and our guiltiness has grown up to the heavens. <sup>7</sup> Since the days of our fathers we have been exceeding guilty to this day; and for our iniquities we, our kings, and our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, to plunder, and to confusion of face, as it is this day. <sup>8</sup> Now for a little moment grace has been shown from Yahweh our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and revived us a little in our bondage. <sup>9</sup> For we are bondservants; yet our God has not forsaken us in our bondage, but has extended loving kindness to us in the sight of the kings of Persia, to revive us, to set up the house of our God, and to repair its ruins, and to give us a wall in Judah and in Jerusalem.

<sup>10</sup> “Now, our God, what shall we say after this? For we have forsaken your commandments, <sup>11</sup> which you have commanded by your servants the prophets, saying, ‘The land, to which you go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, which have filled it from one end to another with their

filthiness. <sup>12</sup> Now therefore don’t give your daughters to their sons. Don’t take their daughters to your sons, nor seek their peace or their prosperity forever; that you may be strong, and eat the good of the land, and leave it for an inheritance to your children forever.’

<sup>13</sup> “After all that has come on us for our evil deeds, and for our great guilt, since you, our God, have punished us less than our iniquities deserve, and have given us such a remnant, <sup>14</sup> shall we again break your commandments, and join in affinity with the peoples that do these abominations? Wouldn’t you be angry with us until you had consumed us, so that there would be no remnant, nor any to escape? <sup>15</sup> Yahweh, the God of Israel, you are righteous; for we are left a remnant that has escaped, as it is today. Behold,<sup>m</sup> we are before you in our guiltiness; for no one can stand before you because of this.”

## 10

<sup>1</sup> Now while Ezra prayed and made confession, weeping and casting himself down before God’s house, there was gathered together to him out of Israel a very great assembly of men and women and children; for the people wept very bitterly. <sup>2</sup> Shecaniah the son of Jehiel, one of the sons of Elam, answered Ezra, “We have trespassed against our God, and have married foreign women of the peoples of the land. Yet now there is hope for Israel concerning this thing. <sup>3</sup> Now therefore let us make a covenant with our God to put away all the wives, and those who are born of them, according to the counsel of my lord, and of those who tremble at the

<sup>m</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

commandment of our God. Let it be done according to the law. <sup>4</sup> Arise; for the matter belongs to you, and we are with you. Be courageous, and do it.”

<sup>5</sup> Then Ezra arose, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they swore. <sup>6</sup> Then Ezra rose up from before God’s house, and went into the room of Jehohanan the son of Eliashib. When he came there, he ate no bread, nor drank water; for he mourned because of their trespass of the captivity. <sup>7</sup> They made a proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem; <sup>8</sup> and that whoever didn’t come within three days, according to the counsel of the princes and the elders, all his possessions should be forfeited, and himself separated from the assembly of the captivity. <sup>9</sup> Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within the three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the wide place in front of God’s house, trembling because of this matter, and because of the great rain.

<sup>10</sup> Ezra the priest stood up and said to them, “You have trespassed, and have married foreign women, to increase the guilt of Israel. <sup>11</sup> Now therefore make confession to Yahweh, the God of your fathers, and do his pleasure; and separate yourselves from the peoples of the land, and from the foreign women.”

<sup>12</sup> Then all the assembly answered with a loud voice, “As you have said concerning us, so must we do. <sup>13</sup> But the people are many, and it is a time of much rain, and we

are not able to stand outside. This is not a work of one day or two, for we have greatly transgressed in this matter. <sup>14</sup> Now let our princes be appointed for all the assembly, and let all those who are in our cities who have married foreign women come at appointed times, and with them the elders of every city, and its judges, until the fierce wrath of our God is turned from us, until this matter is resolved.”

<sup>15</sup> Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this; and Meshullam and Shabbethai the Levite helped them. <sup>16</sup> The children of the captivity did so. Ezra the priest, with certain heads of fathers’ households, after their fathers’ houses, and all of them by their names, were set apart; and they sat down in the first day of the tenth month to examine the matter. <sup>17</sup> They finished with all the men who had married foreign women by the first day of the first month. <sup>18</sup> Among the sons of the priests there were found who had married foreign women:

of the sons of Jeshua, the son of Jozadak, and his brothers, Maaseiah, and Eliezer, and Jarib, and Gedaliah.

<sup>19</sup> They gave their hand that they would put away their wives; and being guilty, they offered a ram of the flock for their guilt.

<sup>20</sup> Of the sons of Immer: Hanani and Zebadiah.

<sup>21</sup> Of the sons of Harim: Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

<sup>22</sup> Of the sons of Pashhur: Elieoenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasaah.

- <sup>23</sup> Of the Levites: Jozabad, and Shimei, and Kelaiah (also called Kelita), Pethahiah, Judah, and Eliezer.
- <sup>24</sup> Of the singers: Eliashib. Of the porters: Shallum, and Telem, and Uri.
- <sup>25</sup> Of Israel: Of the sons of Parosh: Ramiah, and Izziah, and Malchijah, and Mijamin, and Eleazar, and Malchijah, and Benaiah.
- <sup>26</sup> Of the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.
- <sup>27</sup> Of the sons of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
- <sup>28</sup> Of the sons of Bebai: Jehohanan, Hananiah, Zabbai, Athlai.
- <sup>29</sup> Of the sons of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeremoth.
- <sup>30</sup> Of the sons of Pahathmoab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh.
- <sup>31</sup> Of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, <sup>32</sup> Benjamin, Malluch, Shemariah.
- <sup>33</sup> Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.
- <sup>34</sup> Of the sons of Bani: Maadai, Amram, and Uel, <sup>35</sup> Benaiah, Bedeiah, Cheluhi, <sup>36</sup> Vaniah, Meremoth, Eliashib, <sup>37</sup> Mattaniah, Mattenai, and Jaasu, <sup>38</sup> and Bani, and Binnui, Shimei, <sup>39</sup> and Shelemiah, and Nathan, and Adaiah, <sup>40</sup> Machnadebai, Shashai, Sharai, <sup>41</sup> Azarel, and Shelemiah, Shemariah, <sup>42</sup> Shallum, Amariah, Joseph.
- <sup>43</sup> Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Iddo, and Joel, Benaiah.
- <sup>44</sup> All these had taken foreign wives; and some of them had wives by whom they had children.

# *The Book of* **Nehemiah**

## **1**

<sup>1</sup> The words of Nehemiah the son of Hacaliah. Now in the month Chisleu, in the twentieth year, as I was in Shushan the palace, <sup>2</sup> Hanani, one of my brothers, came, he and certain men out of Judah; and I asked them about the Jews who had escaped, who were left of the captivity, and concerning Jerusalem. <sup>3</sup> They said to me, “The remnant who are left of the captivity there in the province are in great affliction and reproach. The wall of Jerusalem is also broken down, and its gates are burned with fire.” <sup>4</sup> When I heard these words, I sat down and wept, and mourned several days; and I fasted and prayed before the God<sup>a</sup> of heaven, <sup>5</sup> and said, “I beg you, Yahweh,<sup>b</sup> the God of heaven, the great and awesome God, who keeps covenant and loving kindness with those who love him and keep his commandments: <sup>6</sup> Let your ear now be attentive, and your eyes open, that you may listen to the prayer of your servant, which I pray before you at this time, day and night, for the children of Israel your servants while I confess the sins of the children of Israel, which we have sinned against you. Yes, I and my father’s house have sinned. <sup>7</sup> We have dealt very corruptly against you, and have not kept the commandments, nor the statutes, nor the ordinances, which you commanded your servant Moses.

<sup>8</sup> “Remember, I beg you, the word that you commanded your servant Moses,

saying, ‘If you trespass, I will scatter you among the peoples; <sup>9</sup> but if you return to me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet I will gather them from there, and will bring them to the place that I have chosen, to cause my name to dwell there.’

<sup>10</sup> “Now these are your servants and your people, whom you have redeemed by your great power, and by your strong hand. <sup>11</sup> Lord,<sup>c</sup> I beg you, let your ear be attentive now to the prayer of your servant, and to the prayer of your servants, who delight to fear your name; and please prosper your servant today, and grant him mercy in the sight of this man.”

Now I was cup bearer to the king.

## **2**

<sup>1</sup> In the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, I picked up the wine, and gave it to the king. Now I had not been sad before in his presence. <sup>2</sup> The king said to me, “Why is your face sad, since you are not sick? This is nothing else but sorrow of heart.”

Then I was very much afraid. <sup>3</sup> I said to the king, “Let the king live forever! Why shouldn’t my face be sad, when the city, the place of my fathers’ tombs, lies waste, and its gates have been consumed with fire?”

<sup>a</sup> The Hebrew word rendered “God” is “אלֹהִים” (Elohim). <sup>b</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>c</sup> The word translated “Lord” is “Adonai.”

<sup>4</sup> Then the king said to me, “What is your request?”

So I prayed to the God of heaven. <sup>5</sup> I said to the king, “If it pleases the king, and if your servant has found favor in your sight, that you would send me to Judah, to the city of my fathers’ tombs, that I may build it.”

<sup>6</sup> The king said to me (the queen was also sitting by him), “How long will your journey be? When will you return?”

So it pleased the king to send me, and I set a time for he. <sup>7</sup> Moreover I said to the king, “If it pleases the king, let letters be given me to the governors beyond the River, that they may let me pass through until I come to Judah; <sup>8</sup> and a letter to Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the citadel by the temple, for the wall of the city, and for the house that I will occupy.”

The king granted my requests, because of the good hand of my God on me. <sup>9</sup> Then I came to the governors beyond the River, and gave them the king’s letters. Now the king had sent captains of the army and horsemen with me. <sup>10</sup> When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, because a man had come to seek the welfare of the children of Israel. <sup>11</sup> So I came to Jerusalem, and was there three days. <sup>12</sup> I arose in the night, I and a few men with me. I didn’t tell anyone what my God put into my heart to do for Jerusalem. There wasn’t any animal with me, except the animal that I rode on. <sup>13</sup> I went out by night by the valley gate, even toward the jackal’s well, then to the dung gate, and inspected the walls of Jerusalem, which

were broken down, and its gates were consumed with fire. <sup>14</sup> Then I went on to the spring gate and to the king’s pool, but there was no place for the animal that was under me to pass. <sup>15</sup> Then went I up in the night by the brook, and inspected the wall; and I turned back, and entered by the valley gate, and so returned. <sup>16</sup> The rulers didn’t know where I went, or what I did. I had not as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work. <sup>17</sup> Then I said to them, “You see the bad situation that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come, let us build up the wall of Jerusalem, that we won’t be disgraced.” <sup>18</sup> I told them of the hand of my God which was good on me, as also of the king’s words that he had spoken to me.

They said, “Let’s rise up and build.” So they strengthened their hands for the good work.

<sup>19</sup> But when Sanballat the Horonite, Tobiah the Ammonite servant, and Geshem the Arabian, heard it, they ridiculed us, and despised us, and said, “What is this thing that you are doing? Will you rebel against the king?”

<sup>20</sup> Then I answered them, and said to them, “The God of heaven will prosper us. Therefore we, his servants, will arise and build; but you have no portion, nor right, nor memorial, in Jerusalem.”

### 3

<sup>1</sup> Then Eliashib the high priest rose up with his brothers the priests, and they built the sheep gate. They sanctified it, and set up its doors. They sanctified it even to the tower of Hammeah, to the tower of

Hananel.<sup>2</sup> Next to him the men of Jericho built. Next to them Zaccur the son of Imri built.<sup>3</sup> The sons of Hassenaah built the fish gate. They laid its beams, and set up its doors, its bolts, and its bars.<sup>4</sup> Next to them, Meremoth the son of Uriah, the son of Hakkoz made repairs. Next to them, Meshullam the son of Berechiah, the son of Meshezabel made repairs. Next to them, Zadok the son of Baana made repairs.<sup>5</sup> Next to them, the Tekoites made repairs; but their nobles didn't put their necks to the Lord's work.<sup>6</sup> Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the old gate. They laid its beams, and set up its doors, and its bolts, and its bars.<sup>7</sup> Next to them, Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, repaired the residence of the governor beyond the River.<sup>8</sup> Next to him, Uzziel the son of Harhiah, goldsmiths, made repairs. Next to him, Hananiah, one of the perfumers, made repairs, and they fortified Jerusalem even to the wide wall.<sup>9</sup> Next to them, Rephaiah the son of Hur, the ruler of half the district of Jerusalem, made repairs.<sup>10</sup> Next to them, Jedaiah the son of Harumaph made repairs across from his house. Next to him, Hattush the son of Hashabneiah made repairs.<sup>11</sup> Malchijah the son of Harim, and Hasshub the son of Pahathmoab, repaired another portion, and the tower of the furnaces.<sup>12</sup> Next to him, Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters, made repairs.<sup>13</sup> Hanun and the inhabitants of Zanoah repaired the valley gate. They built it, and set up its doors, its bolts, and its bars, and one thousand cubits<sup>d</sup> of the wall

to the dung gate.<sup>14</sup> Malchijah the son of Rechab, the ruler of the district of Beth Haccherem repaired the dung gate. He built it, and set up its doors, its bolts, and its bars.<sup>15</sup> Shallun the son of Colhozeh, the ruler of the district of Mizpah repaired the spring gate. He built it, and covered it, and set up its doors, its bolts, and its bars, and the wall of the pool of Shelah by the king's garden, even to the stairs that go down from David's city.<sup>16</sup> After him, Nehemiah the son of Azbuk, the ruler of half the district of Beth Zur, made repairs to the place opposite the tombs of David, and to the pool that was made, and to the house of the mighty men.<sup>17</sup> After him, the Levites, Rehum the son of Bani made repairs. Next to him, Hashabiah, the ruler of half the district of Keilah, made repairs for his district.<sup>18</sup> After him, their brothers, Bavvai the son of Henadad, the ruler of half the district of Keilah made repairs.<sup>19</sup> Next to him, Ezer the son of Jeshua, the ruler of Mizpah, repaired another portion, across from the ascent to the armory at the turning of the wall.<sup>20</sup> After him, Baruch the son of Zabbai earnestly repaired another portion, from the turning of the wall to the door of the house of Eliashib the high priest.<sup>21</sup> After him, Meremoth the son of Uriah the son of Hakkoz repaired another portion, from the door of the house of Eliashib even to the end of the house of Eliashib.<sup>22</sup> After him, the priests, the men of the Plain made repairs.<sup>23</sup> After them, Benjamin and Hasshub made repairs across from their house. After them, Azariah the son of Maaseiah the son of Ananiah made repairs beside his own house.<sup>24</sup> After him, Binnui the son of Henadad repaired another

<sup>d</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

portion, from the house of Azariah to the turning of the wall, and to the corner. <sup>25</sup> Palal the son of Uzai made repairs opposite the turning of the wall, and the tower that stands out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh made repairs. <sup>26</sup> (Now the temple servants lived in Ophel, to the place over against the water gate toward the east, and the tower that stands out.) <sup>27</sup> After him the Tekoites repaired another portion, over against the great tower that stands out, and to the wall of Ophel. <sup>28</sup> Above the horse gate, the priests made repairs, everyone across from his own house. <sup>29</sup> After them, Zadok the son of Immer made repairs across from his own house. After him, Shemaiah the son of Shecaniah, the keeper of the east gate made repairs. <sup>30</sup> After him, Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another portion. After him, Meshullam the son of Berechiah made repairs across from his room. <sup>31</sup> After him, Malchijah, one of the goldsmiths to the house of the temple servants, and of the merchants, made repairs opposite the gate of Hammiphkad, and to the ascent of the corner. <sup>32</sup> Between the ascent of the corner and the sheep gate, the goldsmiths and the merchants made repairs.

#### 4

<sup>1</sup> But when Sanballat heard that we were building the wall, he was angry, and was very indignant, and mocked the Jews. <sup>2</sup> He spoke before his brothers and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they finish in a

day? Will they revive the stones out of the heaps of rubbish, since they are burned?"

<sup>3</sup> Now Tobiah the Ammonite was by him, and he said, "What they are building, if a fox climbed up it, he would break down their stone wall."

<sup>4</sup> "Hear, our God; for we are despised; and turn back their reproach on their own head, give them up for a plunder in a land of captivity; <sup>5</sup> don't cover their iniquity, and don't let their sin be blotted out from before you; for they have insulted the builders."

<sup>6</sup> So we built the wall; and all the wall was joined together to half its height: for the people had a mind to work. <sup>7</sup> But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be filled, they were very angry; <sup>8</sup> and they all conspired together to come and fight against Jerusalem, and to cause confusion among us. <sup>9</sup> But we made our prayer to our God, and set a watch against them day and night, because of them. <sup>10</sup> Judah said, "The strength of the bearers of burdens is fading, and there is much rubble; so that we are not able to build the wall." <sup>11</sup> Our adversaries said, "They will not know or see, until we come in among them and kill them, and cause the work to cease."

<sup>12</sup> When the Jews who lived by them came, they said to us ten times from all places, "Wherever you turn, they will attack us."

<sup>13</sup> Therefore I set guards in the lowest parts of the space behind the wall, in the open places. I set the people by family groups with their swords, their spears, and

their bows. <sup>14</sup> I looked, and rose up, and said to the nobles, to the rulers, and to the rest of the people, “Don’t be afraid of them! Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your houses.”

<sup>15</sup> When our enemies heard that it was known to us, and God had brought their counsel to nothing, all of us returned to the wall, everyone to his work. <sup>16</sup> From that time forth, half of my servants did the work, and half of them held the spears, the shields, the bows, and the coats of mail; and the rulers were behind all the house of Judah. <sup>17</sup> They all built the wall, and those who bore burdens loaded themselves; everyone with one of his hands did the work, and with the other held his weapon. <sup>18</sup> Among the builders, everyone wore his sword at his side, and so built. He who sounded the trumpet was by me. <sup>19</sup> I said to the nobles, and to the rulers and to the rest of the people, “The work is great and large, and we are separated on the wall, one far from one another. <sup>20</sup> Wherever you hear the sound of the trumpet, rally there to us. Our God will fight for us.”

<sup>21</sup> So we did the work. Half of the people held the spears from the rising of the morning until the stars appeared. <sup>22</sup> Likewise at the same time said I to the people, “Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day.” <sup>23</sup> So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us took off our clothes. Everyone took his weapon to the water.

## 5

<sup>1</sup> Then there arose a great cry of the people and of their wives against their brothers the Jews. <sup>2</sup> For there were that said, “We, our sons and our daughters, are many. Let us get grain, that we may eat and live.” <sup>3</sup> There were also some that said, “We are mortgaging our fields, and our vineyards, and our houses. Let us get grain, because of the famine.” <sup>4</sup> There were also some who said, “We have borrowed money for the king’s tribute using our fields and our vineyards as collateral. <sup>5</sup> Yet now our flesh is as the flesh of our brothers, our children as their children. Behold,<sup>e</sup> we bring our sons and our daughters into bondage to be servants, and some of our daughters have been brought into bondage. It is also not in our power to help it, because other men have our fields and our vineyards.”

<sup>6</sup> I was very angry when I heard their cry and these words. <sup>7</sup> Then I consulted with myself, and contended with the nobles and the rulers, and said to them, “You exact usury, everyone of his brother.” I held a great assembly against them. <sup>8</sup> I said to them, “We, after our ability, have redeemed our brothers the Jews that were sold to the nations; and would you even sell your brothers, and should they be sold to us?” Then they held their peace, and found not a word to say. <sup>9</sup> Also I said, “The thing that you do is not good. Shouldn’t you walk in the fear of our God, because of the reproach of the nations our enemies? <sup>10</sup> I likewise, my brothers and my servants, lend them money and grain. Please let us stop this usury. <sup>11</sup> Please restore to them,

<sup>e</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

even today, their fields, their vineyards, their olive groves, and their houses, also the hundredth part of the money, and of the grain, the new wine, and the oil, that you are charging them.”

<sup>12</sup> Then they said, “We will restore them, and will require nothing of them. We will do so, even as you say.”

Then I called the priests, and took an oath of them, that they would do according to this promise. <sup>13</sup> Also I shook out my lap, and said, “So may God shake out every man from his house, and from his labor, that doesn’t perform this promise; even be he shaken out, and emptied like this.”

All the assembly said, “Amen,” and praised Yahweh. The people did according to this promise.

<sup>14</sup> Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, that is, twelve years, I and my brothers have not eaten the bread of the governor. <sup>15</sup> But the former governors who were before me were supported by the people, and took bread and wine from them, plus forty shekels<sup>f</sup> of silver; yes, even their servants ruled over the people; but I didn’t do so, because of the fear of God. <sup>16</sup> Yes, I also continued in the work of this wall. We didn’t buy any land. All my servants were gathered there to the work. <sup>17</sup> Moreover there were at my table, of the Jews and the rulers, one hundred fifty men, besides those who came to us from among the nations that were around us. <sup>18</sup> Now that which was prepared for one day was one ox and six choice sheep. Also fowls were prepared for me, and once in

ten days a store of all sorts of wine. Yet for all this, I didn’t demand the governor’s pay, because the bondage was heavy on this people. <sup>19</sup> Remember to me, my God, for good, all that I have done for this people.

## 6

<sup>1</sup> Now when it was reported to Sanballat, Tobiah, and to Geshem the Arabian, and to the rest of our enemies, that I had built the wall, and that there was no breach left in it; (though even to that time I had not set up the doors in the gates;) <sup>2</sup> Sanballat and Geshem sent to me, saying, “Come, let us meet together in the villages in the plain of Ono.” But they intended to harm me.

<sup>3</sup> I sent messengers to them, saying, “I am doing a great work, so that I can’t come down. Why should the work cease, while I leave it, and come down to you?” <sup>4</sup> They sent to me four times like this; and I answered them the same way. <sup>5</sup> Then Sanballat sent his servant to me the same way the fifth time with an open letter in his hand, <sup>6</sup> in which was written, “It is reported among the nations, and Gashmu says it, that you and the Jews intend to rebel. Because of that, you are building the wall. You would be their king, according to these words. <sup>7</sup> You have also appointed prophets to proclaim of you at Jerusalem, saying, ‘There is a king in Judah!’ Now it will be reported to the king according to these words. Come now therefore, and let us take counsel together.”

<sup>8</sup> Then I sent to him, saying, “There are no such things done as you say, but you imagine them out of your own heart.” <sup>9</sup> For they all would have made us afraid, saying,

<sup>f</sup>a shekel is about 10 grams or about 0.35 ounces.

“Their hands will be weakened from the work, that it not be done.” But now, strengthen my hands.

<sup>10</sup> I went to the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut in at his home; and he said, “Let us meet together in God’s house, within the temple, and let us shut the doors of the temple; for they will come to kill you. Yes, in the night will they come to kill you.”

<sup>11</sup> I said, “Should a man like me flee? Who is there that, being such as I, would go into the temple to save his life? I will not go in.” <sup>12</sup> I discerned, and behold, God had not sent him; but he pronounced this prophecy against me. Tobiah and Sanballat had hired him. <sup>13</sup> He hired so that I would be afraid, do so, and sin, and that they might have material for an evil report, that they might reproach me. <sup>14</sup> “Remember, my God, Tobiah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.”

<sup>15</sup> So the wall was finished in the twenty-fifth day of Elul, in fifty-two days. <sup>16</sup> When all our enemies heard of it, all the nations that were around us were afraid, and they lost their confidence; for they perceived that this work was done by our God. <sup>17</sup> Moreover in those days the nobles of Judah sent many letters to Tobiah, and Tobiah’s letters came to them. <sup>18</sup> For there were many in Judah sworn to him, because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as wife. <sup>19</sup> Also they spoke of his good deeds before me, and reported my words to him. Tobiah sent letters to put me in fear.

## 7

<sup>1</sup> Now when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, <sup>2</sup> I put my brother Hanani, and Hananiah the governor of the fortress, in charge of Jerusalem; for he was a faithful man, and feared God above many. <sup>3</sup> I said to them, “Don’t let the gates of Jerusalem be opened until the sun is hot; and while they stand guard, let them shut the doors, and you bar them: and appoint watches of the inhabitants of Jerusalem, everyone in his watch, with everyone near his house.”

<sup>4</sup> Now the city was wide and large; but the people were few therein, and the houses were not built. <sup>5</sup> My God put into my heart to gather together the nobles, and the rulers, and the people, that they might be listed by genealogy. I found the book of the genealogy of those who came up at the first, and I found this written in it:

<sup>6</sup> These are the children of the province, who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and to Judah, everyone to his city; <sup>7</sup> who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:

<sup>8</sup> The children of Parosh, two thousand one hundred seventy-two.

<sup>9</sup> The children of Shephatiah, three hundred seventy-two.

<sup>10</sup> The children of Arah, six hundred fifty-two.

- 11 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred eighteen.
- 12 The children of Elam, one thousand two hundred fifty-four.
- 13 The children of Zattu, eight hundred forty-five.
- 14 The children of Zaccai, seven hundred sixty.
- 15 The children of Binnui, six hundred forty-eight.
- 16 The children of Bebai, six hundred twenty-eight.
- 17 The children of Azgad, two thousand three hundred twenty-two.
- 18 The children of Adonikam, six hundred sixty-seven.
- 19 The children of Bigvai, two thousand sixty-seven.
- 20 The children of Adin, six hundred fifty-five.
- 21 The children of Ater, of Hezekiah, ninety-eight.
- 22 The children of Hashum, three hundred Twenty-eight.
- 23 The children of Bezai, three hundred twenty-four.
- 24 The children of Hariph, one hundred twelve.
- 25 The children of Gibeon, ninety-five.
- 26 The men of Bethlehem and Netophah, one hundred eighty-eight.
- 27 The men of Anathoth, one hundred twenty-eight.
- 28 The men of Beth Azmaveth, forty-two.
- 29 The men of Kiriath Jearim, Chephirah, and Beeroth, seven hundred forty-three.
- 30 The men of Ramah and Geba, six hundred twenty-one.
- 31 The men of Michmas, one hundred twenty-two.
- 32 The men of Bethel and Ai, one hundred twenty-three.
- 33 The men of the other Nebo, fifty-two.
- 34 The children of the other Elam, one thousand two hundred fifty-four.
- 35 The children of Harim, three hundred twenty.
- 36 The children of Jericho, three hundred forty-five.
- 37 The children of Lod, Hadid, and Ono, seven hundred twenty-one.
- 38 The children of Senaah, three thousand nine hundred thirty.
- 39 The priests: The children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.
- 40 The children of Immer, one thousand fifty-two.
- 41 The children of Pashhur, one thousand two hundred forty-seven.
- 42 The children of Harim, one thousand seventeen.
- 43 The Levites: the children of Jeshua, of Kadmiel, of the children of Hodevah, seventy-four.

<sup>44</sup> The singers: the children of Asaph, one hundred forty-eight.

<sup>45</sup> The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, one hundred thirty-eight.

<sup>46</sup> The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth, <sup>47</sup> the children of Keros, the children of Sia, the children of Padon, <sup>48</sup> the children of Lebana, the children of Hagaba, the children of Salmi, <sup>49</sup> the children of Hanan, the children of Giddel, the children of Gahar, <sup>50</sup> the children of Reaiah, the children of Rezin, the children of Nekoda, <sup>51</sup> the children of Gazzam, the children of Uzza, the children of Paseah. <sup>52</sup> The children of Besai, the children of Meunim, the children of Nephushesim, <sup>53</sup> the children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>54</sup> the children of Bazlith, the children of Mehida, the children of Harsha, <sup>55</sup> the children of Barkos, the children of Sisera, the children of Temah, <sup>56</sup> the children of Nezia, the children of Hatipha.

<sup>57</sup> The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, <sup>58</sup> the children of Jaala, the children of Darkon, the children of Giddel, <sup>59</sup> the children of Shephatiah, the children of Hattil, the children of Pochereth Hazzebaim, the children of Amon. <sup>60</sup> All the temple servants, and the children of Solomon's servants, were three hundred ninety-two. <sup>61</sup>

These were those who went up from Tel Melah, Tel Harsha, Cherub, Addon, and Immer; but they could not show their fathers' houses, nor their offspring,<sup>g</sup> whether they were of Israel:

<sup>62</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty-two.

<sup>63</sup> Of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name.

<sup>64</sup> These searched for their genealogical records, but couldn't find them. Therefore were they deemed disqualified and removed from the priesthood. <sup>65</sup> The governor told that they should not eat of the most holy things until a priest stood up to minister with Urim and Thummim. <sup>66</sup> The whole assembly together was forty-two thousand three hundred sixty, <sup>67</sup> besides their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred forty-five singing men and singing women. <sup>68</sup> Their horses were seven hundred thirty-six; their mules, two hundred forty-five; <sup>69</sup> their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty.

<sup>70</sup> Some from among the heads of fathers' households gave to the work. The governor gave to the treasury one thousand darics of gold,<sup>h</sup> fifty basins, and five hundred thirty priests' garments. <sup>71</sup> Some of the heads of fathers' households gave into the treasury of the work twenty thousand darics of gold,

<sup>g</sup> or, seed <sup>h</sup> a daric was a gold coin issued by a Persian king, weighing about 8.4 grams or about 0.27 troy ounces each.

and two thousand two hundred minas<sup>i</sup> of silver. <sup>72</sup> That which the rest of the people gave was twenty thousand darics of gold, plus two thousand minas of silver, and sixty-seven priests' garments. <sup>73</sup> So the priests, the Levites, the porters, the singers, some of the people, the temple servants, and all Israel, lived in their cities. When the seventh month had come, the children of Israel were in their cities.

## 8

<sup>1</sup> All the people gathered themselves together as one man into the wide place that was in front of the water gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which Yahweh had commanded to Israel. <sup>2</sup> Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month. <sup>3</sup> He read from it before the wide place that was in front of the water gate from early morning until midday, in the presence of the men and the women, and of those who could understand. The ears of all the people were attentive to the book of the law. <sup>4</sup> Ezra the scribe stood on a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, Shema, Anaiiah, Uriah, Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam. <sup>5</sup> Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up. <sup>6</sup> Then Ezra blessed Yahweh, the great God.

All the people answered, "Amen, Amen," with the lifting up of their hands. They bowed their heads, and worshiped Yahweh with their faces to the ground. <sup>7</sup> Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stayed in their place. <sup>8</sup> They read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. <sup>9</sup> Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all the people, "Today is holy to Yahweh your God. Don't mourn, nor weep." For all the people wept when they heard the words of the law. <sup>10</sup> Then he said to them, "Go your way. Eat the fat, drink the sweet, and send portions to him for whom nothing is prepared, for today is holy to our Lord. Don't be grieved, for the joy of Yahweh is your strength."

<sup>11</sup> So the Levites calmed all the people, saying, "Hold your peace, for the day is holy. Don't be grieved."

<sup>12</sup> All the people went their way to eat, to drink, to send portions, and to celebrate, because they had understood the words that were declared to them. <sup>13</sup> On the second day, the heads of fathers' households of all the people, the priests, and the Levites were gathered together to Ezra the scribe, to study the words of the law. <sup>14</sup> They found written in the law how Yahweh had commanded by Moses that the children of Israel should dwell in booths in the feast of the seventh month; <sup>15</sup> and that they should publish and proclaim in all their cities, and in Jerusalem, saying, "Go out to the

<sup>i</sup> A mina is about 600 grams or 1.3 U. S. pounds, so 2,200 minas is about 1.3 metric tons.

mountain, and get olive branches, branches of wild olive, myrtle branches, palm branches, and branches of thick trees, to make temporary shelters,<sup>j</sup> as it is written.”

<sup>16</sup> So the people went out, and brought them, and made themselves temporary shelters,<sup>k</sup> everyone on the roof of his house, in their courts, in the courts of God's house, in the wide place of the water gate, and in the wide place of Ephraim's gate. <sup>17</sup> All the assembly of those who had come back out of the captivity made temporary shelters,<sup>l</sup> and lived in the booths; for since the days of Jeshua the son of Nun to that day the children of Israel had not done so. There was very great gladness. <sup>18</sup> Also day by day, from the first day to the last day, he read in the book of the law of God. They kept the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance.

## 9

<sup>1</sup> Now in the twenty-fourth day of this month the children of Israel were assembled with fasting, with sackcloth, and dirt on them. <sup>2</sup> The offspring<sup>m</sup> of Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers. <sup>3</sup> They stood up in their place, and read in the book of the law of Yahweh their God a fourth part of the day; and a fourth part they confessed, and worshiped Yahweh their God. <sup>4</sup> Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani of the Levites stood up on the stairs, and cried with a loud voice to Yahweh their God. <sup>5</sup> Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah,

Shebaniah, and Pethahiah, said, “Stand up and bless Yahweh your God from everlasting to everlasting! Blessed be your glorious name, which is exalted above all blessing and praise! <sup>6</sup> You are Yahweh, even you alone. You have made heaven, the heaven of heavens, with all their army, the earth and all things that are on it, the seas and all that is in them, and you preserve them all. The army of heaven worships you. <sup>7</sup> You are Yahweh, the God who chose Abram, brought him out of Ur of the Chaldees, gave him the name of Abraham, <sup>8</sup> found his heart faithful before you, and made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite, to give it to his offspring,<sup>n</sup> and have performed your words; for you are righteous.

<sup>9</sup> “You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea, <sup>10</sup> and showed signs and wonders against Pharaoh, and against all his servants, and against all the people of his land; for you knew that they dealt proudly against them, and made a name for yourself, as it is today. <sup>11</sup> You divided the sea before them, so that they went through the middle of the sea on the dry land; and you cast their pursuers into the depths, as a stone into the mighty waters. <sup>12</sup> Moreover, in a pillar of cloud you led them by day; and in a pillar of fire by night, to give them light in the way in which they should go.

<sup>13</sup> “You also came down on Mount Sinai, and spoke with them from heaven, and gave them right ordinances and true laws, good statutes and commandments, <sup>14</sup> and made known to them your holy Sabbath,

<sup>j</sup> or, booths <sup>k</sup> or, booths <sup>l</sup> or, booths <sup>m</sup> or, seed <sup>n</sup> or, seed

and commanded them commandments, statutes, and a law, by Moses your servant,<sup>15</sup> and gave them bread from the sky for their hunger, and brought water out of the rock for them for their thirst, and commanded them that they should go in to possess the land which you had sworn to give them.

<sup>16</sup> “But they and our fathers dealt proudly and hardened their neck, didn’t listen to your commandments,<sup>17</sup> and refused to obey. They weren’t mindful of your wonders that you did among them, but hardened their neck, and in their rebellion appointed a captain to return to their bondage. But you are a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness, and didn’t forsake them.<sup>18</sup> Yes, when they had made themselves a molten calf, and said, ‘This is your God who brought you up out of Egypt,’ and had committed awful blasphemies;<sup>19</sup> yet you in your manifold mercies didn’t forsake them in the wilderness. The pillar of cloud didn’t depart from over them by day, to lead them in the way; neither did the pillar of fire by night, to show them light, and the way in which they should go.<sup>20</sup> You gave also your good Spirit to instruct them, and didn’t withhold your manna from their mouth, and gave them water for their thirst.

<sup>21</sup> “Yes, forty years you sustained them in the wilderness. They lacked nothing. Their clothes didn’t grow old, and their feet didn’t swell.<sup>22</sup> Moreover you gave them kingdoms and peoples, which you allotted according to their portions. So they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan.<sup>23</sup> You also multiplied

their children as the stars of the sky, and brought them into the land concerning which you said to their fathers, that they should go in to possess it.

<sup>24</sup> “So the children went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings and the peoples of the land, that they might do with them as they pleased.<sup>25</sup> They took fortified cities and a rich land, and possessed houses full of all good things, cisterns dug out, vineyards, and olive groves, and fruit trees in abundance. So they ate, were filled, became fat, and delighted themselves in your great goodness.

<sup>26</sup> “Nevertheless they were disobedient, and rebelled against you, cast your law behind their back, killed your prophets that testified against them to turn them again to you, and they committed awful blasphemies.<sup>27</sup> Therefore you delivered them into the hand of their adversaries, who distressed them. In the time of their trouble, when they cried to you, you heard from heaven; and according to your manifold mercies you gave them saviors who saved them out of the hands of their adversaries.<sup>28</sup> But after they had rest, they did evil again before you; therefore left you them in the hands of their enemies, so that they had the dominion over them; yet when they returned, and cried to you, you heard from heaven; and many times you delivered them according to your mercies,<sup>29</sup> and testified against them, that you might bring them again to your law. Yet they were arrogant, and didn’t listen to your commandments, but sinned against your ordinances, (which if a man does, he

shall live in them), turned their backs, stiffened their neck, and would not hear.<sup>30</sup> Yet many years you put up with them, and testified against them by your Spirit through your prophets. Yet would they not give ear. Therefore you gave them into the hand of the peoples of the lands.

<sup>31</sup> “Nevertheless in your manifold mercies you did not make a full end of them, nor forsake them; for you are a gracious and merciful God.<sup>32</sup> Now therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and loving kindness, don’t let all the travail seem little before you, that has come on us, on our kings, on our princes, on our priests, on our prophets, on our fathers, and on all your people, since the time of the kings of Assyria to this day.<sup>33</sup> However you are just in all that has come on us; for you have dealt truly, but we have done wickedly.<sup>34</sup> Also our kings, our princes, our priests, and our fathers have not kept your law, nor listened to your commandments and your testimonies with which you testified against them.<sup>35</sup> For they have not served you in their kingdom, and in your great goodness that you gave them, and in the large and rich land which you gave before them. They did not turn from their wicked works.

<sup>36</sup> “Behold, we are servants today, and as for the land that you gave to our fathers to eat its fruit and its good, behold, we are servants in it.<sup>37</sup> It yields much increase to the kings whom you have set over us because of our sins. Also they have power over our bodies and over our livestock, at their pleasure, and we are in great distress.

<sup>38</sup> Yet for all this, we make a sure

covenant, and write it; and our princes, our Levites, and our priests, seal it.”

## 10

<sup>1</sup> Now those who sealed were: Nehemiah the governor, the son of Hacaliah, and Zedekiah,<sup>2</sup> Seraiah, Azariah, Jeremiah,<sup>3</sup> Pashhur, Amariah, Malchijah,<sup>4</sup> Hattush, Shebaniah, Malluch,<sup>5</sup> Harim, Meremoth, Obadiah,<sup>6</sup> Daniel, Ginnethon, Baruch,<sup>7</sup> Meshullam, Abijah, Mijamin,<sup>8</sup> Maaziah, Bilgai, and Shemaiah. These were the priests.<sup>9</sup> The Levites: namely, Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;<sup>10</sup> and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,<sup>11</sup> Mica, Rehob, Hashabiah,<sup>12</sup> Zaccur, Sherebiah, Shebaniah,<sup>13</sup> Hodiah, Bani, and Beninu.<sup>14</sup> The chiefs of the people: Parosh, Pahathmoab, Elam, Zattu, Bani,<sup>15</sup> Bunni, Azgad, Bebai,<sup>16</sup> Adonijah, Bigvai, Adin,<sup>17</sup> Ater, Hezekiah, Azzur,<sup>18</sup> Hodiah, Hashum, Bezai,<sup>19</sup> Hariph, Anathoth, Nobai,<sup>20</sup> Magpiash, Meshullam, Hezir,<sup>21</sup> Meshezabel, Zadok, Jaddua,<sup>22</sup> Pelatiah, Hanan, Anaiah,<sup>23</sup> Hoshea, Hananiah, Hasshub,<sup>24</sup> Hallohesh, Pilha, Shobek,<sup>25</sup> Rehum, Hashabnah, Maaseiah,<sup>26</sup> and Ahiah, Hanan, Anan,<sup>27</sup> Malluch, Harim, and Baanah.<sup>28</sup> The rest of the people, the priests, the Levites, the porters, the singers, the temple servants, and all those who had separated themselves from the peoples of the lands to the law of God, their wives, their sons, and their daughters, everyone who had knowledge, and understanding—<sup>29</sup> they joined with their brothers, their nobles, and entered into a curse, and into an oath, to walk in God’s law, which was

given by Moses the servant of God, and to observe and do all the commandments of Yahweh our Lord, and his ordinances and his statutes;<sup>30</sup> and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons;<sup>31</sup> and if the peoples of the land bring wares or any grain on the Sabbath day to sell, that we would not buy from them on the Sabbath, or on a holy day; and that we would forego the seventh year, and the exaction of every debt.<sup>32</sup> Also we made ordinances for ourselves, to charge ourselves yearly with the third part of a shekel<sup>o</sup> for the service of the house of our God;<sup>33</sup> for the show bread, for the continual meal offering, for the continual burnt offering, for the Sabbaths, for the new moons, for the set feasts, and for the holy things, and for the sin offerings to make atonement for Israel, and for all the work of the house of our God.<sup>34</sup> We cast lots, the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, according to our fathers' houses, at times appointed, year by year, to burn on Yahweh our God's altar, as it is written in the law;<sup>35</sup> and to bring the first fruits of our ground, and the first fruits of all fruit of all kinds of trees, year by year, to Yahweh's house;<sup>36</sup> also the firstborn of our sons, and of our livestock, as it is written in the law, and the firstborn of our herds and of our flocks, to bring to the house of our God, to the priests who minister in the house of our God;<sup>37</sup> and that we should bring the first fruits of our dough, our wave offerings, the fruit of all kinds of trees, and the new wine and the oil, to the priests, to the rooms of the house

of our God; and the tithes of our ground to the Levites; for they, the Levites, take the tithes in all the cities of our tillage.<sup>38</sup> The priest the son of Aaron shall be with the Levites, when the Levites take tithes. The Levites shall bring up the tithe of the tithes to the house of our God, to the rooms, into the treasure house.<sup>39</sup> For the children of Israel and the children of Levi shall bring the wave offering of the grain, of the new wine, and of the oil, to the rooms, where the vessels of the sanctuary are, and the priests who minister, with the porters and the singers. We will not forsake the house of our God.

## 11

<sup>1</sup> The princes of the people lived in Jerusalem. The rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts in the other cities.<sup>2</sup> The people blessed all the men who willingly offered themselves to dwell in Jerusalem.<sup>3</sup> Now these are the chiefs of the province who lived in Jerusalem; but in the cities of Judah everyone lived in his possession in their cities: Israel, the priests, the Levites, the temple servants, and the children of Solomon's servants.<sup>4</sup> Some of the children of Judah and of the children of Benjamin lived in Jerusalem. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez;<sup>5</sup> and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite.<sup>6</sup> All the sons of Perez who lived

<sup>o</sup> a shekel is about 10 grams or about 0.35 ounces.

in Jerusalem were four hundred sixty-eight valiant men. <sup>7</sup> These are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah. <sup>8</sup> After him Gabbai, Sallai, nine hundred twenty-eight. <sup>9</sup> Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city. <sup>10</sup> Of the priests: Jedaiah the son of Joiarib, Jachin, <sup>11</sup> Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of God's house, <sup>12</sup> and their brothers who did the work of the house, eight hundred twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, <sup>13</sup> and his brothers, chiefs of fathers' households, two hundred forty-two; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, <sup>14</sup> and their brothers, mighty men of valor, one hundred twenty-eight; and their overseer was Zabdiel, the son of Haggadolim. <sup>15</sup> Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; <sup>16</sup> and Shabbethai and Jozabad, of the chiefs of the Levites, who had the oversight of the outward business of God's house; <sup>17</sup> and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brothers; and Abda the son of Shammua, the son of Galal, the son of Jeduthun. <sup>18</sup> All the Levites in the holy

city were two hundred eighty-four. <sup>19</sup> Moreover the porters, Akkub, Talmon, and their brothers, who kept watch at the gates, were one hundred seventy-two. <sup>20</sup> The residue of Israel, of the priests, the Levites, were in all the cities of Judah, everyone in his inheritance. <sup>21</sup> But the temple servants lived in Ophel: and Ziha and Gishpa were over the temple servants. <sup>22</sup> The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, over the business of God's house. <sup>23</sup> For there was a commandment from the king concerning them, and a settled provision for the singers, as every day required. <sup>24</sup> Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. <sup>25</sup> As for the villages, with their fields, some of the children of Judah lived in Kiriath Arba and its towns, in Dibon and its towns, in Jekabzeel and its villages, <sup>26</sup> in Jeshua, in Moladah, Beth Pelet, <sup>27</sup> in Hazar Shual, in Beersheba and its towns, <sup>28</sup> in Ziklag, in Meconah and in its towns, <sup>29</sup> in En Rimmon, in Zorah, in Jarmuth, <sup>30</sup> Zanoah, Adullam, and their villages, Lachish and its fields, and Azekah and its towns. So they encamped from Beersheba to the valley of Hinnom. <sup>31</sup> The children of Benjamin also lived from Geba onward, at Michmash and Aija, and at Bethel and its towns, <sup>32</sup> at Anathoth, Nob, Ananiah, <sup>33</sup> Hazor, Ramah, Gittaim, <sup>34</sup> Hadid, Zeboim, Neballat, <sup>35</sup> Lod, and Ono, the valley of craftsmen. <sup>36</sup> Of the Levites, certain divisions in Judah settled in Benjamin's territory.

## 12

<sup>1</sup> Now these are the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, <sup>2</sup> Amariah, Malluch, Hattush, <sup>3</sup> Shecaniah, Rehum, Meremoth, <sup>4</sup> Iddo, Ginnethoi, Abijah, <sup>5</sup> Mijamin, Maadiah, Bilgah, <sup>6</sup> Shemaiah, and Joiarib, Jedaiah. <sup>7</sup> Sallu, Amok, Hilkiah, and Jedaiah. These were the chiefs of the priests and of their brothers in the days of Jeshua. <sup>8</sup> Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was over the thanksgiving, he and his brothers. <sup>9</sup> Also Bakbukiah and Unno, their brothers, were close to them according to their offices. <sup>10</sup> Jeshua became the father of Joiakim, and Joiakim became the father of Eliashib, and Eliashib became the father of Joiada, <sup>11</sup> and Joiada became the father of Jonathan, and Jonathan became the father of Jaddua. <sup>12</sup> In the days of Joiakim were priests, heads of fathers' households: of Seraiah, Meraiah; of Jeremiah, Hananiah; <sup>13</sup> of Ezra, Meshullam; of Amariah, Jehohanan; <sup>14</sup> of Malluchi, Jonathan; of Shebaniah, Joseph; <sup>15</sup> of Harim, Adna; of Meraioth, Helkai; <sup>16</sup> of Iddo, Zechariah; of Ginnethon, Meshullam; <sup>17</sup> of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup> of Bilgah, Shammua; of Shemaiah, Jehonathan; <sup>19</sup> and of Joiarib, Mattenai; of Jedaiah, Uzzi; <sup>20</sup> of Sallai, Kallai; of Amok, Eber; <sup>21</sup> of Hilkiah, Hashabiah; of Jedaiah, Nethanel.

<sup>22</sup> As for the Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, there were recorded the heads of fathers' households; also the priests, in the reign of

Darius the Persian. <sup>23</sup> The sons of Levi, heads of fathers' households, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. <sup>24</sup> The chiefs of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers close to them, to praise and give thanks, according to the commandment of David the man of God, watch next to watch. <sup>25</sup> Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the watch at the storehouses of the gates. <sup>26</sup> These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest and scribe. <sup>27</sup> At the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with giving thanks, and with singing, with cymbals, stringed instruments, and with harps. <sup>28</sup> The sons of the singers gathered themselves together, both out of the plain around Jerusalem and from the villages of the Netophathites; <sup>29</sup> also from Beth Gilgal, and out of the fields of Geba and Azmaveth: for the singers had built themselves villages around Jerusalem. <sup>30</sup> The priests and the Levites purified themselves; and they purified the people, and the gates, and the wall. <sup>31</sup> Then I brought up the princes of Judah on the wall, and appointed two great companies who gave thanks and went in procession. One went on the right hand on the wall toward the dung gate; <sup>32</sup> and after them went Hoshaiiah, with half of the princes of Judah, <sup>33</sup> and Azariah, Ezra, and Meshullam, <sup>34</sup> Judah, Benjamin, Shemaiah,

Jeremiah, <sup>35</sup> and some of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph; <sup>36</sup> and his brothers, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David the man of God; and Ezra the scribe was before them. <sup>37</sup> By the spring gate, and straight before them, they went up by the stairs of David's city, at the ascent of the wall, above David's house, even to the water gate eastward. <sup>38</sup> The other company of those who gave thanks went to meet them, and I after them, with the half of the people, on the wall, above the tower of the furnaces, even to the wide wall, <sup>39</sup> and above the gate of Ephraim, and by the old gate, and by the fish gate, and the tower of Hananel, and the tower of Hammeah, even to the sheep gate: and they stood still in the gate of the guard. <sup>40</sup> So the two companies of those who gave thanks in God's house stood, and I, and the half of the rulers with me; <sup>41</sup> and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; <sup>42</sup> and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang loud, with Jezrahiah their overseer. <sup>43</sup> They offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women and the children also rejoiced; so that the joy of Jerusalem was heard even far away. <sup>44</sup> On that day were men appointed over the rooms for the treasures, for the wave offerings, for the first fruits, and for the tithes, to gather into them, according to the fields of the cities, the portions appointed

by the law for the priests and Levites; for Judah rejoiced for the priests and for the Levites who waited. <sup>45</sup> They performed the duty of their God, and the duty of the purification, and so did the singers and the porters, according to the commandment of David, and of Solomon his son. <sup>46</sup> For in the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving to God. <sup>47</sup> All Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, as every day required; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aaron.

## 13

<sup>1</sup> On that day they read in the book of Moses in the hearing of the people; and it was found written in it that an Ammonite and a Moabite should not enter into the assembly of God forever, <sup>2</sup> because they didn't meet the children of Israel with bread and with water, but hired Balaam against them, to curse them; however our God turned the curse into a blessing. <sup>3</sup> It came to pass, when they had heard the law, that they separated all the mixed multitude from Israel. <sup>4</sup> Now before this, Eliashib the priest, who was appointed over the rooms of the house of our God, being allied to Tobiah, <sup>5</sup> had prepared for him a great room, where before they laid the meal offerings, the frankincense, the vessels, and the tithes of the grain, the new wine, and the oil, which were given by commandment to the Levites, the singers, and the porters; and the wave offerings for the priests. <sup>6</sup> But in all this, I was not at Jerusalem; for in the thirty-second year of

Artaxerxes king of Babylon I went to the king; and after some days I asked leave of the king, <sup>7</sup> and I came to Jerusalem, and understood the evil that Eliashib had done for Tobiah, in preparing him a room in the courts of God's house. <sup>8</sup> It grieved me severely. Therefore I threw all Tobiah's household stuff out of the room. <sup>9</sup> Then I commanded, and they cleansed the rooms. I brought into them the vessels of God's house, with the meal offerings and the frankincense again. <sup>10</sup> I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, who did the work, had each fled to his field. <sup>11</sup> Then I contended with the rulers, and said, "Why is God's house forsaken?" I gathered them together, and set them in their place. <sup>12</sup> Then all Judah brought the tithe of the grain, the new wine, and the oil to the treasuries. <sup>13</sup> I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their business was to distribute to their brothers.

<sup>14</sup> Remember me, my God, concerning this, and don't wipe out my good deeds that I have done for the house of my God, and for its observances. <sup>15</sup> In those days saw I in Judah some men treading wine presses on the Sabbath, bringing in sheaves, and loading donkeys; also with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day in which they sold food. <sup>16</sup> Some men of Tyre also lived there, who brought in fish and all

kinds of wares, and sold on the Sabbath to the children of Judah, and in Jerusalem. <sup>17</sup> Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, and profane the Sabbath day? <sup>18</sup> Didn't your fathers do thus, and didn't our God bring all this evil on us, and on this city? Yet you bring more wrath on Israel by profaning the Sabbath."

<sup>19</sup> It came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened until after the Sabbath. I set some of my servants over the gates, so that no burden should be brought in on the Sabbath day. <sup>20</sup> So the merchants and sellers of all kinds of wares camped outside of Jerusalem once or twice. <sup>21</sup> Then I testified against them, and said to them, "Why do you stay around the wall? If you do so again, I will lay hands on you." From that time on, they didn't come on the Sabbath. <sup>22</sup> I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember to me, my God, this also, and spare me according to the greatness of your loving kindness. <sup>23</sup> In those days I also saw the Jews who had married women of Ashdod, of Ammon, and of Moab; <sup>24</sup> and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. <sup>25</sup> I contended with them, and cursed them, and struck certain of them, and plucked off their hair, and made them swear by God, "You shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves. <sup>26</sup> Didn't Solomon king of

Israel sin by these things? Yet among many nations was there no king like him, and he was beloved of his God, and God made him king over all Israel. Nevertheless foreign women caused even him to sin.<sup>27</sup> Shall we then listen to you to do all this great evil, to trespass against our God in marrying foreign women?"

<sup>28</sup> One of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to

Sanballat the Horonite; therefore I chased him from me.<sup>29</sup> Remember them, my God, because they have defiled the priesthood, and the covenant of the priesthood and of the Levites.<sup>30</sup> Thus I cleansed them from all foreigners, and appointed duties for the priests and for the Levites, everyone in his work;<sup>31</sup> and for the wood offering, at times appointed, and for the first fruits. Remember me, my God, for good.



# TOBIT

## 1

<sup>1</sup> THE book of the words of Tobit, the son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asiel, of the tribe of Naphtali; <sup>2</sup> who in the days of <sup>a</sup> Enemessar king of the Assyrians was carried away captive out of Thisbe, which is on the right hand of Kedesh Naphtali in Galilee above Asher.

<sup>3</sup> I Tobit walked in the ways of truth and righteousness all the days of my life, and I did many alms deeds to my brethren and my nation, who went with me into the land of the Assyrians, to Nineveh. <sup>4</sup> And when I was in mine own country, in the land of Israel, while I was yet young, all the tribe of Naphtali my father fell away from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, and the temple of the habitation of the Most High was hallowed and built *therein* for all ages. <sup>5</sup> And all the tribes which fell away together sacrificed to the heifer Baal, and so did the house of Naphtali my father. <sup>6</sup> And I alone went often to Jerusalem at the feasts, as it has been ordained to all Israel by an everlasting decree, having the first fruits and the tenths of mine increase, and that which was first shorn; and I gave them at the altar to the priests the sons of Aaron. <sup>7</sup> The tenth part of all mine increase I gave to the sons of Levi, who ministered at Jerusalem: and the second tenth part I sold away, and went, and spent it each year at Jerusalem: <sup>8</sup> and the third I gave to them to

whom it was meet, as Deborah my father's mother had commanded me, because I was left an orphan by my father. <sup>9</sup> And when I became a man, I took as wife Anna of the seed of our own family, and of her I became the father of Tobias. <sup>10</sup> And when I was carried away captive to Nineveh, all my brethren and those that were of my kindred did eat of the bread of the Gentiles: <sup>11</sup> but I kept myself from eating, <sup>12</sup> because I remembered God with all my soul. <sup>13</sup> And the Most High gave me grace and <sup>b</sup> favor in the sight of Enemessar, and I was his purveyor. <sup>14</sup> And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages of Media, ten talents of silver.

<sup>15</sup> And when Enemessar was dead, Sennacherib his son reigned in his stead; and <sup>c</sup> in his time the highways were troubled, and I could no more go into Media. <sup>16</sup> And in the days of Enemessar I did many alms deeds to my brethren: I gave my bread to the hungry, <sup>17</sup> and my garments to the naked: and if I saw any of my race dead, and cast forth <sup>d</sup> on the wall of Ninevah, I buried him. <sup>18</sup> And if Sennacherib the king killed any, when he came fleeing from Judaea, I buried them privily; for in his wrath he killed many; and the bodies were sought for by the king, and were not found. <sup>19</sup> But one of the Ninevites went and showed to the king concerning me, how that I buried them, and hid myself; and when I knew that I was sought for to be put to death, I withdrew myself for fear. <sup>20</sup>

<sup>a</sup> That is, *Shalmaneser*. Compare 2 Kings xvii. 3, 23. <sup>b</sup> Gr. *beauty*. <sup>c</sup> Gr. *his highways were troubled*. <sup>d</sup> Some ancient authorities read *behind*.

And all my goods were forcibly taken away, and there was nothing left to me, save my wife Anna and my son Tobias. <sup>21</sup> And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararat. And <sup>e</sup> Sarchedonus his son reigned in his stead; and he appointed over all the accounts of his kingdom, and over all his affairs, Achiacharus my brother Anael's son. <sup>22</sup> And Achiacharus made request for me, and I came to Nineveh. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next to himself: but he was my brother's son.

## 2

<sup>1</sup> Now when I was come home again, and my wife Anna was restored to me, and my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, and I sat down to eat. <sup>2</sup> And I saw abundance of meat, and I said to my son, Go and bring what poor man soever you shall find of our brethren, who is mindful of the Lord; and behold, I wait for you. <sup>3</sup> And he came, and said, Father, one of our race is strangled, and is cast out in the marketplace. <sup>4</sup> And before I had tasted anything, I sprang up, and took him up into a chamber until the sun was set. <sup>5</sup> And I returned, and washed myself, and ate my bread in heaviness, <sup>6</sup> and remembered the prophecy of Amos, as he said,

<sup>1</sup>Your feasts shall be turned into  
mourning,  
And all your mirth into lamentation.

<sup>7</sup> And I wept: and when the sun was set, I went and made a grave, and buried him. <sup>8</sup> And my neighbors mocked me, and said, He is no longer afraid to be put to death for this matter: and yet he fled away: and, behold, he buries the dead again. <sup>9</sup> And the same night I returned from burying him, and slept by the wall of my courtyard, being polluted; and my face was uncovered: <sup>10</sup> and I knew not that there were sparrows in the wall; and, mine eyes being open, the sparrows muted warm dung into mine eyes, and white films came in mine eyes; and I went to the physicians, and they helped me not: but Achiacharus did nourish me, <sup>f</sup> until I went into Elymais.

<sup>11</sup> And my wife Anna did spin in the women's chambers, <sup>12</sup> and did send the work back to the owners. And they on their part paid her wages, and gave her also besides a kid. <sup>13</sup> But when it came to my house, it began to cry, and I said to her, From whence is this kid? is it stolen? render it to the owners; for it is not lawful to eat anything that is stolen. <sup>14</sup> But she said, It has been given me for a gift more than the wages. And I did not believe her, and I bade her render it to the owners; and I was abashed at her. But she answered and said to me, Where are your alms and your righteous deeds? behold, <sup>g</sup> you and all your works are known.

## 3

<sup>1</sup> And I was grieved and wept, and prayed in sorrow, saying,

<sup>2</sup> O Lord, you are righteous, and all your works and all your ways are mercy and truth, and you judge true and righteous

<sup>e</sup> That is, *Esar-haddon*, and so in ver. 22. <sup>f</sup> Amos viii. 10. <sup>g</sup> Some authorities read *until he went*. <sup>g</sup> Gr. *all things are known with you*.

judgement for ever. <sup>3</sup> Remember me, and look on me; take not vengeance on me for my sins and mine ignorances, and *the sins* of my fathers, which sinned before you: <sup>4</sup> for they disobeyed your commandments; and you gave us for a spoil, and for captivity, and for death, and for a proverb of reproach to all the nations among whom we are dispersed. <sup>5</sup> And now many are your judgments, true are they; that you should deal with me according to my sins and *the sins* of my fathers: because we did not keep your commandments, for we walked not in truth before you. <sup>6</sup> And now deal with me according to that which is pleasing in your sight, command my spirit to be taken from me, that I may be released, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and there is much sorrow in me: command that I be now released from my distress, and go to the everlasting place: turn not your face away from me.

<sup>7</sup> The same day it happened to Sarah the daughter of Raguel in Ecbatana of Media, that she also was reproached by her father's maidservants; <sup>8</sup> because that she had been given to seven husbands, and Asmodaeus the evil <sup>h</sup> spirit killed them, before they had lain with her. And they said to her, Do you not know that you strangle your husbands? you have had already seven husbands, and you have had no profit of any one of them. <sup>9</sup> Wherefore do you scourge us? if they be dead, go your ways with them; let us never see of you either son or daughter. <sup>10</sup> When she heard these things, she was grieved exceedingly, so that she thought to have hanged herself: and she said, I am the only daughter of my father; if I do this, it shall

<sup>h</sup> Gr. demon. <sup>i</sup> Gr. Hades. <sup>j</sup> Gr. demon.

be a reproach to him, and I shall bring down his old age with sorrow to <sup>i</sup> the grave.

<sup>11</sup> And she prayed by the window, and said, Blessed are you, O Lord my God, and blessed is your holy and honorable name for ever: let all your works praise you for ever. <sup>12</sup> And now, Lord, I have set mine eyes and my face toward you: <sup>13</sup> command that I be released from the earth, and that I no more hear reproach. <sup>14</sup> You know, Lord, that I am pure from all sin with man, <sup>15</sup> and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, and he has no child that shall be his heir, nor brother near him, nor son belonging to him, that I should keep myself for a wife to him: seven husbands of mine are dead already; why should I live? And if it pleases you not to kill me, command some regard to be had of me, and pity taken of me, and that I hear no more reproach.

<sup>16</sup> And the prayer of both was heard before the glory of the great *God*. <sup>17</sup> Raphael also was sent to heal them both, to scale away the white films from Tobit's eyes, and to give Sarah the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodaeus the evil <sup>j</sup> spirit; because it belonged to Tobias that he should inherit her. The selfsame time did Tobit return and enter into his house, and Sarah the daughter of Raguel came down from her upper chamber.

## 4

<sup>1</sup> In that day Tobit remembered concerning the money which he had left in trust with Gabael in Rages of Media, <sup>2</sup> and he said in himself, I have asked for death;

why do I not call my son Tobias, that I may show to him *of the money* before I die? <sup>3</sup> And he called him, and said,

My child, <sup>k</sup> when I die, bury me: and despise not your mother; honor her all the days of your life, and do that which is pleasing to her, and grieve her not. <sup>4</sup> Remember, my child, that she has seen many dangers for you, *when you were* in her womb. When she is dead, bury her by me in one grave. <sup>5</sup> My child, be mindful of the Lord our God all your days, and let not your will be set to sin and to transgress his commandments: do righteousness all the days of your life, and follow not the ways of unrighteousness. <sup>6</sup> For if you do the truth, your doings shall prosperously succeed to you, and to all them that do righteousness. <sup>7</sup> Give alms of your substance; and when you give alms, let not your eye be envious: turn not away your face from any poor man, and the face of God shall not be turned away from you. <sup>8</sup> As your substance is, give alms of it according to your abundance: if you have little, be not afraid to give alms according to that little: <sup>9</sup> for you lay up a good treasure for yourself against the day of necessity: <sup>10</sup> because alms delivers from death, and suffers not to come into darkness. <sup>11</sup> Alms is a good gift in the sight of the Most High for all that give it. <sup>12</sup> Beware, my child, of all whoredom, and take first a wife of the seed of your fathers, and take not a strange wife, which is not of your father's tribe: for we are the sons of the prophets. Noah, Abraham, Isaac, Jacob, our fathers of old time, remember, my child, that they all took wives of their brethren, and were blessed in their children,

<sup>k</sup> Gr. *if*. <sup>l</sup> Or, *tomb*

and their seed shall inherit the land. <sup>13</sup> And now, my child, love your brethren, and scorn not in your heart your brethren, and the sons and the daughters of your people, to take a wife of them: for in scornfulness is destruction and much trouble, and in naughtiness is decay and great lack: for naughtiness is the mother of famine. <sup>14</sup> Let not the wages of any man, which shall work for you, wait with you, but render it to him out of hand: and if you serve God, recompense shall be made to you. Take heed to yourself, my child, in all your works, and be discreet in all your behavior. <sup>15</sup> And what you yourself hate, do to no man. Drink not wine to drunkenness, and let not drunkenness go with you on your way. <sup>16</sup> Give of your bread to the hungry, and of your garments to them that are naked: of all your abundance give alms; and let not your eye be envious when you give alms. <sup>17</sup> Pour out your bread on the <sup>l</sup> burial of the just, and give nothing to sinners. <sup>18</sup> Ask counsel of every man that is wise, and despise not any counsel that is profitable. <sup>19</sup> And bless the Lord your God at all times, and ask of him that your ways may be made straight, and that all your paths and counsels may prosper: for every nation has not counsel; but the Lord himself gives all good things, and he humbles whom he will, as he will. And now, my child, remember my commandments, and let them not be blotted out of your mind. <sup>20</sup> And now I show you of the ten talents of silver, which I left in trust with Gabael the son of Gabrias at Rages of Media. <sup>21</sup> And fear not, my child, because we are made poor: you have much wealth, if you fear God, and depart from all

sin, and do that which is pleasing in his sight.

## 5

<sup>1</sup> And Tobias answered and said to him, Father, I will do all things, whatever you have commanded me: <sup>2</sup> but how shall I be able to receive the money, seeing I know him not? <sup>3</sup> And he gave him the handwriting, and said to him, Seek you a man which shall go with you, and I will give him wages, whiles I yet live: and go and receive the money. <sup>4</sup> And he went to seek a man, and found Raphael which was an angel; <sup>5</sup> and he knew it not; and he said to him, Can I go with you to Rages of Media? and know you the places well? <sup>6</sup> And the angel said to him, I will go with you, and I know the way well: and I have lodged with our brother Gabael. <sup>7</sup> And Tobias said to him, Wait for me, and I will tell my father. <sup>8</sup> And he said to him, Go, and wait not. And he went in and said to his father, Behold, I have found one which will go with me. But he said, Call him to me, that I may know of what tribe he is, and whether he be a trusty man to go with you.

<sup>9</sup> And he called him, and he came in, and they saluted one another. <sup>10</sup> And Tobit said to him, Brother, of what tribe and of what family are you? Show me. <sup>11</sup> And he said to him, Seek you a tribe and a family, or a hired man which shall go with your son? And Tobit said to him, I would know, brother, your kindred and your name. <sup>12</sup> And he said, I am Azarias, the son of Ananias the great, of your brethren. <sup>13</sup> And

he said to him, Welcome, brother; and be not angry with me, because I sought to know your tribe and family: and you are my brother, of an honest and good lineage: for I knew Ananias and Jathan, the sons of Shemaiah the great, when we went together to Jerusalem to worship, and offered the firstborn, and the tenths of our increase; and they went not astray in the error of our brethren: my brother, you are of a great stock. <sup>14</sup> But tell me, what wages shall I give you? a drachma a day, and those things that be necessary for you, as to my son? <sup>15</sup> And moreover, if you return safe and sound, I will add something to your wages. <sup>16</sup> And so they consented. And he said to Tobias, Prepare yourself for the journey, and God prosper you. And his son prepared what was needful for the journey, and his father said to him, Go you with this man; but God, which dwells in heaven, shall prosper your journey; and may his angel go with you. And they both went forth to depart, and the young man's dog with them.

<sup>17</sup> But Anna his mother wept, and said to Tobit, Why have you sent away our child? is he not the staff of our hand, in going in and out before us? <sup>18</sup> Be not greedy to add money to money: but let it be as refuse in respect of our child. <sup>19</sup> For as the Lord has given us to live, so does it suffice us. <sup>20</sup> And Tobit said to her, Take no care, my sister; he shall return safe and sound, and your eyes shall see him. <sup>21</sup> For a good angel shall go with him, and his journey shall be prospered, and he shall return safe and sound. <sup>22</sup> And she made an end of weeping.

## 6

<sup>1</sup> Now as they went on their journey, they came at eventide to the river Tigris, and they lodged there. <sup>2</sup> But the young man went down to wash himself, and a fish leaped out of the river, and would have swallowed up the young man. <sup>3</sup> But the angel said to him, Take hold on the fish. And the young man caught hold of the fish, and cast it up on the land. <sup>4</sup> And the angel said to him, Cut the fish open, and take the heart and the liver and the gall, and put them up safely. <sup>5</sup> And the young man did as the angel commanded him; but they roasted the fish, and ate it. And they both went on their way, till they drew near to Ecbatana. <sup>6</sup> And the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? <sup>7</sup> And he said to him, Touching the heart and the liver, if a <sup>m</sup> devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. <sup>8</sup> But as for the gall, *it is good* to anoint a man that has white films in his eyes, and he shall be healed.

<sup>9</sup> But when they drew near to Rages, <sup>10</sup> the angel said to the young man, Brother, today we shall lodge with Raguel, and he is your kinsman; and he has an only daughter, named Sarah. I will speak for her, that she should be given you for a wife. <sup>11</sup> For to you does the inheritance of her appertain, and you only are of her kindred: <sup>12</sup> and the maid is fair and wise. And now hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel may in no

wise marry her to another according to the law of Moses, or else he shall be liable to death, because it appertains to you to take the inheritance, rather than any other. <sup>13</sup> Then the young man said to the angel, Brother Azarias, I have heard that this maid has been given to seven men, and that they all perished in the bride-chamber. <sup>14</sup> And now I am the only son of my father, and I am afraid, lest I go in and die, even as those before me: for a <sup>n</sup> devil loves her, which hurts no man, but those which come to her: and now I fear lest I die, and bring my father's and my mother's life to the grave with sorrow because of me: and they have no other son to bury them. <sup>15</sup> But the angel said to him, Do you not remember the words which your father commanded you, that you should take a wife of your own kindred? and now hear me, brother; for she shall be your wife; and make you no reckoning of the devil; for this night shall she be given you to wife. <sup>16</sup> And <sup>o</sup> when you shall come into the bride-chamber, you shall take the ashes of incense, and shall lay upon them some of the heart and liver of the fish, and shall make a smoke *therewith*: <sup>17</sup> and the devil shall smell it, and flee away, and never come again any more. But when you go near to her, rise up both of you, and cry to God which is merciful, and he shall save you, and have mercy on you. Fear not, for she was prepared for you from the beginning; and you shall save her, and she shall go with you. And I suppose that you shall have children of her. And when Tobias heard these things, he loved her, and his soul clave to her exceedingly.

<sup>m</sup> Gr. *demon*.    <sup>n</sup> Gr. *demon*, and so in ver. 15, 17.    <sup>o</sup> Gr. *if*.

## 7

<sup>1</sup> And they came to Ecbatana, and arrived at the house of Raguel. But Sarah met them; and she saluted them, and they her; and she brought them into the house. <sup>2</sup> And he said to Edna his wife, How like is the young man to Tobit my cousin. <sup>3</sup> And Raguel asked them, From whence are you<sup>63</sup>, brethren? And they said to him, We are of the sons of Naphtali, which are captives in Nineveh. <sup>4</sup> And he said to them, Know you<sup>63</sup> Tobit our brother? But they said, We know him. And he said to them, Is he in good health? <sup>5</sup> But they said, He is both alive, and in good health: and Tobias said, He is my father. <sup>6</sup> And Raguel sprang up, and kissed him, and wept, <sup>7</sup> and blessed him, and said to him, You are the son of an honest and good man. And when he had heard that Tobit had lost his sight, he was grieved, and wept; <sup>8</sup> and Edna his wife and Sarah his daughter wept. And they received them gladly; and they killed a ram of the flock, and set store of meat before them.

But Tobias said to Raphael, Brother Azarias, speak of those things of which you did talk in the way, and let the matter be finished. <sup>9</sup> And he communicated the thing to Raguel: and Raguel said to Tobias, Eat and drink, and make merry: <sup>10</sup> for it appertains to you to take my child. Howbeit I will show you the truth. <sup>11</sup> I have given my child to seven men, and whenever they came in to her, they died in the night. But for the present be merry. And Tobias said, I will taste nothing here, until you<sup>63</sup> make covenant and enter into covenant with me. <sup>12</sup> And Raguel said, Take her to yourself from henceforth according to the manner:

you are her brother, and she is your: but the merciful God shall give all good success to you. <sup>13</sup> And he called his daughter Sarah, and took her by the hand, and gave her to be wife to Tobias, and said, Behold, take her to yourself after the law of Moses, and lead her away to your father. And he blessed them; <sup>14</sup> And he called Edna his wife, and took a book, and wrote an instrument, and sealed it. <sup>15</sup> And they began to eat.

<sup>16</sup> And Raguel called his wife Edna, and said to her, Sister, prepare the other chamber, and bring her in there. <sup>17</sup> And she did as he bade her, and brought her in there: and she wept, and she received the tears of her daughter, and said to her, <sup>18</sup> Be of good comfort, my child; the Lord of heaven and earth give you <sup>p</sup> favor for this your sorrow: be of good comfort, my daughter.

## 8

<sup>1</sup> And when they had finished their supper, they brought Tobias in to her. <sup>2</sup> But as he went, he remembered the words of Raphael, and took the ashes of the incense, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*. <sup>3</sup> But when the <sup>q</sup> devil smelled the smell, he fled into the uppermost parts of Egypt, and the angel bound him. <sup>4</sup> But after they were both shut in together, Tobias rose up from the bed, and said, Sister, arise, and let us pray that the Lord may have mercy on us. <sup>5</sup> And Tobias began to say, Blessed are you, O God of our fathers, and blessed is your holy and glorious name for ever; let the heavens bless you, and all your creatures. <sup>6</sup>

<sup>p</sup> Many ancient authorities read *joy*. <sup>q</sup> Gr. *demon*.

You made Adam, and gave him Eve his wife for a helper and a stay: of them came the seed of men: you did say, it is not good that the man should be alone; let us make him a helper like to him. <sup>7</sup> And now, O Lord, I take not this my sister for lust, but in truth: command that I may find mercy and grow old with her. <sup>8</sup> And she said with him, Amen. And they slept both that night.

<sup>9</sup> And Raguel arose, and went and digged a grave, <sup>10</sup> saying, Lest he also should die. <sup>11</sup> And Raguel came into his house, <sup>12</sup> and said to Edna his wife, Send one of the maidservants, and let them see whether he be alive: but if not, that we may bury him, and no man know it. <sup>13</sup> So the maidservant opened the door, and went in, and found them both sleeping, <sup>14</sup> and came forth, and told them that he was alive. <sup>15</sup> And Raguel blessed God, saying,

Blessed are you, O God, with all pure and holy blessing; and let your saints bless you, and all your creatures; and let all your angels and your elect bless you for ever. <sup>16</sup> Blessed are you, because you have made me glad; and it has not befallen me as I suspected; but you have dealt with us according to your great mercy. <sup>17</sup> Blessed are you, because you have had mercy on two that were the only begotten children of their parents: show them mercy, O Lord; accomplish their life in health with gladness and mercy.

<sup>18</sup> But he commanded his servants to fill the grave. <sup>19</sup> And he kept the wedding feast for them fourteen days. <sup>20</sup> And before the days of the wedding feast were finished, Raguel sware to him, that he should not depart till the fourteen days of the wedding

feast were fulfilled; <sup>21</sup> and that then he should take the half of his goods, and go in safety to his father; and the rest, *said he*, when I and my wife shall die.

## 9

<sup>1</sup> And Tobias called Raphael, and said to him, <sup>2</sup> Brother Azarias, take with you a servant, and two camels, and go to Rages of Media to Gabael, and receive the money for me, and bring him to the wedding feast: <sup>3</sup> because Raguel has sworn that I shall not depart; <sup>4</sup> and my father counts the days; and if I wait long, he will be sorely grieved. <sup>5</sup> And Raphael went on his way, and lodged with Gabael, and gave him the handwriting: but he brought forth the bags with their seals, and gave them to him. <sup>6</sup> And they rose up early in the morning together, and came to the wedding feast: and Tobias blessed his wife.

## 10

<sup>1</sup> And Tobit his father made his count every day: and when the days of the journey were expired, and they came not, <sup>2</sup> he said, <sup>r</sup> Is he perchance detained? or is Gabael perchance dead, and there is no man to give him the money? <sup>3</sup> And he was sorely grieved. <sup>4</sup> But his wife said to him, The child has perished, seeing he waits long; and she began to bewail him, and said, <sup>5</sup> <sup>s</sup> I care for nothing, my child, since I have let you go, the light of mine eyes. <sup>6</sup> And Tobit says to her, Hold your peace, take no care; he is in good health. <sup>7</sup> And she said to him, Hold your peace, deceive me not; my child has perished. And she went out every day into the way by which

<sup>r</sup> Many ancient authorities read *Are they perchance put to shame?* <sup>s</sup> Some authorities read *Woe is me.*

they went, and did eat no bread in the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding feast were expired, which Raguel had sworn that he should spend there.

But Tobias said to Raguel, Send me away, for my father and my mother look no more to see me. <sup>8</sup> But his father in law said to him, Abide with me, and I will send to your father, and they shall declare to him how things go with you. <sup>9</sup> And Tobias says, No; but send me away to my father. <sup>10</sup> But Raguel arose, and gave him Sarah his wife, and half his goods, servants and cattle and money; <sup>11</sup> and he blessed them, and sent them away, saying, The God of heaven shall prosper you, my children, before I die. <sup>12</sup> And he said to his daughter, Honor your father and your mother in law; they are now your parents; let me hear a good report of you. And he kissed her. And Edna said to Tobias, The Lord of heaven restore you, dear brother, and grant to me that I may see your children of my daughter Sarah, that I may rejoice before the Lord: and, behold, I commit my daughter to you in special trust: vex her not.

## 11

<sup>1</sup> After these things Tobias also went his way, blessing God because he had prospered his journey; and he blessed Raguel and Edna his wife. And he went on his way till they drew near to Nineveh. <sup>2</sup> And Raphael said to Tobias, Know you not, brother, how you did leave your father? <sup>3</sup> Let us run forward before your wife, and prepare the house. <sup>4</sup> But take in your hand the gall of the fish. And they went their way, and the dog went after

them. <sup>5</sup> And Anna sat looking about toward the way for her son. <sup>6</sup> And she espied him coming, and said to his father, Behold, your son comes, and the man that went with him. <sup>7</sup> And Raphael said, I know, Tobias, that your father will open his eyes. <sup>8</sup> Do you therefore anoint his eyes with the gall, and being pricked therewith, he shall rub, and shall make the white films to fall away, and he shall see you.

<sup>9</sup> And Anna ran to him, and fell upon the neck of her son, and said to him, I have seen you, my child; from henceforth I will die. And they wept both. <sup>10</sup> And Tobit went forth toward the door, and stumbled: but his son ran to him, <sup>11</sup> and took hold of his father: and he struck the gall on his father's eyes, saying, Be of good cheer, my father. <sup>12</sup> But when his eyes began to hurt, he rubbed them; <sup>13</sup> and the white films scaled away from the corners of his eyes; and he saw his son, and fell upon his neck. <sup>14</sup> And he wept, and said, Blessed are you, O God, and blessed is your name for ever, and blessed are all your holy angels; <sup>15</sup> for you did scourge, and did have mercy on me: behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

<sup>16</sup> And Tobit went out to meet his daughter in law at the gate of Nineveh, rejoicing, and blessing God: and they which saw him go marveled, because he had received his sight. <sup>17</sup> And Tobit gave thanks before them, because God had showed mercy on him. And when Tobit came near to Sarah his daughter in law, he blessed her, saying, Welcome, daughter: blessed is God which has brought you to

us, and *blessed are* your father and your mother. And there was joy to all his brethren which were at Nineveh. <sup>18</sup> And Achiacharus, and Nasbas his brother's son, came: <sup>19</sup> and Tobias' wedding feast was kept seven days with great gladness.

## 12

<sup>1</sup> And Tobit called his son Tobias, and said to him, See, my child, that the man which went with you have his wages, and you must give him more. <sup>2</sup> And he said to him, Father, it is no harm to me to give him the half of those things which I have brought: <sup>3</sup> for he has led me for you in safety, and he cured my wife, and brought my money, and likewise cured you. <sup>4</sup> And the old man said, It is due to him. <sup>5</sup> And he called the angel, and said to him, Take the half of all that you<sup>23</sup> have brought. <sup>6</sup> Then he called them both privily, and said to them,

Bless God, and give him thanks, and magnify him, and give him thanks in the sight of all that live, for the things which he has done with you. It is good to bless God and exalt his name, showing forth with honor the works of God; and be not slack to give him thanks. <sup>7</sup> It is good to keep close the secret of a king, but to reveal gloriously the works of God. Do good, and evil shall not find you. <sup>8</sup> Good is prayer with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: <sup>9</sup> alms does deliver from death, and it shall purge away all sin. They that do alms and righteousness shall be filled with life; <sup>10</sup> but they that sin are enemies to their own life. <sup>11</sup> Surely I

will keep close nothing from you. I have said, It is good to keep close the secret of a king, but to reveal gloriously the works of God. <sup>12</sup> And now, when you did pray, and Sarah your daughter in law, I did bring the memorial of your prayer before the Holy One: and when you did bury the dead, I was with you likewise. <sup>13</sup> And when you did not delay to rise up, and leave your dinner, that you might go and cover the dead, your good deed was not hid from me: but I was with you. <sup>14</sup> And now God did send me to heal you and Sarah your daughter in law. <sup>15</sup> I am Raphael, one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One.

<sup>16</sup> And they were both troubled, and fell upon their faces; for they were afraid. <sup>17</sup> And he said to them, Be not afraid, you<sup>23</sup> shall have peace; but bless God for ever. <sup>18</sup> For not of any favor of mine, but by the will of your God I came; wherefore bless him for ever. <sup>19</sup> All these days did I appear to you; and I did neither eat nor drink, but you<sup>23</sup> saw a vision. <sup>20</sup> And now give God thanks: because I ascend to him that sent me: and write in a book all the things which have been done. <sup>21</sup> And they rose up, and saw him no more. <sup>22</sup> And they confessed the great and wonderful works of God, and how the angel of the Lord had appeared to them.

## 13

<sup>1</sup> And Tobit wrote a prayer for rejoicing, and said,

Blessed is God that lives for ever,  
And *blessed is* his kingdom.

<sup>2</sup> For he scourges, and shows mercy:  
He leads down to <sup>t</sup> the grave, and brings  
up again:  
And there is none that shall escape his  
hand.

<sup>3</sup> Give thanks to him before the  
Gentiles, you<sup>63</sup> children of  
Israel:

For he has scattered us among them.

<sup>4</sup> There declare his greatness,  
And extol him before all the living:  
Because he is our Lord,  
And God is our Father for ever.

<sup>5</sup> And he will scourge us for our  
iniquities, and will again  
show mercy,  
And will gather us out of all the nations  
among whom you<sup>63</sup> are  
scattered.

<sup>6</sup> If you<sup>63</sup> turn to him with your whole  
heart and with your whole  
soul,  
To do truth before him,  
Then will he turn to you,  
And will not hide his face from you.  
And see what he will do with you,  
And give him thanks with your whole  
mouth,  
And bless the Lord of righteousness,  
And exalt the everlasting King.  
I in the land of my captivity give him  
thanks,  
And show his strength and majesty to a  
nation of sinners.  
Turn, you<sup>63</sup> sinners, and do  
righteousness before him:  
Who can tell if he will accept you and  
have mercy on you?

<sup>7</sup> I exalt my God,  
And my soul *does exalt* the King of  
heaven,

And it shall rejoice in his greatness.

<sup>8</sup> Let all men speak, and let them give  
him thanks in Jerusalem.

<sup>9</sup> O Jerusalem, the holy city,  
He will scourge you for the works of  
your sons,  
And will again have mercy on the sons  
of the righteous.

<sup>10</sup> Give thanks to the Lord with  
goodness,  
And bless the everlasting King,  
That his tabernacle may be builded in  
you again with joy,  
And that he may make glad in you  
those that are captives,  
And love in you for ever those that are  
miserable.

<sup>11</sup> Many nations shall come from far to  
the name of the Lord God  
With gifts in their hands, even gifts to  
the King of heaven;  
Generations of generations shall praise  
you,  
And sing songs of rejoicing.

<sup>12</sup> Cursed are all they that hate you;  
Blessed shall be all they that love you  
for ever.

<sup>13</sup> Rejoice and be exceeding glad for the  
sons of the righteous:  
For they shall be gathered together and  
shall bless the Lord of the  
righteous.

<sup>14</sup> O blessed are they that love you;  
They shall rejoice for your peace:  
Blessed are all they that sorrowed for  
all your scourges:  
Because they shall rejoice for you,

<sup>t</sup> Gr. *Hades*.

When they have seen all your glory;  
And they shall be made glad for ever.

<sup>15</sup> Let my soul bless God the great  
King.

<sup>16</sup> For Jerusalem shall be builded with  
sapphires and emeralds and  
precious stones;  
Your walls and towers and battlements  
with pure gold.

<sup>17</sup> And the streets of Jerusalem shall be  
paved with beryl and  
carbuncle and stones of  
Ophir.

<sup>18</sup> And all her streets shall say,  
Hallelujah, and give praise,  
Saying, Blessed is God, which has  
exalted *you* for ever.

## 14

<sup>1</sup> And Tobit made an end of giving  
thanks. <sup>2</sup> And he was eight and fifty years  
old when he lost his sight; and after eight  
years he received it again: and he gave  
alms, and he feared the Lord God more and  
more, and gave thanks to him.

<sup>3</sup> Now he grew very old; and he called his  
son, and the six sons of his son, and said to  
him,

My child, take your sons: behold, I am  
grown old, and am ready to depart out of  
this life. <sup>4</sup> Go into Media, my child, for I  
surely believe all the things which Jonah  
the prophet spoke of Nineveh, that it shall  
be overthrown, but in Media there shall  
rather be peace for a season; and that our  
brethren shall be scattered in the earth from  
the good land; and Jerusalem shall be  
desolate, and the house of God in it shall be  
burned up, and shall be desolate for a time;  
<sup>5</sup> and God shall again have mercy on them,  
and bring them back into the land, and they

shall build the house, but not like to the  
former *house*, until the times of that age be  
fulfilled; and afterward they shall return  
from the places of their captivity, and build  
up Jerusalem with honor, and the house of  
God shall be built in it for ever with a  
glorious building, even as the prophets  
spoke concerning it. <sup>6</sup> And all the nations  
shall turn to fear the Lord God truly, and  
shall bury their idols. <sup>7</sup> And all the nations  
shall bless the Lord, and his people shall  
give thanks to God, and the Lord shall exalt  
his people; and all they that love the Lord  
God in truth and righteousness shall  
rejoice, showing mercy to our brethren. <sup>8</sup>  
And now, my child, depart from Nineveh,  
because those things which the prophet  
Jonah spoke shall surely come to pass. <sup>9</sup>  
But keep you the law and the ordinances,  
and show yourself merciful and righteous,  
that it may be well with you. <sup>10</sup> And bury  
me decently, and your mother with me; and  
dwell you no longer at Nineveh. See, my  
child, what Aman did to Achiacharus that  
nourished him, how out of light he brought  
him into darkness, and all the recompense  
that he made him: and Achiacharus was  
saved, but the other had his recompense,  
and he went down into darkness. Manasses  
gave alms, and escaped the snare of death  
which he set for him: but Aman fell into  
the snare, and perished. <sup>11</sup> And now, my  
children, consider what alms does, and how  
righteousness does deliver.

And while he was saying these things, he  
gave up the ghost in the bed; but he was a  
hundred and eight and fifty years old; and  
he buried him magnificently. <sup>12</sup> And when  
Anna died, he buried her with his father.  
But Tobias departed with his wife and his  
sons to Ecbatana to Raguel his father in

law, <sup>13</sup> and he grew old in honor, and he buried his father and mother in law magnificently, and he inherited their substance, and his father Tobit's. <sup>14</sup> And he died at Ecbatana of Media, being a hundred and seven and twenty years old. <sup>15</sup> And before he died he heard of the destruction of Nineveh, which Nebuchadnezzar and Ahasuerus took captive; and before his death he rejoiced over Nineveh.



# JUDITH

## 1

<sup>1</sup> IN the twelfth year of the reign of Nebuchadnezzar, who reigned over the Assyrians in Nineveh, the great city; in the days of Arphaxad, who reigned over the Medes in Ecbatana, <sup>2</sup> and built at Ecbatana and round about it walls of hewn stones three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits; <sup>3</sup> and set the towers thereof at the gates thereof, a hundred cubits *high*, and the breadth thereof in the foundation threescore cubits; <sup>4</sup> and made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them forty cubits, for the going forth of his mighty hosts, and the setting in array of his footmen: <sup>5</sup> even in those days king Nebuchadnezzar made war with king Arphaxad in the great plain: this plain is in the borders of Ragau. <sup>6</sup> And there came to meet him all that lived in the hill country, and all that lived by Euphrates, and Tigris, and Hydaspes, and in the plain of Arioch the king of the Elymaeans; and many nations of the sons of Chelod assembled themselves to the battle.

<sup>7</sup> And Nebuchadnezzar king of the Assyrians sent to all that lived in Persia, and to all that lived westward, to those that lived in Cilicia and Damascus and Libanus and Antilibanus, and to all that lived over against the sea coast, <sup>8</sup> and to those among the nations that were of Carmel and Gilead, and to the higher Galilee and the great plain of Esdraelon, <sup>9</sup> and to all that were in Samaria and the cities thereof, and beyond

Jordan to Jerusalem, and Betane, and Chellus, and Kadesh, and the river of Egypt, and Tahpanhes, and Rameses, and all the land of Goshen, <sup>10</sup> until you come above Tanis and Memphis, and to all that lived in Egypt, until you come to the borders of Ethiopia. <sup>11</sup> And all they that lived in all the land made light of the commandment of Nebuchadnezzar king of the Assyrians, and went not with him to the war; for they were not afraid of him, but he was before them as one man; and they turned away his messengers from their presence without effect, and with disgrace.

<sup>12</sup> And Nebuchadnezzar was exceeding angry with all this land, and he swore by his throne and kingdom, that he would surely be avenged upon all the coasts of Cilicia and Damascus and Syria, that he would kill with his sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judaea, and all that were in Egypt, until you come to the borders of the two seas. <sup>13</sup> And he set the battle in array with his host against king Arphaxad in the seventeenth year; and he prevailed in his battle, and turned to flight all the host of Arphaxad, and all his horse, and all his chariots; <sup>14</sup> and he became master of his cities, and he came even to Ecbatana, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. <sup>15</sup> And he took Arphaxad in the mountains of Ragau, and struck him through with his darts, and destroyed him utterly, to this day. <sup>16</sup> And he returned with them to Nineveh, he and all his company of sundry nations, an exceeding great multitude of men of war,

and there he took his ease and banqueted, he and his host, a hundred and twenty days.

## 2

<sup>1</sup> And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nebuchadnezzar king of the Assyrians, that he should be avenged on all the land, even as he spoke. <sup>2</sup> And he called together all his servants, and all his great men, and communicated with them his secret counsel, and concluded the afflicting of all the land out of his own mouth. <sup>3</sup> And they decreed to destroy all flesh which followed not the word of his mouth. <sup>4</sup> And it came to pass, when he had ended his counsel, Nebuchadnezzar king of the Assyrians called Holofernes the chief captain of his host, which was next after himself, and said to him,

<sup>5</sup> Thus says the great king, the lord of all the earth, Behold, you shall go forth from my presence, and take with you men that trust in their strength, to a hundred and twenty thousand footmen; and the number of horses with their riders twelve thousand: <sup>6</sup> and you shall go forth against all the west country, because they disobeyed the commandment of my mouth. <sup>7</sup> And you shall declare to them, that they prepare earth and water; because I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of my host, and I will give them for a spoil to them: <sup>8</sup> and their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow: <sup>9</sup> and I will lead them captives to the utmost parts of all the earth. <sup>10</sup> But you shall go forth, and take beforehand for me all their coasts; and

<sup>a</sup> if they shall yield themselves to you, then shall you reserve them for me till the day of their reproof. <sup>11</sup> But as for them that are disobedient, your eye shall not spare; but you shall give them up to be slain and to be spoiled in all your land. <sup>12</sup> For as I live, and by the power of my kingdom, I have spoken, and I will do this with my hand. <sup>13</sup> And you, moreover, shall not transgress anything of the commandments of your lord, but you shall surely accomplish them, as I have commanded you, and you shall not defer to do them.

<sup>14</sup> And Holofernes went forth from the presence of his lord, and called all the governors and the captains and officers of the host of Asshur; <sup>15</sup> and he numbered chosen men for the battle, as his lord had commanded him, to a hundred and twenty thousand, and twelve thousand archers on horseback; <sup>16</sup> and he ranged them, as a great multitude is ordered for the war. <sup>17</sup> And he took camels and asses and mules for their baggage, an exceeding great multitude; and sheep and oxen and goats without number for their provision; <sup>18</sup> and great store of victual for every man, and exceeding much gold and silver out of the king's house. <sup>19</sup> And he went forth, he and all his host, on their journey, to go before king Nebuchadnezzar, and to cover all the face of the earth westward with their chariots and horsemen and chosen footmen. <sup>20</sup> And a great company of sundry nations went forth with them like locusts, and like the sand of the earth: for they could not be numbered by reason of their multitude.

<sup>21</sup> And they departed out of Nineveh three days' journey toward the plain of Bectileth, and encamped from Bectileth

<sup>a</sup> Gr. they shall yield...and you shall reserve.

near the mountain which is at the left hand of the upper Cilicia. <sup>22</sup> And he took all his host, his footmen and horsemen and chariots, and went away from thence into the hill country, <sup>23</sup> and destroyed Put and Lud, and spoiled all the children of Rasses, and the children of Ishmael, which were over against the wilderness to the south of the land of the Chellians. <sup>24</sup> And he went over Euphrates, and went through Mesopotamia, and brake down all the high cities that were upon the river Arbonai, until you come to the sea. <sup>25</sup> And he took possession of the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. <sup>26</sup> And he compassed about all the children of Midian, and set on fire their tents, and spoiled their sheepcotes. <sup>27</sup> And he went down into the plain of Damascus in the days of wheat harvest, and set on fire all their fields, and utterly destroyed their flocks and herds, and spoiled their cities, and laid their plains waste, and struck all their young men with the edge of the sword.

<sup>28</sup> And the fear and the dread of him fell upon them that lived on the sea coast, upon them that were in Sidon and Tyre, and them that lived in Sur and Ocina, and all that lived in Jemnaan; and they that lived in Azotus and Ascalon feared him exceedingly.

### 3

<sup>1</sup> And they sent to him messengers with words of peace, saying, <sup>2</sup> Behold, we the servants of Nebuchadnezzar the great king lie before you: use us as it is pleasing in your sight. <sup>3</sup> Behold, our dwellings, and all

our country, and all our fields of wheat, and our flocks and herds, and all the sheepcotes of our tents, lie before your face: use them as it may please you. <sup>4</sup> Behold, even our cities and they that dwell in them are your servants: come and deal with them as it is good in your eyes. <sup>5</sup> And the men came to Holofernes, and declared to him according to these words.

<sup>6</sup> And he came down toward the sea coast, he and his host, and set garrisons in the high cities, and took out of them chosen men for allies. <sup>7</sup> And they received him, they and all the country round about them, with garlands and dances and timbrels. <sup>8</sup> And he cast down all their borders, and cut down their groves: and it had been given to him to destroy all the gods of the land, that all the nations should worship Nebuchadnezzar only, and that all their tongues and their tribes should call upon him as god. <sup>9</sup> And he came towards Esdraelon near to Dotaea, which is over against the great ridge of Judaea. <sup>10</sup> And he encamped between Geba and Scythopolis, and he was there a whole month, that he might gather together all the baggage of his host.

### 4

<sup>1</sup> And the children of Israel that lived in Judaea heard all that Holofernes the chief captain of Nebuchadnezzar king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and destroyed them utterly. <sup>2</sup> And they were exceedingly afraid before him, and were troubled for Jerusalem, and for the temple of the Lord their God: <sup>3</sup> because they were newly come up from the

captivity, and all the people of Judaea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation.

<sup>4</sup> And they sent into every coast of Samaria, and to Konae, and to Beth-horon, and Belmaim, and Jericho, and to Choba, and Aesora, and to the valley of Salem; <sup>5</sup> and they possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victual for the provision of war: for their fields were newly reaped. <sup>6</sup> And Joakim the high priest, which was in those days at Jerusalem, wrote to them that lived in Bethulia, and Betomesthaim, which is over against Esdraelon toward the plain that is near to Dothaim, <sup>7</sup> charging them to seize upon the ascents of the hill country; because by them was the entrance into Judaea, and it was easy to stop them from approaching, inasmuch as the approach was narrow, *with space* for two men at the most. <sup>8</sup> And the children of Israel did as Joakim the high priest had commanded them, and the senate of all the people of Israel, which lived at Jerusalem.

<sup>9</sup> And every man of Israel cried to God with great earnestness, and with great earnestness did they humble their souls. <sup>10</sup> They, and their wives, and their babes, and their cattle, and every sojourner and hireling and servant bought with their money, put sackcloth upon their loins. <sup>11</sup> And every man and woman of Israel, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the Lord; and they put sackcloth about the altar: <sup>12</sup> and they cried to the God of Israel earnestly with one

consent, that he would not give their babes for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, for the nations to rejoice at. <sup>13</sup> And the Lord heard their voice, and looked upon their affliction: and the people continued fasting many days in all Judaea and Jerusalem before the sanctuary of the Lord Almighty. <sup>14</sup> And Joakim the high priest, and all the priests that stood before the Lord, and they that ministered to the Lord, had their loins girded about with sackcloth, and offered the continual burnt offering, and the vows and the free gifts of the people; <sup>15</sup> and they had ashes on their mitres: and they cried to the Lord with all their power, that he would look upon all the house of Israel for good.

## 5

<sup>1</sup> And it was told Holofernes, the chief captain of the host of Asshur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the plains: <sup>2</sup> and he was exceeding angry, and he called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, <sup>3</sup> and he said to them, Tell me now, you <sup>3</sup> sons of Canaan, who is this people, that dwells in the hill country, and what are the cities that they inhabit, and what is the multitude of their host, and wherein is their power and their strength, and what king is set over them, to be the leader of their army; <sup>4</sup> and why have they turned their backs, that they should not come and meet me, more than all that dwell in the west.

<sup>5</sup> And Achior, the leader of all the children of Ammon, said to him,

Let my lord now hear a word from the mouth of your servant, and I will tell you the truth concerning this people, which dwells in this hill country, near to the place where you dwell: and there shall no lie come out of the mouth of your servant. <sup>6</sup> This people are descended of the Chaldeans: <sup>7</sup> and they sojourned heretofore in Mesopotamia, because they were not minded to follow the gods of their fathers, which were in the land of the Chaldeans. <sup>8</sup> And they departed from the way of their parents, and worshipped the God of heaven, the God whom they knew: and they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. <sup>9</sup> And their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan: and they lived there, and were increased with gold and silver, and with exceeding much cattle. <sup>10</sup> And they went down into Egypt, for a famine covered all the land of Canaan; and there they sojourned, until they were grown up; and they became there a great multitude, so that one could not number their nation. <sup>11</sup> And the king of Egypt rose up against them, and dealt subtilly with them, <sup>b</sup> and brought them low, making them to labor in brick, and made them slaves. <sup>12</sup> And they cried to their God, and he struck all the land of Egypt with incurable plagues: and the Egyptians cast them out of their sight. <sup>13</sup> And God dried up the Red sea before them, <sup>14</sup> and brought them into the way of Sinai, and Kadesh-Barnea, and they cast out all that lived in the wilderness. <sup>15</sup> And they

lived in the land of the Amorites, and they destroyed by their strength all them of Heshbon, and passing over Jordan they possessed all the hill country. <sup>16</sup> And they cast out before them the Canaanite, the Perizzite, the Jebusite, and the Shechemite, and all the Girgashites, and they lived in that country many days. <sup>17</sup> And while they sinned not before their God, they prospered, because God that hates iniquity was with them. <sup>18</sup> But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by their adversaries. <sup>19</sup> And now they are returned to their God, and are come up from the dispersion where they were dispersed, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country: for it was desolate. <sup>20</sup> And now, my lord and master, if there is any error in this people, and they sin against their God, we will consider what this thing is wherein they stumble, and we will go up and overcome them. <sup>21</sup> But if there is no lawlessness in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we shall be a reproach before all the earth.

<sup>22</sup> And it came to pass, when Achior had finished speaking these words, all the people that compassed the tent and stood round about it murmured; and the great men of Holofernes, and all that lived by the sea side, and in Moab, spoke that he should kill him. <sup>23</sup> For, *said they*, we will not be afraid of the children of Israel: for, behold, it is a people that has no power nor might

<sup>b</sup> Some authorities read *and he brought them low with clay and brick, &c.*

to make the battle strong. <sup>24</sup> Wherefore now we will go up, and they shall be a prey to be devoured of all your army, lord Holofernes.

## 6

<sup>1</sup> And when the tumult of the men that were about the council was ceased, Holofernes the chief captain of the host of Asshur said to Achior and to all the children of <sup>c</sup> Moab before all the people of the aliens,

<sup>2</sup> And who are you, Achior, and the hirelings of <sup>d</sup> Ephraim, that you have prophesied among us as today, and have said, that we should not make war with the race of Israel, because their God will defend them? And who is God but Nebuchadnezzar? <sup>3</sup> He shall send forth his might, and shall destroy them from the face of the earth, and their God shall not deliver them: but we his servants shall strike them as one man; and they shall not sustain the might of our horses. <sup>4</sup> For with them we shall burn them up, and their mountains shall be drunken with their blood, and their plains shall be filled with their dead bodies, and their footsteps shall not stand before us, but they shall surely perish, says king Nebuchadnezzar, lord of all the earth: for he said, The words that <sup>e</sup> I have spoken shall not be in vain. <sup>5</sup> But you, Achior, hireling of Ammon, which have spoken these words in the day of your iniquity, shall see my face no more from this day, until I shall be avenged of the race of those that came out of Egypt. <sup>6</sup> And then shall the sword of mine army, and the multitude of them that serve me, pass through your sides, and you shall fall among their slain,

when I shall return. <sup>7</sup> And my servants shall bring you back into the hill country, and shall set you in one of the cities of the ascents: <sup>8</sup> and you shall not perish, till you be destroyed with them. <sup>9</sup> And if you hope in your heart that they shall not be taken, let not your countenance fall. I have spoken it, and none of my words shall fall to the ground. <sup>10</sup> And Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him back to Bethulia, and deliver him into the hands of the children of Israel. <sup>11</sup> And his servants took him, and brought him out of the camp into the plain, and they removed from the midst of the plain country into the hill country, and came to the fountains that were under Bethulia. <sup>12</sup> And when the men of the city saw them on the top of the hill, they took up their weapons, and went out of the city against them to the top of the hill: and every man that used a sling kept them from coming up, and cast stones against them. <sup>13</sup> And they got them privily under the hill, and bound Achior, and cast him down, and left him at the foot of the hill, and went away to their lord. <sup>14</sup> But the children of Israel descended from their city, and came upon him, and loosed him, and led him away into Bethulia, and presented him to the rulers of their city; <sup>15</sup> which were in those days Ozias the son of Micah, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. <sup>16</sup> And they called together all the elders of the city; and all their young men ran together, and their women, to the assembly; and they set Achior in the midst of all their people. And Ozias asked him of that which had happened: <sup>17</sup> and he

<sup>c</sup> Some authorities read *Ammon*. Compare ver. 5. <sup>d</sup> Some authorities read *Ammon*. Compare ver. 5. <sup>e</sup> Gr. *he has spoken*.

answered and declared to them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of the children of Asshur, and all the great words that Holofernes had spoken against the house of Israel. <sup>18</sup> And the people fell down and worshipped God, and cried, saying, <sup>19</sup> O Lord God of heaven, behold their arrogance, and pity the low estate of our race, and look upon the face of those that are sanctified to you this day. <sup>20</sup> And they comforted Achior, and praised him exceedingly. <sup>21</sup> And Ozias took him out of the assembly into his house, and made a feast to the elders; and they called on the God of Israel for help all that night.

## 7

<sup>1</sup> But the next day Holofernes gave command to all his army, and to all his people which were come to be his allies, that they should remove their camp toward Bethulia, and take beforehand the ascents of the hill country, and make war against the children of Israel. <sup>2</sup> And every mighty man of them removed that day, and the host of their men of war was a hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and the men that were afoot among them, an exceeding great multitude. <sup>3</sup> And they encamped in the valley near to Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia to Cyamon, which is over against Esdraelon.

<sup>4</sup> But the children of Israel, when they saw the multitude of them, were troubled exceedingly, and said every one to his neighbor, Now shall these men lick up the

face of all the earth; and neither the high mountains, nor the valleys, nor the hills, shall be able to bear their weight. <sup>5</sup> And every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

<sup>6</sup> But on the second day Holofernes led out all his horse in the sight of the children of Israel which were in Bethulia, <sup>7</sup> and viewed the ascents to their city, and searched out the fountains of the waters, and seized upon them, and set garrisons of men of war over them, and himself departed to his people.

<sup>8</sup> And there came to him all the rulers of the children of Esau, and all the leaders of the people of Moab, and the captains of the sea coast, and said,

<sup>9</sup> Let our lord now hear a word, that there be not an overthrow in your host. <sup>10</sup> For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, for it is not easy to come up to the tops of their mountains. <sup>11</sup> And now, my lord, fight not against them as men fight who join battle, and there shall not so much as one man of your people perish. <sup>12</sup> Remain in your camp, and keep safe every man of your host, and let your servants get possession of the fountain of water, which issues forth of the foot of the mountain: <sup>13</sup> because all the inhabitants of Bethulia have their water thence; and thirst shall kill them, and they shall give up their city: and we and our people will go up to the tops of the mountains that are near, and will encamp upon them, to watch that not one man go out of the city. <sup>14</sup> And they shall be consumed with famine, they and their

wives and their children, and before the sword come against them they shall be laid low in the streets where they dwell. <sup>15</sup> And you shall render them an evil reward; because they rebelled, and met not your face in peace.

<sup>16</sup> And their words were pleasing in the sight of Holofernes and in the sight of all his servants; and he appointed to do as they had spoken. <sup>17</sup> And the army of the children of Ammon removed, and with them five thousand of the children of Asshur, and they encamped in the valley, and seized upon the waters and the fountains of the waters of the children of Israel. <sup>18</sup> And the children of Esau went up with the children of Ammon, and encamped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near to Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians encamped in the plain, and covered all the face of the land; and their tents and baggage were pitched upon it in a great crowd, and they were an exceeding great multitude.

<sup>19</sup> And the children of Israel cried to the Lord their God, for their spirit fainted; for all their enemies had compassed them round about, and there was no way to escape out from among them. <sup>20</sup> And all the army of Asshur remained about them, their footmen and their chariots and their horsemen, four and thirty days; and all their vessels of water failed all the inhabitants of Bethulia. <sup>21</sup> And the cisterns were emptied, and they had not water to drink their fill for one day: for they gave them drink by measure. <sup>22</sup> And their young children were out of heart, and the women and the young

men fainted for thirst, and they fell down in the streets of the city, and in the passages of the gates, and there was no longer any strength in them. <sup>23</sup> And all the people were gathered together against Ozias, and against the rulers of the city, the young men and the women and the children, and they cried with a loud voice, and said before all the elders,

<sup>24</sup> God be judge between you and us: because you<sup>63</sup> have done us great wrong, in that you<sup>63</sup> have not spoken words of peace with the children of Asshur. <sup>25</sup> And now we have no helper: but God has sold us into their hands, that we should be laid low before them with thirst and great destruction. <sup>26</sup> And now call them to you, and deliver up the whole city for a prey to the people of Holofernes, and to all his host. <sup>27</sup> For it is better for us to be made a spoil to them: for we shall be servants, and our souls shall live, and we shall not see the death of our babes before our eyes, and our wives and our children fainting in death. <sup>28</sup> We take to witness against you the heaven and the earth, and our God and the Lord of our fathers, which punishes us according to our sins and the sins of our fathers, that he do not according as we have said this day.

<sup>29</sup> And there was great weeping of all with one consent in the midst of the assembly; and they cried to the Lord God with a loud voice. <sup>30</sup> And Ozias said to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God shall turn his mercy toward us; for he will not forsake us utterly. <sup>31</sup> But if these days pass, and there come no help to us, I will do according to your words. <sup>32</sup> And he dispersed the people, every man to his own camp; and they went away to the

walls and towers of their city; and he sent the women and children into their houses: and they were brought very low in the city.

## 8

<sup>1</sup> And in those days Judith heard thereof, the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elkiah, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Ahitub, the son of Elihu, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Salasadai, the son of Israel. <sup>2</sup> And her husband was Manasses, of her tribe and of her family, and he died in the days of barley harvest. <sup>3</sup> For he stood over them that bound sheaves in the field, and the heat came upon his head, and he fell on his bed, and died in his city Bethulia: and they buried him with his fathers in the field which is between Dothaim and Balamon. <sup>4</sup> And Judith was a widow in her house three years and four months. <sup>5</sup> And she made her a tent upon the roof of her house, and put on sackcloth upon her loins; and the garments of her widowhood were upon her. <sup>6</sup> And she fasted all the days of her widowhood, save the eves of the Sabbaths, and the Sabbaths, and the eves of the new moons, and the new moons, and the feasts and joyful days of the house of Israel. <sup>7</sup> And she was of a goodly countenance, and exceeding beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. <sup>8</sup> And there was none that gave her an evil word; for she feared God exceedingly.

<sup>9</sup> And she heard the evil words of the people against the governor, because they

fainted for lack of water; and Judith heard all the words that Ozias spoke to them, how he sware to them that he would deliver the city to the Assyrians after five days. <sup>10</sup> And she sent her maid, that was over all things that she had, to call Ozias and Chabris and Charmis, the elders of her city. <sup>11</sup> And they came to her, and she said to them,

Hear me now, O you<sup>23</sup> rulers of the inhabitants of Bethulia: for your word that you<sup>23</sup> have spoken before the people this day is not right, and you<sup>23</sup> have set the oath which you<sup>23</sup> have pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. <sup>12</sup> And now who are you<sup>23</sup> that have tempted God this day, and stand instead of God among the children of men? <sup>13</sup> And now try the Lord Almighty, and you<sup>23</sup> shall never know anything. <sup>14</sup> For you<sup>23</sup> shall not find the depth of the heart of man, and you<sup>23</sup> shall not perceive the things that he thinks: and how shall you<sup>23</sup> search out God, which has made all these things, and know his mind, and comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. <sup>15</sup> For if he be not minded to help us within these five days, he has power to defend us in such time as he will, or to destroy us before the face of our enemies. <sup>16</sup> But do not you<sup>23</sup> pledge the counsels of the Lord our God: for God is not as man, that he should be threatened; neither as the son of man, that he should be turned by entreaty. <sup>17</sup> Wherefore let us wait for the salvation that comes from him, and call upon him to help us, and he will hear our voice, if it please him. <sup>18</sup> For there arose none in our age, neither is there any of us today, tribe, or kindred, or family, or city,

which worship gods made with hands, as it was in the former days; <sup>19</sup> for the which cause our fathers were given to the sword, and for a spoil, and fell with a great fall before our enemies. <sup>20</sup> But we know none other god beside him, wherefore we hope that he will not despise us, nor any of our race. <sup>21</sup> For if we be taken so, all Judaea shall sit upon the ground, and our sanctuary shall be spoiled; and of our blood shall he require the profanation thereof. <sup>22</sup> And the slaughter of our brethren, and the captivity of the land, and the desolation of our inheritance, shall he turn upon our heads among the Gentiles, wherever we shall be in bondage; and we shall be an offence and a reproach before them that take us for a possession. <sup>23</sup> For our bondage shall not be ordered to favor: but the Lord our God shall turn it to dishonor. <sup>24</sup> And now, brethren, let us show an example to our brethren, because their soul hangs upon us, and the sanctuary and the house and the altar rest upon us. <sup>25</sup> Besides all this let us give thanks to the Lord our God, which tries us, even as he did our fathers also. <sup>26</sup> Remember all the things which he did to Abraham, and all the things in which he tried Isaac, and all the things which happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. <sup>27</sup> For he has not tried us in the fire, as he did them, to search out their hearts, neither has he taken vengeance on us; but the Lord does scourge them that come near to him, to admonish them.

<sup>28</sup> And Ozias said to her, All that you have spoken have you spoken with a good heart, and there is none that shall gainsay your words. <sup>29</sup> For this is not the first day

wherein your wisdom is manifested; but from the beginning of your days all the people have known your understanding, because the disposition of your heart is good. <sup>30</sup> But the people were exceeding thirsty, and compelled us to do as we spoke to them, and to bring an oath upon ourselves, which we will not break. <sup>31</sup> And now pray you for us, because you are a godly woman, and the Lord shall send us rain to fill our cisterns, and we shall faint no more. <sup>32</sup> And Judith said to them, Hear me, and I will do a thing, which shall go down to all generations among the children of our race. <sup>33</sup> You<sup>33</sup> shall stand at the gate this night, and I will go forth with my maid: and, within the days after which you<sup>33</sup> said that you<sup>33</sup> would deliver the city to our enemies, the Lord shall visit Israel by my hand. <sup>34</sup> But you<sup>33</sup> shall not inquire of mine act: for I will not declare it to you, till the things be finished that I do. <sup>35</sup> And Ozias and the rulers said to her, Go in peace, and the Lord God be before you, to take vengeance on our enemies. <sup>36</sup> And they returned from the tent, and went to their stations.

## 9

<sup>1</sup> But Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and the incense of that evening was now being offered at Jerusalem in the house of God, and Judith cried to the Lord with a loud voice, and said,

<sup>2</sup> O Lord God of my father Simeon, into whose hand you gave a sword to take vengeance of the strangers, who loosened the girdle of a virgin to defile her, and uncovered the thigh to her shame, and

profaned the womb to her reproach; for you said, It shall not be so; and they did so: <sup>3</sup> wherefore you gave their rulers to be slain, and their bed, <sup>f</sup> which was ashamed for her that was deceived, to be dyed in blood, and struck the servants with their lords, and the lords upon their thrones; <sup>4</sup> and gave their wives for a prey, and their daughters to be captives, and all their spoils to be divided among your dear children; which were moved with zeal for you, and abhorred the pollution of their blood, and called upon you for aid: O God, O my God, hear me also that am a widow. <sup>5</sup> For you wrought the things that were before those things, and those things, and such as ensued after; and you did devise the things which are now, and the things which are to come: and the things which you did devise came to pass; <sup>6</sup> yes, the things which you did determine stood before you, and said, Behold, we are here: for all your ways are prepared, and your judgement is with foreknowledge. <sup>7</sup> For, behold, the Assyrians are multiplied in their power; they are exalted with horse and rider; they have gloried in the <sup>g</sup> strength of their footmen; they have trusted in shield and spear and bow and sling; and they know not that you are the Lord that breaks the battles: the Lord is your name. <sup>8</sup> Dash you down their strength in your power, and bring down their force in your wrath: for they have purposed to profane your sanctuary, and to defile the tabernacle where your glorious name rests, and to cast down with the sword the horn of your altar. <sup>9</sup> Look upon their pride, and send your wrath upon their heads: give into my hand, which am a widow, the might that I have

conceived. <sup>10</sup> Strike by the deceit of my lips the servant with the prince, and the prince with his servant: break down their stateliness by the hand of a woman. <sup>11</sup> For your power stands not in multitude, nor your might in strong men: but you are a God of the afflicted, you are a helper of the <sup>h</sup> oppressed, an upholder of the weak, a protector of the forlorn, a savior of them that are without hope. <sup>12</sup> Yes, yes, God of my father, and God of the inheritance of Israel, Lord of the heavens and of the earth. Creator of the waters, King <sup>i</sup> of every creature, hear you my prayer: <sup>13</sup> and make my speech and deceit to be their wound and stripe, who have purposed hard things against your covenant, and your hallowed house, and the top of Sion, and the house of the possession of your children. <sup>14</sup> And make every nation and tribe of your to know that you are God, the God of all power and might, and that there is none other that protects the race of Israel but you.

## 10

<sup>1</sup> And it came to pass, when she had ceased to cry to the God of Israel, and had made an end of all these words, <sup>2</sup> that she rose up where she had fallen down, and called her maid, and went down into the house, in the which she was wont to abide on the Sabbath days and on her feast days, <sup>3</sup> and pulled off the sackcloth which she had put on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with rich ointment, and braided the hair of her head, and put a tire upon it, and put on her garments of gladness, wherewith she was wont to be clad in the days of the life of

<sup>f</sup> Some authorities read *which was ashamed for their deceit that they wrought.* <sup>g</sup> Gr. *arm.* <sup>h</sup> Gr. *fewer.* <sup>i</sup> Gr. *of all your creation.*

Manasses her husband. <sup>4</sup> And she took sandals for her feet, and put her chains about her, and her bracelets, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to decieve the eyes of all men that should see her. <sup>5</sup> And she gave her maid a leathern bottle of wine, and a cruse of oil, and filled a bag with parched corn and lumps of figs and <sup>j</sup> fine bread; and she packed all her vessels together, and laid them upon her.

<sup>6</sup> And they went forth to the gate of the city of Bethulia, and found standing thereby Ozias, and the elders of the city, Chabris and Charmis. <sup>7</sup> But when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very exceedingly, and said to her, <sup>8</sup> The God of our fathers give you favor, and accomplish your purposes to the glory of the children of Israel, and to the exaltation of Jerusalem. And she worshipped God, <sup>9</sup> and said to them, Command that they open to me the gate of the city, and I will go forth to accomplish the things whereof you <sup>k</sup> spoke with me. And they commanded the young men to open to her, as she had spoken: <sup>10</sup> and they did so.

And Judith went out, she, and her handmaid with her; and the men of the city looked after her, until she was gone down the mountain, until she had passed the valley, and they could see her no more. <sup>11</sup> And they went straight onward in the valley: and the watch of the Assyrians met her; <sup>12</sup> and they took her, and asked her, Of what people are you? and whence come you? and whither go you? And she said, I am a daughter of the Hebrews, and I flee

away from their presence; because they are about to be given you to be consumed: <sup>13</sup> and I am coming into the presence of Holofernes the chief captain of your host, to declare words of truth; and I will show before him a way, whereby he shall go, and win all the hill country, and there shall not be lacking of his men one person, nor one life. <sup>14</sup> Now when the men heard her words, and considered her countenance, the beauty thereof was exceeding marvelous in their eyes, and they said to her, <sup>15</sup> You have saved your life, in that you have hastened to come down to the presence of our lord: and now come to his tent, and some of us shall conduct you, until they shall deliver you into his hands. <sup>16</sup> But <sup>k</sup> when you stand before him, be not afraid in your heart, but declare to him according to your words; and he shall entreat you well. <sup>17</sup> And they chose out of them a hundred men, and appointed them to accompany her and her maid; and they brought them to the tent of Holofernes.

<sup>18</sup> And there was a concourse throughout all the camp, for her coming was noised among the tents; and they came and compassed her about, as she stood without the tent of Holofernes, until they told him of her. <sup>19</sup> And they marveled at her beauty, and marveled at the children of Israel because of her, and each one said to his neighbor, Who shall despise this people, that have among them such women? for it is not good that one man of them be left, seeing that, if they are let go, they shall be able to deceive the whole earth. <sup>20</sup> And they that lay near Holofernes, and all his servants, went forth and brought her into the tent. <sup>21</sup> And Holofernes was resting

<sup>j</sup> Gr. pure. <sup>k</sup> Gr. if.

upon his bed under the canopy, which was woven with purple and gold and emeralds and precious stones. <sup>22</sup> And they told him of her; and he came forth into the space before his tent, with silver lamps going before him. <sup>23</sup> But when Judith was come before him and his servants, they all marveled at the beauty of her countenance; and she fell down upon her face, and did reverence to him: and his servants raised her up.

## 11

<sup>1</sup> And Holofernes said to her, Woman, be of good comfort, fear not in your heart: for I never hurt any that has chosen to serve Nebuchadnezzar, the king of all the earth. <sup>2</sup> And now, if your people that dwells in the hill country had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. <sup>3</sup> And now tell me wherefore you did flee from them, and came to us: for you are come to save yourself; be of good comfort, you shall live this night, and hereafter: <sup>4</sup> for there is none that shall wrong you, but all shall entreat you well, as is done to the servants of king Nebuchadnezzar my lord. <sup>5</sup> And Judith said to him,

Receive the words of your servant, and let your handmaid speak in your presence, and I will declare no lie to my lord this night. <sup>6</sup> And if you shall follow the words of your handmaid, God shall bring the thing to pass perfectly with you; and my lord shall not fail of his purposes. <sup>7</sup> As Nebuchadnezzar king of all the earth lives, and as his power lives, who has sent you for the preservation of every living thing, not only do men serve him by you, but also

the beasts of the field and the cattle and the birds of the heaven shall live through your strength, in the time of Nebuchadnezzar and of all his house. <sup>8</sup> For we have heard of your wisdom and the subtil devices of your soul, and it has been reported in all the earth, that you only are brave in all the kingdom, and mighty in knowledge, and wonderful in feats of war. <sup>9</sup> And now as concerning the matter, which Achior did speak in your council, we have heard his words: for the men of Bethulia saved him, and he declared to them all that he had spoken before you. <sup>10</sup> Wherefore, O lord and master, neglect not his word; but lay it up in your heart, for it is true: for our race shall not be punished, neither shall the sword prevail against them, except they sin against their God. <sup>11</sup> And now, that my lord be not defeated and frustrate of his purpose, and that death may fall upon them, their sin has overtaken them, wherewith they shall provoke their God to anger, whenever they shall do wickedness. <sup>12</sup> Since their food failed them, and all their water was scant, they took counsel to lay hands upon their cattle, and determined to consume all those things, which God charged them by his laws that they should not eat: <sup>13</sup> and they are resolved to spend the first fruits of the corn, and the tenths of the wine and the oil, which they had sanctified, and reserved for the priests that stand before the face of our God in Jerusalem; the which things it is not fitting for any of the people so much as to touch with their hands. <sup>14</sup> And they have sent some to Jerusalem, because they also that dwell there have done this thing, to bring them a licence from the senate. <sup>15</sup> And it shall be, when one shall bring them word, and they shall do it, they shall be

given you to be destroyed the same day. <sup>16</sup> Wherefore I your servant, knowing all this, fled away from their presence; and God sent me to work things with you, whereat all the earth shall be astonished, even as many as shall hear it. <sup>17</sup> For your servant is religious, and serves the God of heaven day and night: and now, my lord, I will abide with you, and your servant will go forth by night into the valley, and I will pray to God, and he shall tell me when they have committed their sins: <sup>18</sup> and I will come and show it also to you; and you shall go forth with all your host, and there shall be none of them that shall resist you. <sup>19</sup> And I will lead you through the midst of Judaea, until you come over against Jerusalem; and I will set your seat in the midst thereof; and you shall drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth before you: for these things were told me according to my foreknowledge, and were declared to me, and I was sent to tell you.

<sup>20</sup> And her words were pleasing in the sight of Holofernes and of all his servants; and they marveled at her wisdom, and said, <sup>21</sup> There is not such a woman from one end of the earth to the other, for beauty of face, and wisdom of words. <sup>22</sup> And Holofernes said to her, God did well to send you before the people, that might should be in our hands, and destruction among them that lightly regarded my lord. <sup>23</sup> And now you are beautiful in your countenance, and witty in your words: for if you shall do as you have spoken, your God shall be my God, and you shall dwell in the house of king Nebuchadnezzar, and shall be renowned through the whole earth.

## 12

<sup>1</sup> And he commanded to bring her in where his silver vessels were set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine. <sup>2</sup> And Judith said, I will not eat thereof, lest there be an occasion of stumbling: but provision shall be made for me of the things that are come with me. <sup>3</sup> And Holofernes said to her, But if the things that be with you should fail, whence shall we be able to give you the like? for there is none of your race with us. <sup>4</sup> And Judith said to him, As your soul lives, my lord, your servant shall not spend those things that be with me, until the Lord work by my hand the things that he has determined. <sup>5</sup> And the servants of Holofernes brought her into the tent, and she slept till midnight, and she rose up toward the morning watch, <sup>6</sup> and sent to Holofernes, saying, Let my lord now command that they suffer your servant to go forth to prayer. <sup>7</sup> And Holofernes commanded his guards that they should not stay her: and she abode in the camp three days, and went out every night into the valley of Bethulia, and washed herself at the fountain of water in the camp. <sup>8</sup> And when she came up, she implored the Lord God of Israel to direct her way to the raising up of the children of his people. <sup>9</sup> And she came in clean, and remained in the tent, until she took her meat toward evening.

<sup>10</sup> And it came to pass on the fourth day, Holofernes made a feast to his own servants only, and called none of the officers to the banquet. <sup>11</sup> And he said to Bagoas the eunuch, who had charge over

all that he had, Go now, and persuade this Hebrew woman which is with you, that she come to us, and eat and drink with us. <sup>12</sup> For, behold, it is a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not to us, she shall laugh us to scorn. <sup>13</sup> And Bagoas went from the presence of Holofernes, and came in to her, and said, Let not this fair damsel fear to come to my lord, and to be honored in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Asshur, which wait in the house of Nebuchadnezzar. <sup>14</sup> And Judith said to him, And who am I, that I should gainsay my lord? for whatever shall be pleasing in his eyes I will do speedily, and this shall be my joy to the day of my death. <sup>15</sup> And she arose, and decked herself with her apparel and all her woman's attire; and her servant went and laid fleeces on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them. <sup>16</sup> And Judith came in and sat down, and Holofernes' heart was ravished with her, and his soul was moved, and he desired exceedingly her company: and he was watching for a time to deceive her, from the day that he had seen her. <sup>17</sup> And Holofernes said to her, Drink now, and be merry with us. <sup>18</sup> And Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. <sup>19</sup> And she took and ate and drank before him what her servant had prepared. <sup>20</sup> And Holofernes took great delight in her, and drank exceeding much wine, more than he had drunk at any time in one day since he was born.

## 13

<sup>1</sup> But when the evening was come, his servants made haste to depart, and Bagoas shut the tent without, and dismissed them that waited from the presence of his lord; and they went away to their beds: for they were all weary, because the feast had been long. <sup>2</sup> But Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was overflowed with wine. <sup>3</sup> And Judith had said to her servant that she should stand without her bedchamber, and wait for her coming forth, as she did daily: for she said she would go forth to her prayer; and she spoke to Bagoas according to the same words. <sup>4</sup> And all went away from her presence, and none was left in the bedchamber, neither small nor great. And Judith, standing by his bed, said in her heart, O Lord God of all power, look in this hour upon the works of my hands for the exaltation of Jerusalem. <sup>5</sup> For now is the time to help your inheritance, and to do the thing that I have purposed to the destruction of the enemies which are risen up against us. <sup>6</sup> And she came to the rail of the bed, which was at Holofernes' head, and took down his scimitar from thence; <sup>7</sup> And she drew near to the bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. <sup>8</sup> And she struck twice upon his neck with all her might, and took away his head from him, <sup>9</sup> and tumbled his body down from the bed, and took down the canopy from the pillars; and after a little while she went forth, and gave Holofernes' head to her maid; <sup>10</sup> and she put it in her bag of food: and they twain went forth together to prayer, according to their custom: and they

passed through the camp, and compassed that valley, and went up to the mountain of Bethulia, and came to the gates thereof.

<sup>11</sup> And Judith said afar off to the watchmen at the gates, Open, open now the gate: God is with us, even our God, to show his power yet in Israel, and his might against the enemy, as he has done even this day. <sup>12</sup> And it came to pass, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called together the elders of the city. <sup>13</sup> And they ran all together, both small and great, for it was strange to them that she was come: and they opened the gate, and received them, making a fire to give light, and compassed them round about. <sup>14</sup> And she said to them with a loud voice, Praise God, praise him: praise God, who has not taken away his mercy from the house of Israel, but has destroyed our enemies by my hand this night. <sup>15</sup> And she took forth the head out of the bag, and showed it, and said to them, Behold, the head of Holofernes, the chief captain of the host of Asshur, and behold, the canopy, wherein he did lie in his drunkenness; and the Lord struck him by the hand of a woman. <sup>16</sup> And as the Lord lives, who preserved me in my way that I went, my countenance deceived him to his destruction, and he did not commit sin with me, to defile and shame me. <sup>17</sup> And all the people were exceedingly amazed, and bowed themselves, and worshipped God, and said with one accord, Blessed are you, O our God, which have this day brought to nothing the enemies of your people. <sup>18</sup> And Ozias said to her, Blessed are you, daughter, in the sight of the Most High God, above all the women upon the earth; and blessed is the Lord

God, who created the heavens and the earth, who directed you to the striking of the head of the prince of our enemies. <sup>19</sup> For your hope shall not depart from the heart of men that remember the strength of God for ever. <sup>20</sup> And God turn these things to you for a perpetual praise, to visit you with good things, because you did not spare your life by reason of the affliction of our race, but did avenge our fall, walking a straight way before our God. And all the people said, So be it, so be it.

## 14

<sup>1</sup> And Judith said to them, Hear me now, my brethren, and take this head, and hang it upon the battlement of your wall. <sup>2</sup> And it shall be, so soon as the morning shall appear, and the sun shall come forth upon the earth, you<sup>23</sup> shall take up every one his weapons of war, and go forth every valiant man of you out of the city, and you<sup>23</sup> shall set a captain over them, as though you<sup>23</sup> would go down to the plain toward the watch of the children of Asshur; and you<sup>23</sup> shall not go down. <sup>3</sup> And these shall take up their panopies, and shall go into their camp, and rouse up the captains of the host of Asshur, and they shall run together to the tent of Holofernes, and they shall not find him: and fear shall fall upon them, and they shall flee before your face. <sup>4</sup> And you<sup>23</sup>, and all that inhabit every coast of Israel, shall pursue them, and overthrow them as they go. <sup>5</sup> But before you<sup>23</sup> do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to death.

<sup>6</sup> And they called Achior out of the house of Ozias; but when he came, and saw the

head of Holofernes in a man's hand in the assembly of the people, he fell upon his face, and his spirit failed. <sup>7</sup> But when <sup>1</sup> they had recovered him, he fell at Judith's feet, and did reverence to her, and said, Blessed are you in every tent of Judah, and in every nation, which hearing your name shall be troubled. <sup>8</sup> And now tell me all the things that you have done in these days. And Judith declared to him in the midst of the people all the things that she had done, from the day that she went forth until the time that she spoke to them. <sup>9</sup> But when she left off speaking, the people shouted with a loud voice, and made a joyful noise in their city. <sup>10</sup> But when Achior saw all the things that the God of Israel had done, he believed in God exceedingly, and circumcised the flesh of his foreskin, and was joined to the house of Israel, to this day.

<sup>11</sup> But as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took up his weapons, and they went forth by bands to the ascents of the mountain. <sup>12</sup> But when the children of Asshur saw them, they sent hither and there to their leaders; but they went to their captains and tribunes, and to every one of their rulers. <sup>13</sup> And they came to Holofernes' tent, and said to him that was over all that he had, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed. <sup>14</sup> And Bagoas went in, and knocked at the outer door of the tent; for he supposed that he was sleeping with Judith. <sup>15</sup> But when none hearkened to him, he opened it, and went into the bedchamber, and found him cast upon the threshold dead, and his head had been taken from

him. <sup>16</sup> And he cried with a loud voice, with weeping and groaning and a mighty cry, and tore his garments. <sup>17</sup> And he entered into the tent where Judith lodged: and he found her not, and he leaped out to the people, and cried aloud, <sup>18</sup> The slaves have dealt treacherously: one woman of the Hebrews has brought shame upon the house of king Nebuchadnezzar; for, behold, Holofernes *lies* upon the ground, and his head is not on him. <sup>19</sup> But when the rulers of the host of Asshur heard the words, they tore their coats, and their soul was troubled exceedingly, and there was a cry and an exceeding great noise in the midst of the camp.

## 15

<sup>1</sup> And when they that were in the tents heard, they were amazed at the thing that was come to pass. <sup>2</sup> And trembling and fear fell upon them, and no man dared abide any more in the sight of his neighbor, but rushing out with one accord, they fled into every way of the plain and of the hill country. <sup>3</sup> And they that had encamped in the hill country round about Bethulia fled away. And then the children of Israel, every one that was a warrior among them, rushed out upon them. <sup>4</sup> And Ozias sent to Betomasthaim, and Bebai, and Chobai, and Chola, and to every coast of Israel, such as should tell concerning the things that had been accomplished, and that all should rush forth upon their enemies to destroy them. <sup>5</sup> But when the children of Israel heard, they all fell upon them with one accord, and struck them to Chobai: yes, and in like manner also they of Jerusalem and of all the hill country came (for men had told

<sup>1</sup> Many authorities read *he had recovered himself*.

them what things were come to pass in the camp of their enemies), and they that were in Gilead and in Galilee fell upon their flank with a great slaughter, until they were past Damascus and the borders thereof. <sup>6</sup> But the residue, that lived at Bethulia, fell upon the camp of Asshur, and spoiled them, and were enriched exceedingly. <sup>7</sup> But the children of Israel returned from the slaughter, and got possession of that which remained; and the villages and the cities, that were in the hill country and in the plain country, took many spoils: for there was an exceeding great store.

<sup>8</sup> And Joakim the high priest, and the senate of the children of Israel that lived in Jerusalem, came to behold the good things which the Lord had showed to Israel, and to see Judith, and to salute her. <sup>9</sup> But when they came to her, they all blessed her with one accord, and said to her, You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great rejoicing of our race: <sup>10</sup> you have done all these things by your hand: you have done with Israel the things that are good, and God is pleased therewith: blessed be you with the Almighty Lord for evermore. And all the people said, So be it. <sup>11</sup> And the people spoiled the camp for the space of thirty days: and they gave to Judith Holofernes' tent, and all his silver cups, and his beds, and his vessels, and all his furniture: and she took them, and placed them on her mule, and made ready her wagons, and heaped them thereon.

<sup>12</sup> And all the women of Israel ran together to see her; and they blessed her, and made a dance among them for her; and

she took <sup>m</sup> branches in her hand, and gave to the women that were with her. <sup>13</sup> And they made themselves garlands of olive, she and they that were with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armor with garlands, and with songs in their mouths.

## 16

<sup>1</sup> And Judith began to sing this thanksgiving in all Israel, and all the people sang with loud voices this song of praise. <sup>2</sup> And Judith said,

Begin to my God with timbrels,  
Sing to my Lord with cymbals:  
Tune to him psalm and praise:  
Exalt him, and call upon his name.

<sup>3</sup> For the Lord is the God that breaks the  
battles:  
For in his armies in the midst of the  
people  
He delivered me out of the hand of  
them that persecuted me.

<sup>4</sup> Asshur came out of the mountains  
from the north,  
He came with ten thousands of his host,  
The multitude whereof stopped the  
torrents,  
And their horsemen covered the hills.

<sup>5</sup> He said that he would burn up my  
borders,  
And kill my young men with the sword,  
And throw my sucking children to the  
ground,  
And give mine infants for a prey,  
And make my virgins a spoil.

<sup>6</sup> The Almighty Lord brought them to  
nothing by the hand of a  
woman.

<sup>m</sup> Compare 2 Macc. x. 7.

<sup>7</sup> For their mighty one did not fall by  
 young men,  
 Neither did sons of the Titans strike  
 him.  
 Nor did high giants set upon him:  
 But Judith the daughter of Merari made  
 him weak with the beauty of  
 her countenance.

<sup>8</sup> For she put off the apparel of her  
 widowhood  
 For the exaltation of those that were  
 distressed in Israel,  
 She anointed her face with ointment,  
 And bound her hair in a tire,  
 And took a linen garment to deceive  
 him.

<sup>9</sup> Her sandal ravished his eye,  
 And her beauty took his soul prisoner:  
 The scimitar passed through his neck.

<sup>10</sup> The Persians quaked at her daring,  
 And the Medes were daunted at her  
 boldness.

<sup>11</sup> Then my lowly ones shouted aloud,  
 And my weak ones were terrified and  
 crouched for fear:  
 They lifted up their voice, and they  
 were turned to flight.

<sup>12</sup> The sons of damsels pierced them  
 through,  
 And wounded them as runagates'  
 children;  
 They perished by the battle of my Lord.

<sup>13</sup> I will sing to my God a new song:  
 O Lord, you are great and glorious,  
 Marvelous in strength, invincible.

<sup>14</sup> Let all your creation serve you:  
 For you spoke, and they were made,  
 You did send forth your spirit, and it  
 builded them,  
 And there is none that shall resist your  
 voice.

<sup>15</sup> For the mountains shall be moved  
 from their foundations with  
 the waters,  
 And the rocks shall melt as wax at your  
 presence:  
 But you are yet merciful to them that  
 fear you.

<sup>16</sup> For all sacrifice is little for a sweet  
 savor,  
 And all the fat is very little for a whole  
 burnt offering to you:  
 But he that fears the Lord is great  
 continually.

<sup>17</sup> Woe to the nations that rise up  
 against my race:  
 The Lord Almighty will take vengeance  
 of them in the day of  
 judgement,  
 To put fire and worms in their flesh;  
 And they shall weep and feel their pain  
 for ever.

<sup>18</sup> Now when they came to Jerusalem,  
 they worshipped God; and when the people  
 were purified, they offered their whole  
 burnt offerings, and their free will  
 offerings, and their gifts. <sup>19</sup> And Judith  
 dedicated all the stuff of Holofernes, which  
 the people had given her, and gave the  
 canopy, which she had taken for herself out  
 of his bedchamber, for a gift to the Lord. <sup>20</sup>  
 And the people continued feasting in  
 Jerusalem before the sanctuary for the  
 space of three months, and Judith remained  
 with them. <sup>21</sup> But after these days every  
 one departed to his own inheritance, and  
 Judith went away to Bethulia, and  
 remained in her own possession, and was  
 honorable in her time in all the land. <sup>22</sup> And  
 many desired her, and no man knew her all  
 the days of her life, from the day that

Manasses her husband died and was gathered to his people. <sup>23</sup> And she increased in greatness exceedingly; and she waxed old in her husband's house, to a hundred and five years, and let her maid go free: and she died in Bethulia; and they buried her in the cave of her husband Manasses. <sup>24</sup> And the house of Israel mourned for her seven days: and she distributed her goods before she died to all them that were nearest of kin to Manasses her husband, and to them that were nearest of her own kindred. <sup>25</sup> And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

## *The Book of*

# **Esther**

### **1**

<sup>1</sup> Now in the days of Ahasuerus (this is Ahasuerus who reigned from India even to Ethiopia, over one hundred twenty-seven provinces), <sup>2</sup> in those days, when the King Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, <sup>3</sup> in the third year of his reign, he made a feast for all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him. <sup>4</sup> He displayed the riches of his glorious kingdom and the honor of his excellent majesty many days, even one hundred eighty days. <sup>5</sup> When these days were fulfilled, the king made a seven day feast for all the people who were present in Shushan the palace, both great and small, in the court of the garden of the king's palace. <sup>6</sup> There were hangings of white, green, and blue material, fastened with cords of fine linen and purple to silver rings and marble pillars. The couches were of gold and silver, on a pavement of red, white, yellow, and black marble. <sup>7</sup> They gave them drinks in golden vessels of various kinds, including royal wine in abundance, according to the bounty of the king. <sup>8</sup> In accordance with the law, the drinking was not compulsory; for so the king had instructed all the officials of his house, that they should do according to every man's pleasure. <sup>9</sup> Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.

<sup>10</sup> On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven eunuchs who served in the presence of Ahasuerus the king, <sup>11</sup> to bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she was beautiful. <sup>12</sup> But the queen Vashti refused to come at the king's commandment by the eunuchs. Therefore the king was very angry, and his anger burned in him. <sup>13</sup> Then the king said to the wise men, who knew the times, (for it was the king's custom to consult those who knew law and judgment; <sup>14</sup> and the next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom), <sup>15</sup> "What shall we do to the queen Vashti according to law, because she has not done the bidding of the King Ahasuerus by the eunuchs?"

<sup>16</sup> Memucan answered before the king and the princes, "Vashti the queen has not done wrong to just the king, but also to all the princes, and to all the people who are in all the provinces of the King Ahasuerus. <sup>17</sup> For this deed of the queen will become known to all women, causing them to show contempt for their husbands, when it is reported, 'King Ahasuerus commanded Vashti the queen to be brought in before him, but she didn't come.' <sup>18</sup> Today, the princesses of Persia and Media who have

heard of the queen's deed will tell all the king's princes. This will cause much contempt and wrath.

<sup>19</sup> "If it please the king, let a royal commandment go from him, and let it be written among the laws of the Persians and the Medes, so that it cannot be altered, that Vashti may never again come before King Ahasuerus; and let the king give her royal estate to another who is better than she. <sup>20</sup> When the king's decree which he shall make is published throughout all his kingdom (for it is great), all the wives will give their husbands honor, both great and small."

<sup>21</sup> This advice pleased the king and the princes, and the king did according to the word of Memucan: <sup>22</sup> for he sent letters into all the king's provinces, into every province according to its writing, and to every people in their language, that every man should rule his own house, speaking in the language of his own people.

## 2

<sup>1</sup> After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. <sup>2</sup> Then the king's servants who served him said, "Let beautiful young virgins be sought for the king. <sup>3</sup> Let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to the citadel of Susa, to the women's house, to the custody of Hegai the king's eunuch, keeper of the women. Let cosmetics be given them; <sup>4</sup> and let the maiden who pleases the king be queen instead of Vashti." The thing pleased the king, and he did so.

<sup>5</sup> There was a certain Jew in the citadel of Susa, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, <sup>6</sup> who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. <sup>7</sup> He brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother. The maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter. <sup>8</sup> So, when the king's commandment and his decree was heard, and when many maidens were gathered together to the citadel of Susa, to the custody of Hegai, Esther was taken into the king's house, to the custody of Hegai, keeper of the women. <sup>9</sup> The maiden pleased him, and she obtained kindness from him. He quickly gave her cosmetics and her portions of food, and the seven choice maidens who were to be given her out of the king's house. He moved her and her maidens to the best place in the women's house. <sup>10</sup> Esther had not made known her people nor her relatives, because Mordecai had instructed her that she should not make it known. <sup>11</sup> Mordecai walked every day in front of the court of the women's house, to find out how Esther was doing, and what would become of her.

<sup>12</sup> Each young woman's turn came to go in to King Ahasuerus after her purification for twelve months (for so were the days of their purification accomplished, six months with oil of myrrh, and six months with sweet fragrances and with preparations for beautifying women). <sup>13</sup> The young woman then came to the king like this: whatever

she desired was given her to go with her out of the women's house to the king's house.<sup>14</sup> In the evening she went, and on the next day she returned into the second women's house, to the custody of Shaashgaz, the king's eunuch, who kept the concubines. She came in to the king no more, unless the king delighted in her, and she was called by name.<sup>15</sup> Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's eunuch, the keeper of the women, advised. Esther obtained favor in the sight of all those who looked at her.<sup>16</sup> So Esther was taken to King Ahasuerus into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign.<sup>17</sup> The king loved Esther more than all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown on her head, and made her queen instead of Vashti.

<sup>18</sup> Then the king made a great feast for all his princes and his servants, even Esther's feast; and he proclaimed a holiday in the provinces, and gave gifts according to the king's bounty.

<sup>19</sup> When the virgins were gathered together the second time, Mordecai was sitting in the king's gate.<sup>20</sup> Esther had not yet made known her relatives nor her people, as Mordecai had commanded her; for Esther obeyed Mordecai, like she did when she was brought up by him.<sup>21</sup> In those days, while Mordecai was sitting in the king's gate, two of the king's eunuchs, Bigthan and Teresh, who were doorkeepers, were angry, and sought to lay

hands on the King Ahasuerus.<sup>22</sup> This thing became known to Mordecai, who informed Esther the queen; and Esther informed the king in Mordecai's name.<sup>23</sup> When this matter was investigated, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles in the king's presence.

### 3

<sup>1</sup> After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes who were with him.<sup>2</sup> All the king's servants who were in the king's gate bowed down, and paid homage to Haman; for the king had so commanded concerning him. But Mordecai didn't bow down or pay him homage.<sup>3</sup> Then the king's servants, who were in the king's gate, said to Mordecai, "Why do you disobey the king's commandment?"<sup>4</sup> Now it came to pass, when they spoke daily to him, and he didn't listen to them, that they told Haman, to see whether Mordecai's reason would stand; for he had told them that he was a Jew.<sup>5</sup> When Haman saw that Mordecai didn't bow down, nor pay him homage, Haman was full of wrath.<sup>6</sup> But he scorned the thought of laying hands on Mordecai alone, for they had made known to him Mordecai's people. Therefore Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus, even Mordecai's people.

<sup>7</sup> In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, and chose the twelfth month, which is the month Adar.<sup>8</sup> Haman

said to King Ahasuerus, “There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom, and their laws are different than other people’s. They don’t keep the king’s laws. Therefore it is not for the king’s profit to allow them to remain. <sup>9</sup> If it pleases the king, let it be written that they be destroyed; and I will pay ten thousand talents<sup>a</sup> of silver into the hands of those who are in charge of the king’s business, to bring it into the king’s treasuries.”

<sup>10</sup> The king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews’ enemy. <sup>11</sup> The king said to Haman, “The silver is given to you, the people also, to do with them as it seems good to you.” <sup>12</sup> Then the king’s scribes were called in on the first month, on the thirteenth day of the month; and all that Haman commanded was written to the king’s satraps, and to the governors who were over every province, and to the princes of every people, to every province according to its writing, and to every people in their language. It was written in the name of King Ahasuerus, and it was sealed with the king’s ring. <sup>13</sup> Letters were sent by couriers into all the king’s provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their possessions. <sup>14</sup> A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that they should be ready against that day. <sup>15</sup> The couriers went out in haste by the

king’s commandment, and the decree was given out in the citadel of Susa. The king and Haman sat down to drink; but the city of Shushan was perplexed.

## 4

<sup>1</sup> Now when Mordecai found out all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went out into the middle of the city, and wailed loudly and a bitterly. <sup>2</sup> He came even before the king’s gate, for no one is allowed inside the king’s gate clothed with sackcloth. <sup>3</sup> In every province, wherever the king’s commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. <sup>4</sup> Esther’s maidens and her eunuchs came and told her this, and the queen was exceedingly grieved. She sent clothing to Mordecai, to replace his sackcloth; but he didn’t receive it. <sup>5</sup> Then Esther called for Hathach, one of the king’s eunuchs, whom he had appointed to attend her, and commanded him to go to Mordecai, to find out what this was, and why it was. <sup>6</sup> So Hathach went out to Mordecai, to city square which was before the king’s gate. <sup>7</sup> Mordecai told him of all that had happened to him, and the exact sum of the money that Haman had promised to pay to the king’s treasuries for the destruction of the Jews. <sup>8</sup> He also gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it to Esther, and to declare it to her, and to urge her to go in to the king, to make supplication to him, and to make request before him, for her people.

<sup>a</sup> A talent is about 30 kilograms or 66 pounds or 965 Troy ounces

<sup>9</sup> Hathach came and told Esther the words of Mordecai. <sup>10</sup> Then Esther spoke to Hathach, and gave him a message to Mordecai: <sup>11</sup> “All the king’s servants, and the people of the king’s provinces, know, that whoever, whether man or woman, comes to the king into the inner court without being called, there is one law for him, that he be put to death, except those to whom the king might hold out the golden scepter, that he may live. I have not been called to come in to the king these thirty days.”

<sup>12</sup> They told to Mordecai Esther’s words.

<sup>13</sup> Then Mordecai asked them return answer to Esther, “Don’t think to yourself that you will escape in the king’s house any more than all the Jews. <sup>14</sup> For if you remain silent now, then relief and deliverance will come to the Jews from another place, but you and your father’s house will perish. Who knows if you haven’t come to the kingdom for such a time as this?”

<sup>15</sup> Then Esther asked them to answer Mordecai, <sup>16</sup> “Go, gather together all the Jews who are present in Shushan, and fast for me, and neither eat nor drink three days, night or day. I and my maidens will also fast the same way. Then I will go in to the king, which is against the law; and if I perish, I perish.” <sup>17</sup> So Mordecai went his way, and did according to all that Esther had commanded him.

## 5

<sup>1</sup> Now on the third day, Esther put on her royal clothing, and stood in the inner court of the king’s house, next to the king’s house. The king sat on his royal throne in the royal house, next to the entrance of the house. <sup>2</sup> When the king saw Esther the

queen standing in the court, she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther came near, and touched the top of the scepter. <sup>3</sup> Then the king asked her, “What would you like, queen Esther? What is your request? It shall be given you even to the half of the kingdom.”

<sup>4</sup> Esther said, “If it seems good to the king, let the king and Haman come today to the banquet that I have prepared for him.”

<sup>5</sup> Then the king said, “Bring Haman quickly, so that it may be done as Esther has said.” So the king and Haman came to the banquet that Esther had prepared.

<sup>6</sup> The king said to Esther at the banquet of wine, “What is your petition? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed.”

<sup>7</sup> Then Esther answered and said, “My petition and my request is this. <sup>8</sup> If I have found favor in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I will prepare for them, and I will do tomorrow as the king has said.”

<sup>9</sup> Then Haman went out that day joyful and glad of heart, but when Haman saw Mordecai in the king’s gate, that he didn’t stand up nor move for him, he was filled with wrath against Mordecai. <sup>10</sup> Nevertheless Haman restrained himself, and went home. There, he sent and called for his friends and Zeresh his wife. <sup>11</sup> Haman recounted to them the glory of his riches, the multitude of his children, all the things in which the king had promoted him, and how he had advanced him above the princes and servants of the king. <sup>12</sup> Haman

also said, “Yes, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and tomorrow I am also invited by her together with the king. <sup>13</sup> Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king’s gate.”

<sup>14</sup> Then Zeresh his wife and all his friends said to him, “Let a gallows be made fifty cubits<sup>b</sup> high, and in the morning speak to the king about hanging Mordecai on it. Then go in merrily with the king to the banquet.” This pleased Haman, so he had the gallows made.

## 6

<sup>1</sup> On that night, the king couldn’t sleep. He commanded the book of records of the chronicles to be brought, and they were read to the king. <sup>2</sup> It was found written that Mordecai had told of Bigthana and Teresh, two of the king’s eunuchs, who were doorkeepers, who had tried to lay hands on the King Ahasuerus. <sup>3</sup> The king said, “What honor and dignity has been given to Mordecai for this?”

Then the king’s servants who attended him said, “Nothing has been done for him.”

<sup>4</sup> The king said, “Who is in the court?” Now Haman had come into the outer court of the king’s house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him.

<sup>5</sup> The king’s servants said to him, “Behold,<sup>c</sup> Haman stands in the court.”

The king said, “Let him come in.” <sup>6</sup> So Haman came in. The king said to him, “What shall be done to the man whom the king delights to honor?”

Now Haman said in his heart, “Who would the king delight to honor more than myself?” <sup>7</sup> Haman said to the king, “For the man whom the king delights to honor, <sup>8</sup> let royal clothing be brought which the king uses to wear, and the horse that the king rides on, and on the head of which a crown royal is set. <sup>9</sup> Let the clothing and the horse be delivered to the hand of one of the king’s most noble princes, that they may array the man whom the king delights to honor with them, and have him ride on horseback through the city square, and proclaim before him, ‘Thus shall it be done to the man whom the king delights to honor!’”

<sup>10</sup> Then the king said to Haman, “Hurry and take the clothing and the horse, as you have said, and do this for Mordecai the Jew, who sits at the king’s gate. Let nothing fail of all that you have spoken.”

<sup>11</sup> Then Haman took the clothing and the horse, and arrayed Mordecai, and had him ride through the city square, and proclaimed before him, “Thus shall it be done to the man whom the king delights to honor!”

<sup>12</sup> Mordecai came back to the king’s gate, but Haman hurried to his house, mourning and having his head covered. <sup>13</sup> Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, “If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him, but you will surely fall before him.” <sup>14</sup> While they were yet talking with him, the king’s eunuchs came, and hurried to bring

<sup>b</sup> a cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 18 inches or 46 centimeters.

<sup>c</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Haman to the banquet that Esther had prepared.

## 7

<sup>1</sup> So the king and Haman came to banquet with Esther the queen. <sup>2</sup> The king said again to Esther on the second day at the banquet of wine, "What is your petition, queen Esther? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed."

<sup>3</sup> Then Esther the queen answered, "If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. <sup>4</sup> For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for male and female slaves, I would have held my peace, although the adversary could not have compensated for the king's loss."

<sup>5</sup> Then King Ahasuerus said to Esther the queen, "Who is he, and where is he who dared presume in his heart to do so?"

<sup>6</sup> Esther said, "An adversary and an enemy, even this wicked Haman!"

Then Haman was afraid before the king and the queen. <sup>7</sup> The king arose in his wrath from the banquet of wine and went into the palace garden. Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. <sup>8</sup> Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen on the couch where Esther was. Then the king said, "Will he even assault the queen in front of me in the house?" As the word went out of the king's mouth, they covered Haman's face.

<sup>9</sup> Then Harbonah, one of the eunuchs who were with the king said, "Behold, the gallows fifty cubits<sup>d</sup> high, which Haman has made for Mordecai, who spoke good for the king, is standing at Haman's house."

The king said, "Hang him on it!"

<sup>10</sup> So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

## 8

<sup>1</sup> On that day, King Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. Mordecai came before the king; for Esther had told what he was to her. <sup>2</sup> The king took off his ring, which he had taken from Haman, and gave it to Mordecai. Esther set Mordecai over the house of Haman. <sup>3</sup> Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

<sup>4</sup> Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. <sup>5</sup> She said, "If it pleases the king, and if I have found favor in his sight, and the thing seem right to the king, and I am pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces. <sup>6</sup> For how can I endure to see the evil that would come to my people? How can I endure to see the destruction of my relatives?"

<sup>7</sup> Then King Ahasuerus said to Esther the queen and to Mordecai the Jew, "See, I

<sup>d</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

have given Esther the house of Haman, and him they have hanged on the gallows, because he laid his hand on the Jews.<sup>8</sup> Write also to the Jews, as it pleases you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may not be reversed by any man."

<sup>9</sup> Then the king's scribes were called at that time, in the third month Sivan, on the twenty-third day of the month; and it was written according to all that Mordecai commanded to the Jews, and to the satraps, and the governors and princes of the provinces which are from India to Ethiopia, one hundred twenty-seven provinces, to every province according to its writing, and to every people in their language, and to the Jews in their writing, and in their language.<sup>10</sup> He wrote in the name of King Ahasuerus, and sealed it with the king's ring, and sent letters by courier on horseback, riding on royal horses that were bred from swift steeds.<sup>11</sup> In those letters, the king granted the Jews who were in every city to gather themselves together, and to defend their life, to destroy, to kill, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to plunder their possessions,<sup>12</sup> on one day in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month Adar.<sup>13</sup> A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that the Jews should be ready for that day to avenge themselves on their enemies.<sup>14</sup> So the couriers who rode on royal horses went out, hastened and pressed on by the

king's commandment. The decree was given out in the citadel of Susa.

<sup>15</sup> Mordecai went out of the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Susa shouted and was glad.<sup>16</sup> The Jews had light, gladness, joy, and honor.<sup>17</sup> In every province, and in every city, wherever the king's commandment and his decree came, the Jews had gladness, joy, a feast, and a good day. Many from among the peoples of the land became Jews; for the fear of the Jews was fallen on them.

## 9

<sup>1</sup> Now in the twelfth month, which is the month Adar, on the thirteenth day of the month, when the king's commandment and his decree came near to be put in execution, on the day that the enemies of the Jews hoped to conquer them, (but it was turned out the opposite happened, that the Jews conquered those who hated them),<sup>2</sup> the Jews gathered themselves together in their cities throughout all the provinces of the King Ahasuerus, to lay hands on those who wanted to harm them. No one could withstand them, because the fear of them had fallen on all the people.<sup>3</sup> All the princes of the provinces, the satraps, the governors, and those who did the king's business helped the Jews, because the fear of Mordecai had fallen on them.<sup>4</sup> For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for the man Mordecai grew greater and greater.<sup>5</sup> The Jews struck all their enemies with the stroke of the sword, and with slaughter and destruction, and did

what they wanted to those who hated them. <sup>6</sup> In the citadel of Susa, the Jews killed and destroyed five hundred men. <sup>7</sup> They killed Parshandatha, Dalphon, Aspatha, <sup>8</sup> Poratha, Adalia, Aridatha, <sup>9</sup> Parmashta, Arisai, Aridai, and Vaizatha, <sup>10</sup> the ten sons of Haman the son of Hammedatha, the Jew's enemy, but they didn't lay their hand on the plunder. <sup>11</sup> On that day, the number of those who were slain in the citadel of Susa was brought before the king. <sup>12</sup> The king said to Esther the queen, "The Jews have slain and destroyed five hundred men in the citadel of Susa, including the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is your petition? It shall be granted you. What is your further request? It shall be done."

<sup>13</sup> Then Esther said, "If it pleases the king, let it be granted to the Jews who are in Shushan to do tomorrow also according to today's decree, and let Haman's ten sons be hanged on the gallows."

<sup>14</sup> The king commanded this to be done. A decree was given out in Shushan; and they hanged Haman's ten sons. <sup>15</sup> The Jews who were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and killed three hundred men in Shushan; but they didn't lay their hand on the plunder. <sup>16</sup> The other Jews who were in the king's provinces gathered themselves together, defended their lives, had rest from their enemies, and killed seventy-five thousand of those who hated them; but they didn't lay their hand on the plunder. <sup>17</sup> This was done on the thirteenth day of the month Adar; and on the fourteenth day of that month they rested and made it a day of feasting and gladness. <sup>18</sup> But the Jews who

<sup>e</sup> Purim is the Hebrew plural for pur, which means lot.

were in Shushan assembled together on the thirteenth and on the fourteenth days of the month; and on the fifteenth day of that month, they rested, and made it a day of feasting and gladness. <sup>19</sup> Therefore the Jews of the villages, who live in the unwallied towns, make the fourteenth day of the month Adar a day of gladness and feasting, a good day, and a day of sending presents of food to one another. <sup>20</sup> Mordecai wrote these things, and sent letters to all the Jews who were in all the provinces of the king Ahasuerus, both near and far, <sup>21</sup> to enjoin them that they should keep the fourteenth and fifteenth days of the month Adar yearly, <sup>22</sup> as the days in which the Jews had rest from their enemies, and the month which was turned to them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending presents of food to one another, and gifts to the needy. <sup>23</sup> The Jews accepted the custom that they had begun, as Mordecai had written to them; <sup>24</sup> because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast "Pur", that is the lot, to consume them, and to destroy them; <sup>25</sup> but when this became known to the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return on his own head, and that he and his sons should be hanged on the gallows. <sup>26</sup> Therefore they called these days "Purim",<sup>e</sup> from the word "Pur." Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had

come to them, <sup>27</sup> the Jews established, and imposed on themselves, and on their descendants, and on all those who joined themselves to them, so that it should not fail, that they would keep these two days according to what was written, and according to its appointed time, every year; <sup>28</sup> and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor their memory perish from their offspring,<sup>f</sup>

<sup>29</sup> Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. <sup>30</sup> He sent letters to all the Jews, to the hundred twenty-seven provinces of the kingdom of Ahasuerus, with words of peace and truth, <sup>31</sup> to confirm these days of Purim in their appointed times, as

Mordecai the Jew and Esther the queen had decreed, and as they had imposed upon themselves and their descendants, in the matter of the fastings and their cry. <sup>32</sup> The commandment of Esther confirmed these matters of Purim; and it was written in the book.

## 10

<sup>1</sup> King Ahasuerus laid a tribute on the land, and on the islands of the sea. <sup>2</sup> All the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king advanced him, aren't they written in the book of the chronicles of the kings of Media and Persia? <sup>3</sup> For Mordecai the Jew was next to King Ahasuerus, and great among the Jews, and accepted by the multitude of his brothers, seeking the good of his people, and speaking peace to all his descendants.

<sup>f</sup> or, seed

# THE FIRST BOOK OF THE

## MACCABEES

### 1

<sup>1</sup> AND it came to pass, after that Alexander the Macedonian, the son of Philip, who came out of the land of Chittim, and struck Darius king of the Persians and Medes, *it came to pass*, after he had struck him, that he reigned in his stead, in former time, over <sup>a</sup> Greece. <sup>2</sup> And he fought many battles, and won many strongholds, and killed the kings of the earth, <sup>3</sup> and went through to the ends of the earth, and took spoils of a multitude of nations. And the earth was quiet before him, and he was exalted, and his heart was lifted up, <sup>4</sup> and he gathered together an exceeding strong host, and ruled over countries and nations and principalities, and they became tributary to him. <sup>5</sup> And after these things he fell sick, and perceived that he should die. <sup>6</sup> And he called his servants, which were honorable, which had been brought up with him from his youth, and he divided to them his kingdom, while he was yet alive. <sup>7</sup> And Alexander reigned twelve years, and he died. <sup>8</sup> And his servants bare rule, each one in his place. <sup>9</sup> And they did all put diadems upon themselves after that he was dead, and so did their sons after them many years: and they multiplied evils in the earth.

<sup>10</sup> And there came forth out of them a sinful root, Antiochus Epiphanes, son of

Antiochus the king, who had been a hostage at Rome, and he reigned in <sup>b</sup> the hundred and thirty and seventh year of the kingdom of the Greeks.

<sup>11</sup> In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, let us go and make a covenant with the <sup>c</sup> Gentiles that are round about us; for since we were parted from them many evils have befallen us. <sup>12</sup> And the saying was good in their eyes. <sup>13</sup> And certain of the people were forward *herein* and went to the king, and he gave them licence to do after the ordinances of the <sup>d</sup> Gentiles. <sup>14</sup> And <sup>e</sup> they built a place of exercise in Jerusalem according to the laws of the <sup>f</sup> Gentiles; <sup>15</sup> and they made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the <sup>g</sup> Gentiles, and sold themselves to do evil.

<sup>16</sup> And the kingdom was well ordered in the sight of Antiochus, and he thought to reign over Egypt, that he might reign over the two kingdoms. <sup>17</sup> And he entered into Egypt with a <sup>h</sup> great multitude, with chariots, and with elephants, and with horsemen, and with a great <sup>i</sup> navy; <sup>18</sup> and he made war against Ptolemy king of Egypt; and Ptolemy was put to shame before him, and fled; and many fell wounded to death. <sup>19</sup> And they got

<sup>a</sup> That is, the Greek Empire. Compare ver. 10 and ch. vi. 2. <sup>b</sup> circa B.C. 176. <sup>c</sup> Or, *nations*: and so throughout this book.

<sup>d</sup> Or, *nations*: and so throughout this book. <sup>e</sup> See 2 Macc. iv. 9, 12. <sup>f</sup> Or, *nations*: and so throughout this book. <sup>g</sup> Or, *nations*: and so throughout this book. <sup>h</sup> Gr. *heavy*. <sup>i</sup> Or, *armament*

possession of the strong cities in the land of Egypt; and he took the spoils of Egypt.

<sup>20</sup> And Antiochus, after that he had struck Egypt, returned in <sup>j</sup> the hundred and forty and third year, and went up against Israel and Jerusalem with a <sup>k</sup> great multitude, <sup>21</sup> and entered presumptuously into the sanctuary, and took the golden altar, and the candlestick of the light, and all that pertained thereto, <sup>22</sup> and the table of the show bread, and the cups to pour withal, and the bowls, and the golden censers, and the veil, and the crowns, and the adorning of gold which was on the face of the temple, and he scaled it all off. <sup>23</sup> And he took the silver and the gold and the precious vessels; and he took the hidden treasures which he found. <sup>24</sup> And when he had taken all, he went away into his own land, and he made a great slaughter, and spoke very presumptuously. <sup>25</sup> And there came great mourning upon Israel, in every place where they were; <sup>26</sup> and the rulers and elders groaned, the virgins and young men were made feeble, and the beauty of the women was changed. <sup>27</sup> Every bridegroom took up lamentation, she that sat in the marriage chamber was in heaviness. <sup>28</sup> And the land was moved for the inhabitants thereof, and all the house of Jacob was clothed with shame.

<sup>29</sup> And <sup>l</sup> after <sup>m</sup> two full years the king sent a chief collector of tribute to the cities of Judah, and he came to Jerusalem with a <sup>n</sup> great multitude. <sup>30</sup> And he spoke words of peace to them in subtilty, and they gave him credence: and he fell upon the city suddenly, and struck it very sore, and destroyed much people out of Israel. <sup>31</sup>

And he took the spoils of the city, and set it on fire, and pulled down the houses thereof and the walls thereof on every side. <sup>32</sup> And they led captive the women and the children, and the cattle they took in possession. <sup>33</sup> And they builded the city of David with a great and strong wall, with strong towers, and it became to them a citadel. <sup>34</sup> And they put there a sinful nation, transgressors of the law, and they strengthened themselves therein. <sup>35</sup> And they stored up arms and food, and gathering together the spoils of Jerusalem, they laid them up there, and they became a sore snare: <sup>36</sup> and it became a place to lie in wait in against the sanctuary, and an evil adversary to Israel continually. <sup>37</sup> And they shed innocent blood on every side of the sanctuary, and defiled the sanctuary. <sup>38</sup> And the inhabitants of Jerusalem fled because of them; and she became a habitation of strangers, and she became strange to them that were born in her, and her children forsook her. <sup>39</sup> Her sanctuary was laid waste like a wilderness, <sup>o</sup> her feasts were turned into mourning, her Sabbaths into reproach, her honor into contempt. <sup>40</sup> According to her glory, so was her dishonor multiplied, and her high estate was turned into mourning.

<sup>41</sup> And king Antiochus wrote to his whole kingdom, that all should be one people, <sup>42</sup> and that each should forsake his own laws. And all the nations agreed according to the word of the king; <sup>43</sup> and many of Israel consented to his worship, and sacrificed to the idols, and profaned the Sabbath. <sup>44</sup> And the king sent letters by the hand of

<sup>j</sup> circa B.C. 170. See 2 Macc. v. 11-16. <sup>k</sup> Gr. heavy. <sup>l</sup> See 2 Macc. v. 24. <sup>m</sup> Gr. two years of days. <sup>n</sup> Gr. heavy.  
<sup>o</sup> See 2 Macc. vi. 6.

messengers to Jerusalem and the cities of Judah, that they should follow laws strange to the land, <sup>45</sup> and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the Sabbaths and feasts, <sup>46</sup> and pollute the sanctuary and them that were holy; <sup>47</sup> that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh and unclean beasts: <sup>48</sup> and that they should leave their sons uncircumcised, that they should make their souls abominable with all manner of uncleanness and profanation; <sup>49</sup> so that they might forget the law, and change all the ordinances. <sup>50</sup> And whoever shall not do according to the word of the king, he shall die. <sup>51</sup> According to all these words wrote he to his whole kingdom; and he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. <sup>52</sup> And from the people were gathered together to them many, every one that had forsaken the law; and they did evil things in the land; <sup>53</sup> and they made israel to hide themselves in every place of refuge which they had.

<sup>54</sup> And on the fifteenth day of Chislev, in <sup>p</sup> the hundred and forty and fifth year, they builded an abomination of desolation upon the <sup>q</sup> altar, and in the cities of Judah on every side they builded *idol* <sup>r</sup> altars. <sup>55</sup> And at the doors of the houses and in the streets they burned incense. <sup>56</sup> And they tore in pieces the books of the law which they found, and set them on fire. <sup>57</sup> And wherever was found with any a book of the

covenant, and if any consented to the law, the king's sentence delivered him to death. <sup>58</sup> Thus did they in their might to Israel, to those that were found month by month in the cities. <sup>59</sup> And on the five and twentieth day of the month they sacrificed upon the *idol* <sup>s</sup> altar of God. <sup>60</sup> And <sup>t</sup> the women that had circumcised their children they put to death according to the commandment. <sup>61</sup> And they hanged their babes about their necks, and *destroyed* their houses, and them that had circumcised them. <sup>62</sup> And many in Israel were fully resolved and confirmed in themselves not to eat unclean things. <sup>63</sup> And <sup>u</sup> they chose to die, that they might not be defiled with the meats, and that they might not profane the holy covenant: and they died. <sup>64</sup> And there came exceeding great wrath uponn Israel.

## 2

<sup>1</sup> In those days rose up Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem; and he lived at Modin. <sup>2</sup> And he had five sons, <sup>v</sup> John, who was surnamed Gaddis; <sup>3</sup> Simon, who was called Thassi; <sup>4</sup> Judas, who was called Maccabaeus; <sup>5</sup> Eleazar, who was called Avaran; Jonathan, who was called Apphus.

<sup>6</sup> And he saw the blasphemies that were committed in Judah and in Jerusalem, <sup>7</sup> and he said,

Woe is me! wherefore was I born to see the destruction of my people, and the destruction of the holy city, and to dwell there, when it was given into the hand of the enemy, the sanctuary into the hand of

<sup>p</sup> circa B.C. 168. See 2 Macc. v. 11. <sup>q</sup> The two words rendered *altar* are different in the Greek: and so in ver. 59. <sup>r</sup> The two words rendered *altar* are different in the Greek: and so in ver. 59. <sup>s</sup> The two words rendered *altar* are different in the Greek: and so in ver. 59. <sup>t</sup> See 2 Macc. vi. 10. <sup>u</sup> See 2 Macc. vi. 19 and vii. 1, &c. <sup>v</sup> Gr. *Joannes*.

aliens? <sup>8</sup> Her temple is become as a man <sup>w</sup> that was glorious: <sup>9</sup> her vessels of glory are carried away into captivity, her infants are slain in her streets, her young men with the sword of the enemy. <sup>10</sup> What nation has not inherited her palaces, and gotten possession of her spoils? <sup>11</sup> her adorning is all taken away; instead of a free woman she is become a bond woman: <sup>12</sup> and, behold, our holy things and our beauty and our glory are laid waste, and the Gentiles have profaned them. <sup>13</sup> Wherefore should we live any longer?

<sup>14</sup> And Mattathias and his sons tore their clothes, and put on sackcloth, and mourned exceedingly.

<sup>15</sup> And the king's officers, that were enforcing the apostasy, came into the city Modin to sacrifice. <sup>16</sup> And many of Israel came to them, and Mattathias and his sons were gathered together. <sup>17</sup> And the king's officers answered and spoke to Mattathias, saying, You are a ruler and an honorable and great man in this city, and strengthened with sons and brethren: <sup>18</sup> now therefore come you first and do the commandment of the king, as all the nations have done, and the men of Judah, and they that remain in Jerusalem: and you and your house shall be in the number of the king's \* Friends, and you and your sons shall be honored with silver and gold and many gifts. <sup>19</sup> And Mattathias answered and said with a loud voice, If all the nations that are in the house of the king's dominion hearken to him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, <sup>20</sup> yet will I and my sons and my brethren walk in the covenant of

our fathers. <sup>21</sup> <sup>x</sup> Heaven forbid that we should forsake the law and the ordinances. <sup>22</sup> We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left. <sup>23</sup> And when he had left speaking these words, there came a Jew in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. <sup>24</sup> And Mattathias saw it, and his zeal was kindled, and his reins trembled, and he showed forth his wrath according to judgement, and ran, and killed him upon the altar. <sup>25</sup> And the king's officer, who compelled men to sacrifice, he killed at that time, and pulled down the altar. <sup>26</sup> And he was zealous for the law, even as Phinehas did to Zimri the son of Salu. <sup>27</sup> And Mattathias cried out in the city with a loud voice, saying, Whosoever is zealous for the law, and maintains the covenant, let him come forth after me. <sup>28</sup> And he and his sons fled into the mountains, and forsook all that they had in the city.

<sup>29</sup> Then many that sought after justice and judgement went down into the wilderness, to dwell there, <sup>30</sup> they, and their sons, and their wives, and their cattle; because evils were multiplied upon them. <sup>31</sup> And it was told the king's officers, and the forces that were in Jerusalem, the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness; <sup>32</sup> and many pursued after them, and having overtaken them, they encamped against them, and set the battle in array against them on the Sabbath day. <sup>33</sup> And they said to them, Thus far. Come forth, and do

<sup>w</sup> Some authorities read *inglorious*. \* See ch. iii. 38: vi. 10, &c. Compare ch. x. 65; xi. 27; 2 Macc. viii. 9. <sup>x</sup> Gr. *May he be propitious*. Compare 2 Sam. xxiii. 17 (Sept.).

according to the word of the king, and you<sup>63</sup> shall live. <sup>34</sup> And they said, We will not come forth, neither will we do the word of the king, to profane the Sabbath day. <sup>35</sup> And they hastened to give them battle. <sup>36</sup> And they answered them not, neither cast they a stone at them, nor stopped up the secret places, <sup>37</sup> saying, Let us die all in our innocency: heaven and earth witness over us, that you<sup>63</sup> put us to death without trial. <sup>38</sup> And they rose up against them in battle on the Sabbath, and they died, they and their wives and their children, and their cattle, to the number of a thousand <sup>y</sup> souls.

<sup>39</sup> And Mattathias and his friends knew it, and they mourned over them exceedingly. <sup>40</sup> And one said to another, If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth. <sup>41</sup> And they took counsel on that day, saying, whoever shall come against us to battle on the Sabbath day, let us fight against him, and we shall in no wise all die, as our brethren died in the secret places. <sup>42</sup> Then were gathered together to them a company of <sup>z</sup> Hasidaeans, mighty men of Israel, every one that offered himself willingly for the law. <sup>43</sup> And all they that fled from the evils were added to them, and became a stay to them. <sup>44</sup> And they mustered a host, and struck sinners in their anger, and lawless men in their wrath: and the rest fled to the Gentiles for safety. <sup>45</sup> And Mattathias and his friends went round about, and pulled down the altars; <sup>46</sup> and they circumcised by force the children that were uncircumcised, as many as they found in the coasts of

Israel. <sup>47</sup> And they pursued after the sons of pride, and the work prospered in their hand. <sup>48</sup> And they rescued the law out of the hand of the Gentiles, and out of the hand of the kings, neither <sup>a</sup> suffered they the sinner to triumph.

<sup>49</sup> And the days of Mattathias drew near that he should die, and he said to his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. <sup>50</sup> And now, my children, be you<sup>63</sup> zealous for the law, and give your lives for the covenant of your fathers. <sup>51</sup> And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. <sup>52</sup> Was not Abraham found faithful in temptation, and it was reckoned to him for righteousness? <sup>53</sup> Joseph in the time of his distress kept the commandment, and became lord of Egypt. <sup>54</sup> Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. <sup>55</sup> Joshua for fulfilling the word became a judge in Israel. <sup>56</sup> Caleb for bearing witness in the congregation obtained a heritage in the land. <sup>57</sup> David for being merciful inherited the throne of a kingdom for ever and ever. <sup>58</sup> Elijah, for that he was exceeding zealous for the law, was taken up into heaven. <sup>59</sup> Hananiah, Azariah, Mishael, believed, and were saved out of the flame. <sup>60</sup> Daniel for his innocency was delivered from the mouth of lions. <sup>61</sup> And thus consider you<sup>63</sup> from generation to generation, that none that put their trust in him shall lack for strength. <sup>62</sup> And be not afraid of the words of a sinful man; for his glory shall be dung

<sup>y</sup> Gr. *souls of men.*    <sup>z</sup> That is, *Chasidim.*    <sup>a</sup> Gr. *gave they a horn to the sinner.*

and worms. <sup>63</sup> To-day he shall be lifted up, and to-morrow he shall in no wise be found, because he is returned to his dust, and his thought is perished. <sup>64</sup> And you<sup>33</sup>, my children, be strong, and show yourselves men in behalf of the law; for therein shall you<sup>33</sup> obtain glory. <sup>65</sup> And, behold, Simon your brother, I know that he is a man of counsel; give ear to him always: he shall be a father to you. <sup>66</sup> And Judas Maccabaeus, he has been strong and mighty from his youth: he shall be your captain, and <sup>b</sup> shall fight the battle of the people. <sup>67</sup> And take you<sup>33</sup> to you all the doers of the law, and avenge the wrong of your people. <sup>68</sup> Render a recompense to the Gentiles, and take heed to the commandments of the law. <sup>69</sup> And he blessed them, and was gathered to his fathers. <sup>70</sup> And he died in <sup>c</sup> the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

### 3

<sup>1</sup> And his son Judas, who was called Maccabaeus, rose up in his stead. <sup>2</sup> And all his brethren helped him, and so did all they that clave to his father, and they fought with gladness the battle of Israel. <sup>3</sup> And he got his people great glory, and put on a breastplate as a giant, and girded his warlike harness about him, and set battles in array, protecting the army with his sword. <sup>4</sup> And he was like a lion in his deeds, and as a lion's whelp roaring for prey. <sup>5</sup> And he pursued the lawless, seeking them out, and he burned up those that

troubled his people. <sup>6</sup> And the lawless shrunk for fear of him, and all the workers of lawlessness were sore troubled, and salvation prospered in his hand. <sup>7</sup> And he angered many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. <sup>8</sup> And he went about among the cities of Judah, and destroyed the ungodly <sup>d</sup> out of the land, and turned away wrath from Israel: <sup>9</sup> and he was renowned to the utmost part of the earth, and he gathered together such as were ready to perish.

<sup>10</sup> And Apollonius gathered the Gentiles together, and a great host from Samaria, to fight against Israel. <sup>11</sup> And Judas perceived it, and he went forth to meet him, and struck him, and killed him: and many fell wounded to death, and the rest fled. <sup>12</sup> And they took their spoils, and Judas took the sword of Apollonius, and therewith he fought all his days.

<sup>13</sup> And Seron, the commander of the host of Syria, heard say that Judas had gathered a gathering and a congregation of faithful men with him, and of such as went out to war; <sup>14</sup> And he said, I will make myself a name and get me glory in the kingdom; and I will fight against Judas and them that are with him, that set at nothing the word of the king. <sup>15</sup> And there went up with him also a mighty army of the ungodly to help him, to take vengeance on the children of Israel.

<sup>16</sup> And he came near to the going up of Bethhoron, and Judas went forth to meet him with a small company. <sup>17</sup> But when they saw the army coming to meet them, they said to Judas, What? shall we be able, being a small company, to fight against so great and strong a multitude? and we for our part are faint, having tasted no food this

<sup>b</sup> Some ancient authorities read you<sup>33</sup> shall fight. <sup>c</sup> circa B.C. 167.

<sup>d</sup> Gr. out of it.

day. <sup>18</sup> And Judas said, It is an easy thing for many to be shut up in the hands of a few; and with <sup>e</sup> heaven it is all one, to save by many or by few: <sup>19</sup> for victory in battle stands not in the multitude of a host; but strength is from heaven. <sup>20</sup> They come to us in fulness of insolence and lawlessness, to destroy us and our wives and our children, for to spoil us: <sup>21</sup> but we fight for our lives and our laws. <sup>22</sup> And he himself will discomfit them before our face: but as for you, be you <sup>23</sup> not afraid of them.

<sup>23</sup> Now when he had left off speaking, he leapt suddenly upon them, and Seron and his army were discomfited before him. <sup>24</sup> And they pursued them in the going down of Bethhoron to the plain, and there fell of them about eight hundred men; but the residue fled into the land of the Philistines.

<sup>25</sup> And the fear of Judas and his brethren, and the dread of them, began to fall upon the nations round about them: <sup>26</sup> and his name came near even to the king, and every nation told of the battles of Judas.

<sup>27</sup> But when king Antiochus heard these words, he was full of indignation: and he sent and gathered together all the forces of his realm, an exceeding strong army. <sup>28</sup> And he opened his treasury, and gave his forces pay for a year, and commanded them to be ready for every need. <sup>29</sup> And he saw that the money failed from his treasures, and that the tributes of the country were small, because of the dissension and plague which he had brought upon the land, to the end that he might take away the laws which had been from the first days; <sup>30</sup> and he feared that he should not have enough as at other times for the charges and the gifts

which he gave aforetime with a liberal hand, and he abounded above the kings that were before him. <sup>31</sup> And he was exceedingly perplexed in his mind, and he determined to go into Persia, and to take the tributes of the countries, and to gather much money. <sup>32</sup> And he left Lysias, an honorable man, and one of the seed royal, to be over the affairs of the king from the river Euphrates to the borders of Egypt, <sup>33</sup> and to bring up his son Antiochus, until he came again. <sup>34</sup> And he delivered to him the half of his forces, and the elephants, and gave him charge of all the things that he would have done, and concerning them that lived in Judaea and in Jerusalem, <sup>35</sup> that he should send a host against them, to root out and destroy the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from the place; <sup>36</sup> And that he should make strangers to dwell on all their coasts, and should divide their land to them by lot. <sup>37</sup> And the king took the half that remained of the forces, and removed from Antioch, from his royal city, <sup>f</sup> the hundred and forty and seventh year; and he passed over the river Euphrates, and went through the upper countries.

<sup>38</sup> And Lysias chose Ptolemy the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's <sup>g</sup> Friends; <sup>39</sup> and with them he sent forty thousand footmen, and seven thousand horse, to go into the land of Judah, and to destroy it, according to the word of the king. <sup>40</sup> And they removed with all their host, and came and pitched near to Emmaus in the plain country. <sup>41</sup> And the merchants of the country heard the fame of them, and took silver and gold exceeding much, with <sup>h</sup>

<sup>e</sup> Some ancient authorities read *the God of heaven*. <sup>f</sup> circa B.C. 166. <sup>g</sup> See ch. ii. 18. <sup>h</sup> Most of the authorities read *servants*.

fetters, and came into the camp to take the children of Israel for servants: and there were added to them the forces of Syria and of the land of the <sup>i</sup> Philistines.

<sup>42</sup> And Judas and his brethren saw that evils were multiplied, and that the forces were encamping in their borders; and they took knowledge of the king's words which he had commanded, to destroy the people and make an end of them; <sup>43</sup> and they said each man to his neighbor, Let us raise up the ruin of our people, and let us fight for our people and the holy place. <sup>44</sup> And the congregation was gathered together, that they might be ready for battle, and that they might pray, and ask for mercy and compassion. <sup>45</sup> And Jerusalem was without inhabitant as a wilderness, there was none of her offspring that went in or went out; and the sanctuary was trodden down, and the sons of strangers were in the citadel, the Gentiles lodged therein; and joy was taken away from Jacob, and the pipe and the harp ceased. <sup>46</sup> And they gathered themselves together, and came to Mizpeh, over against Jerusalem; for in Mizpeh was there a place of prayer aforetime for Israel. <sup>47</sup> And they fasted that day, and put on sackcloth, and *put* ashes upon their heads, and tore their clothes, <sup>48</sup> and laid open the book of the law, concerning which the Gentiles were wont to inquire, seeking the likenesses of their idols. <sup>49</sup> And they brought the priests' garments, and the first fruits, and the tithes: and they stirred up the Nazarites, who had accomplished their days. <sup>50</sup> And they cried aloud toward heaven, saying, What shall we do with these men, and whither shall we carry them away? <sup>51</sup> And your holy place is trodden down and profaned, and your

<sup>i</sup> Gr. *strangers*.

priests are in heaviness and brought low. <sup>52</sup> And, behold, the Gentiles are assembled together against us to destroy us: you know what things they imagine against us. <sup>53</sup> How shall we be able to stand before them, except you be our help? <sup>54</sup> And they sounded with the trumpets, and cried with a loud voice.

<sup>55</sup> And after this Judas appointed leaders of the people, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens. <sup>56</sup> And he said to them that were building houses, and were betrothing wives, and were planting vineyards, and were fearful, that they should return, each man to his own house, according to the law. <sup>57</sup> And the army removed, and encamped upon the south side of Emmaus. <sup>58</sup> And Judas said, Gird yourselves, and be valiant men, and be in readiness against the morning, that you<sup>33</sup> may fight with these Gentiles, that are assembled together against us to destroy us, and our holy place: <sup>59</sup> for it is better for us to die in battle, than to look upon the evils of our nation and the holy place. <sup>60</sup> Nevertheless, as may be the will in heaven, so shall he do.

## 4

<sup>1</sup> And Gorgias took five thousand footmen, and a thousand chosen horse, and the army removed by night, <sup>2</sup> that it might fall upon the army of the Jews and strike them suddenly: and the men of the citadel were his guides. <sup>3</sup> And Judas heard thereof, and removed, he and the valiant men, that he might strike the king's host which was at Emmaus, <sup>4</sup> while as yet the forces were

dispersed from the camp. <sup>5</sup> And Gorgias came into the camp of Judas by night, and found no man; and he sought them in the mountains; for he said, These men flee from us. <sup>6</sup> And as soon as it was day, Judas appeared in the plain with three thousand men: howbeit they had not armor nor swords to their minds. <sup>7</sup> And they saw the camp of the Gentiles strong *and* fortified, and horsemen compassing it round about; and these were expert in war. <sup>8</sup> And Judas said to the men that were with him, Fear you<sup>g</sup> not their multitude, neither be you<sup>g</sup> afraid of their onset. <sup>9</sup> Remember how our fathers were saved in the Red sea, when Pharaoh pursued them with a host. <sup>10</sup> And now let us cry to heaven, if he will have us, and will remember the covenant of our fathers, and destroy this army before our face today: <sup>11</sup> and all the Gentiles shall know that there is one who redeemeth and saves Israel. <sup>12</sup> And the strangers lifted up their eyes, and saw them coming over against them: <sup>13</sup> and they went out of the camp to battle. And they that were with Judas sounded their trumpets, <sup>14</sup> and joined battle, and the Gentiles were discomfited, and fled into the plain. <sup>15</sup> But all the hindmost fell by the sword: and they pursued them to <sup>j</sup> Gazara, and to the plains of Idumaea and Azotus and Jamnia, and there fell of them about three thousand men. <sup>16</sup> And Judas and his host returned from pursuing after them, <sup>17</sup> and he said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us; <sup>18</sup> and Gorgias and his host are near to us in the mountain. But stand you<sup>g</sup> now against our enemies, and fight against them, and

afterwards take the spoils with boldness. <sup>19</sup> While Judas was yet making an end of these words, there appeared a part of them looking out from the mountain: <sup>20</sup> and they saw that their host had been put to flight, and that the Jews were burning the camp; for the smoke that was seen declared what was done. <sup>21</sup> But when they perceived these things, they were sore afraid; and perceiving also the army of Judas in the plain ready for battle, <sup>22</sup> they fled all of them into the land of the <sup>k</sup> Philistines. <sup>23</sup> And Judas returned to spoil the camp, and they got much gold, and silver, and blue, and sea purple, and great riches. <sup>24</sup> And they returned home, and sang a song of thanksgiving, and gave praise <sup>l</sup> to heaven; because *his mercy* is good, because his mercy endures for ever. <sup>25</sup> And Israel had a great deliverance that day.

<sup>26</sup> But the strangers, as many as had escaped, came and told Lysias all the things that had happened: <sup>27</sup> but when he heard thereof, he was confounded and discouraged, because neither had such things as he would been done to Israel, nor had such things as the king commanded him come to pass.

<sup>28</sup> And in the next year he gathered together threescore thousand chosen footmen, and five thousand horse, that he might subdue them. <sup>29</sup> And they came into Idumaea, and encamped at Bethsura; and Judas met them with ten thousand men. <sup>30</sup> And he saw that the army was strong, and he prayed and said,

Blessed are you, O Saviour of Israel, who did quell the onset of the mighty man by the hand of your servant David, and did

<sup>j</sup> Gr. Gazera. <sup>k</sup> Gr. strangers. <sup>l</sup> Or, looking up to heaven

deliver the army of the <sup>m</sup> Philistines into the hands of Jonathan the son of Saul, and of his armor bearer: <sup>31</sup> shut up this army in the hand of your people Israel, and let them be ashamed for their host and their horsemen: <sup>32</sup> give them faintness of heart, and cause the boldness of their strength to melt away, and let them quake at their destruction: <sup>33</sup> cast them down with the sword of them that love you, and let all that know your name praise you with thanksgiving.

<sup>34</sup> And they joined battle; and there fell of the army of Lysias about five thousand men, and they fell down over against them.

<sup>35</sup> But when Lysias saw that his array was put to flight, and the boldness that had come upon them that were with Judas, and how they were ready either to live or to die nobly, he removed to Antioch, and gathered together hired soldiers, that he might come again into Judaea with even a greater company.

<sup>36</sup> But Judas and his brethren said, Behold, our enemies are discomfited: let us go up to cleanse the holy place, and to dedicate it afresh. <sup>37</sup> And all the army was gathered together, and they went up to mount Sion. <sup>38</sup> And they saw the sanctuary laid desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest or as on one of the mountains, and the priests' chambers pulled down; <sup>39</sup> and they tore their clothes, and made great lamentation, and put ashes upon their heads, <sup>40</sup> and fell on their faces to the ground, and <sup>n</sup> blew with the <sup>o</sup> solemn trumpets, and cried toward heaven. <sup>41</sup> Then Judas appointed certain men to fight

against those that were in the citadel, until he should have cleansed the holy place.

<sup>42</sup> And he chose blameless priests, such as had pleasure in the law: <sup>43</sup> and they cleansed the holy place, and bare out the stones of defilement into an unclean place.

<sup>44</sup> And they took counsel concerning the altar of burnt offerings, which had been profaned, what they should do with it: <sup>45</sup> and there came into their mind a good counsel, that they should pull it down, lest it should be a reproach to them, because the Gentiles had defiled it: and they pulled down the altar, <sup>46</sup> and laid up the stones in the mountain of the house in a convenient place, until there should come a prophet to give an answer concerning them. <sup>47</sup> And they took whole stones according to the law, and built a new altar after the fashion of the former; <sup>48</sup> and they built the holy place, and the inner parts of the house; and they hallowed the courts. <sup>49</sup> And they made the holy vessels new, and they brought the candlestick, and the altar of burnt offerings and of incense, and the table, into the temple. <sup>50</sup> And they burned incense upon the altar, and they lighted the lamps that were upon the candlestick, and they gave light in the temple. <sup>51</sup> And they set loaves upon the table, and spread out the veils, and finished all the works which they made.

<sup>52</sup> And they rose up early in the morning, on the five and twentieth day of the ninth month, which is the month Chislev, in <sup>p</sup> the hundred and forty and eighth year, <sup>53</sup> and offered sacrifice according to the law upon the new altar of burned offerings which they had made. <sup>54</sup> At what time and on what day the Gentiles had profaned it, even

<sup>m</sup> Gr. *strangers*. <sup>n</sup> Compare Num. xxxi. 6. <sup>o</sup> Gr. *trumpets of signals*. <sup>p</sup> circa B.C. 165.

on that *day* was it dedicated afresh, with songs and harps and lutes, and with cymbals. <sup>55</sup> And all the people fell upon their faces, and worshipped, and <sup>q</sup> gave praise to heaven, which had given them good success. <sup>56</sup> And they kept the dedication of the altar eight days, and offered burned offerings with gladness, and sacrificed a sacrifice of deliverance and praise. <sup>57</sup> And they decked the forefront of the temple with crowns of gold and small shields, and dedicated afresh the gates and the priests' chambers, and made doors for them. <sup>58</sup> And there was exceeding great gladness among the people, and the reproach of the Gentiles was turned away. <sup>59</sup> And Judas and his brethren and the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their seasons from year to year by the space of eight days, from the five and twentieth day of the month Chislev, with gladness and joy. <sup>60</sup> And at that season they builded up the mount Sion with high walls and strong towers round about, lest haply the Gentiles should come and tread them down, as they had done aforetime. <sup>61</sup> And he set there a force to keep it, and they fortified Bethsura to keep it; that the people might have a stronghold over against Idumaea.

## 5

<sup>1</sup> And it came to pass, when the Gentiles round about heard that the altar was built, and the sanctuary dedicated as aforetime, they were exceeding angry. <sup>2</sup> And they took counsel to destroy the race of Jacob that was in the midst of them, and they

began to kill and destroy among the people. <sup>3</sup> And Judas fought against the children of Esau in Idumaea at Akrabattine, because they besieged Israel: and he struck them with a great slaughter, and brought down their pride, and took their spoils. <sup>4</sup> And he remembered the wickedness of the children of <sup>r</sup> Baean, who were to the people a snare and a stumbling block, lying in wait for them in the ways. <sup>5</sup> And they were shut up by him in the towers; and he encamped against them, and destroyed them utterly, and burned with fire the towers of the place, with all that were therein. <sup>6</sup> And he passed over to the children of Ammon, and found a mighty band, and much people, with Timotheus for their leader. <sup>7</sup> And he fought many battles with them, and they were discomfited before his face; and he struck them, <sup>8</sup> and got possession of Jazer, and the <sup>s</sup> villages thereof, and returned again into Judaea.

<sup>9</sup> And the Gentiles that were in Gilead gathered themselves together against the Israelites that were on their borders, to destroy them. And they fled to the stronghold of Dathema, <sup>10</sup> and sent letters to Judas and his brethren, saying, The Gentiles that are round about us are gathered together against us to destroy us: <sup>11</sup> and they are preparing to come and get possession of the stronghold whereunto we are fled for refuge, and Timotheus is the leader of their host. <sup>12</sup> Now therefore come and deliver us from their hand, for many of us are fallen. <sup>13</sup> And all our brethren that were in the land of <sup>t</sup> Tubias have been put to death; and they have carried into captivity their wives and their children and

<sup>q</sup> Or, gave praise, looking up to heaven, to him which <sup>r</sup> Compare 2 Macc. x. 18-23. <sup>s</sup> Gr. daughters. Compare Num. xxi. 25.  
<sup>t</sup> Compare 2 Macc. xii. 17.

their stuff; and they destroyed there about a thousand men. <sup>14</sup> While the letters were yet reading, behold, there came other messengers from Galilee with their clothes tore, bringing a report after this wise, <sup>15</sup> saying, That there were gathered together against them those of Ptolemais, and of Tyre, and of Sidon, and all Galilee of the <sup>u</sup> Gentiles to consume them. <sup>16</sup> Now when Judas and the people heard these words, there assembled together a great congregation, to consult what they should do for their brethren, that were in tribulation, and were assaulted of them. <sup>17</sup> And Judas said to Simon his brother, Choose you out men, and go and deliver your brethren that are in Galilee, but I and Jonathan my brother will go into the land of Gilead. <sup>18</sup> And he left Joseph the son of Zacharias, and Azarias, as leaders of the people, with the remnant of the host, in Judaea, for to keep it. <sup>19</sup> And he gave commandment to them, saying, Take you <sup>z</sup> the charge of this people, and fight no battle with the Gentiles until that we come again. <sup>20</sup> And to Simon were divided three thousand men to go into Galilee, but to Judas eight thousand men *to go* into the land of Gilead.

<sup>21</sup> And Simon went into Galilee, and fought many battles with the Gentiles, and the Gentiles were discomfited before him. <sup>22</sup> And he pursued them to the gate of Ptolemais; and there fell of the Gentiles about three thousand men, and he took their spoils. <sup>23</sup> And they took to them those that were in Galilee, and in Arbatta, with their wives and their children, and all that they had, and brought them into Judaea with great gladness. <sup>24</sup> And Judas Maccabaeus

and his brother Jonathan passed over Jordan, and went three days' journey in the wilderness; <sup>25</sup> and they met with the Nabathaeans, and these met them in a peaceful manner, and told them all things that had befallen their brethren in the land of Gilead: <sup>26</sup> and how that many of them were shut up in Bosora, and Bosor, and Alema, <sup>v</sup> Casphor, Maked, and <sup>w</sup> Carnaim; all these cities are strong and great: <sup>27</sup> and how that they were shut up in the rest of the cities of the land of Gilead, and that tomorrow they have appointed to encamp against the strongholds, and to take them, and to destroy all these men in one day. <sup>28</sup> And Judas and his army turned suddenly by the way of the wilderness to Bosora; and he took the city, and killed all the males with the edge of the sword, and took all their spoils, and burned the city with fire. <sup>29</sup> And he removed from thence by night, and went till he came to the stronghold. <sup>30</sup> And the morning came, and they lifted up their eyes, and, behold, much people which could not be numbered, bearing ladders and engines of war, to take the stronghold; and they were fighting against them. <sup>31</sup> And Judas saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets and a great sound, <sup>32</sup> and he said to the men of his host, Fight this day for your brethren. <sup>33</sup> And he went forth behind them in three companies, and they sounded with their trumpets, and cried out in prayer. <sup>34</sup> And the army of Timotheus perceived that it was Maccabaeus, and they fled from before him: and he struck them with a great slaughter; and there fell of them on that day about eight thousand men.

<sup>u</sup> Gr. *strangers*. <sup>v</sup> Compare 2 Macc. xii. 13. <sup>w</sup> compare 2 Macc. xii. 21.

<sup>35</sup> And he turned aside to Mizpeh and fought against it, and took it, and killed all the males thereof, and took the spoils thereof, and burned it with fire. <sup>36</sup> From thence he removed, and took <sup>x</sup> Casphor, Maked, Bosor, and the other cities of the land of Gilead.

<sup>37</sup> Now after these things Timotheus gathered another army, and encamped over against Raphon beyond the brook. <sup>38</sup> And Judas sent men to espy the army; and they brought him word, saying, All the Gentiles that be round about us are gathered together to them, an exceeding great host. <sup>39</sup> And they have hired Arabians to help them, and are encamping beyond the brook, ready to come against you to battle. And Judas went to meet them. <sup>40</sup> And Timotheus said to the captains of his host, when Judas and his army drew near to the brook of water, If he pass over first to us, we shall not be able to withstand him; for he will mightily prevail against us: <sup>41</sup> but if he be afraid, and encamp beyond the river, we will cross over to him, and prevail against him. <sup>42</sup> Now when Judas came near to the brook of water, he caused the scribes of the people to remain by the brook, and gave commandment to them, saying, Suffer no man to encamp, but let all come to the battle. <sup>43</sup> And he crossed over the first against them, and all the people after him: and all the Gentiles were discomfited before his face, and cast away their arms, and fled to the temple at <sup>y</sup> Carnaim. <sup>44</sup> And they took the city, and burned the temple with fire, together with all that were therein. And Carnaim was subdued, neither

could they stand any longer before the face of Judas.

<sup>45</sup> And Judas gathered together all Israel, them that were in the land of Gilead, from the least to the greatest, and their wives, and their children, and their stuff, an exceeding great army, that they might come into the land of Judah. <sup>46</sup> And they came as far as Ephron, and this same city was great, *and it was* in the way as they should go, exceeding strong: they could not turn aside from it on the right hand or on the left, but must needs pass through the midst of it. <sup>47</sup> And they of the city shut them out, and stopped up the gates with stones. <sup>48</sup> And Judas sent to them with words of peace, saying, We will pass through your land to go into our own land, and none shall do you any hurt, we will only pass by on our feet. And they would not open to him. <sup>49</sup> And Judas commanded proclamation to be made in the army, that each man should encamp in the place where he was. <sup>50</sup> And the men of the host encamped, and fought against the city all that day and all that night, and the city was delivered into his hands; <sup>51</sup> and he destroyed all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain. <sup>52</sup> And they went over Jordan into the great plain over against Bethshan. <sup>53</sup> And Judas gathered together those that lagged behind, and encouraged the people all the way through, until he came into the land of Judah. <sup>54</sup> And they went up to mount Sion with gladness and joy, and offered whole burnt offerings, because not so much as one of them was slain until they returned in peace.

<sup>x</sup> See ver. 26    <sup>y</sup> See ver. 26.

<sup>55</sup> And in the days when Judas and Jonathan were in the land of Gilead, and Simon his brother in Galilee before Ptolemais, <sup>56</sup> Joseph the son of Zacharias, and Azarias, rulers of the host, heard of their exploits and of the war, what things they had done; <sup>57</sup> and they said, Let us also get us a name, and let us go fight against the Gentiles that are round about us. <sup>58</sup> And they gave charge to the men of the host that was with them, and went toward Jamnia. <sup>59</sup> And Gorgias and his men came out of the city to meet them in battle. <sup>60</sup> And Joseph and Azarias were put to flight, and were pursued to the borders of Judaea; and there fell on that day of the people of Israel about two thousand men. <sup>61</sup> And there was a great overthrow among the people, because they hearkened not to Judas and his brethren, thinking to do some exploit. <sup>62</sup> But they were not of the seed of those men, by whose hand deliverance was given to Israel.

<sup>63</sup> And the man Judas and his brethren were glorified exceedingly in the sight of all Israel, and of all the Gentiles, wherever their name was heard of; <sup>64</sup> and men gathered together to them, acclaiming them.

<sup>65</sup> And Judas and his brethren went forth, and fought against the children of Esau in the land toward the south; and he struck Hebron and the <sup>z</sup> villages thereof, and pulled down the strongholds thereof, and burned the towers thereof round about. <sup>66</sup> And he removed to go into the land of the <sup>a</sup> Philistines, and he went through <sup>b</sup> Samaria. <sup>67</sup> In that day certain priests, desiring to do

exploits there, were slain in battle, when as <sup>c</sup> he went out to battle unadvisedly. <sup>68</sup> And Judas turned aside to Azotus, to the land of the <sup>d</sup> Philistines, and pulled down their altars, and burned the carved images of their gods with fire, and took the spoil of their cities, and returned into the land of Judah.

## 6

<sup>1</sup> And king Antiochus was journeying through the upper countries; and he heard say, that in Elymais in Persia there was a city renowned for riches, for silver and gold; <sup>2</sup> and that the temple which was in it was rich exceedingly, and that therein were golden shields, and breastplates, and arms, which Alexander, son of Philip, the Macedonian king, who reigned first among the Greeks, left behind there. <sup>3</sup> And he came and sought to take the city, and to pillage it; and he was not able, because the thing was known to them of the city, <sup>4</sup> and they rose up against him to battle: and he fled, and removed thence with great heaviness, to return to Babylon.

<sup>5</sup> And there came one bringing him tidings into Persia, that the armies, which went against the land of Judah, had been put to flight; <sup>6</sup> and that Lysias went first with a strong host, and was put to shame before them; and that they had waxed strong by reason of arms and power, and with store of spoils, which they took from the armies that they had cut off; <sup>7</sup> and that they had pulled down the abomination which he had built upon the altar that was in Jerusalem; and that they had compassed about the sanctuary with high walls, as

<sup>z</sup> Gr. *daughters*. Compare Num. xxi. 25. <sup>a</sup> Gr. *strangers*. <sup>b</sup> Or, *Marisa* See Josephus, Antiq. xii. 8. 6, and 2 Macc. xiii. 35.  
<sup>c</sup> Some ancient authorities read *they*. <sup>d</sup> Gr. *strangers*.

before, and Bethsura, his city. <sup>8</sup> And it came to pass, when the king heard these words, he was astonished and moved exceedingly: and he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. <sup>9</sup> And he was there many days, because great grief was renewed upon him, and he made account that he should die. <sup>10</sup> And he called for all his <sup>e</sup> Friends, and said to them, Sleep departs from mine eyes, and my heart fails for care. <sup>11</sup> And I said in my heart, To what tribulation am I come, and how great a flood is it, wherein I now am! for I was gracious and beloved in my power. <sup>12</sup> But now I remember the evils which I did at Jerusalem, and that I took all the vessels of silver and gold that were therein, and sent forth to destroy the inhabitants of Judah without a cause. <sup>13</sup> I perceive that on this account these evils are come upon me, and, behold, I perish through great grief in a strange land. <sup>14</sup> And he called for Philip, one of his <sup>f</sup> Friends, and set him over all his kingdom, <sup>15</sup> and gave him his diadem, and his robe, and his signet ring, to the end he should bring Antiochus his son, and nourish him up that he might be king. <sup>16</sup> And king Antiochus died there in <sup>g</sup> the hundred and forty and ninth year. <sup>17</sup> And Lysias knew that the king was dead, and he set up Antiochus his son to reign, whom he had nourished up being young, and he called his name Eupator.

<sup>18</sup> And they that were in the citadel shut up Israel round about the sanctuary, and sought always their hurt, and the strengthening of the Gentiles. <sup>19</sup> And Judas thought to destroy them, and called all the

people together to besiege them. <sup>20</sup> And they were gathered together, and besieged them in <sup>h</sup> the hundred and fifties year, and he made mounds to shoot from, and engines of war. <sup>21</sup> And there came forth some of them that were shut up, and there were joined to them certain ungodly men of Israel. <sup>22</sup> And they went to the king, and said, How long will you not execute judgement, and avenge our brethren? <sup>23</sup> We were willing to serve your father, and to walk after his words, and to follow his commandments; <sup>24</sup> and for this cause the children of our people besieged <sup>i</sup> the citadel, and were alienated from us; but as many of us as they could light on they killed, and spoiled our inheritances. <sup>25</sup> And not against us only did they stretch out their hand, but also against all their borders. <sup>26</sup> And, behold, they are encamped this day against the citadel at Jerusalem, to take it: and the sanctuary and Bethsura have they fortified. <sup>27</sup> And if you <sup>j</sup> are not beforehand with them quickly, they will do greater things than these, and you shall not be able to control them.

<sup>28</sup> And when the king heard this, he was angry, and gathered together all his <sup>j</sup> Friends, *even the* rulers of his host, and them that were over the horse. <sup>29</sup> And there came to him from other kingdoms, and from isles of the sea, bands of hired soldiers. <sup>30</sup> And the number of his forces was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants trained for war. <sup>31</sup> And they went through Idumaea, and encamped against Bethsura, and fought against it

<sup>e</sup> See ch. ii. 18. <sup>f</sup> See ch. ii. 18. <sup>g</sup> Circa B.C. 164. <sup>h</sup> circa B.C. 163. <sup>i</sup> Gr. *it.* <sup>j</sup> See ch. ii. 18.

many days, and made engines of war; and they of *Bethsura* came out, and burned them with fire, and fought valiantly. <sup>32</sup> And Judas removed from the citadel, and encamped at Bethzacharias, over against the king's camp. <sup>33</sup> And the king rose early in the morning, and removed his army <sup>k</sup> at full speed along the road to Bethzacharias, and his forces made them ready to battle, and sounded with the trumpets. <sup>34</sup> And they showed the elephants the blood of grapes and mulberries, that they might prepare them for the battle. <sup>35</sup> And they divided the beasts among the phalanxes, and they set by each elephant a thousand men armed with coats of mail, and helmets of brass on their heads; and for each beast were appointed five hundred chosen horsemen. <sup>36</sup> These were ready beforehand, wherever the beast was; and wherever the beast went, they went with him; they departed not from him. <sup>37</sup> And towers of wood were upon them, strong *and* covered, one upon each beast, girded fast upon him with cunning contrivances; and upon each *beast* were two and thirty valiant men that fought upon them, beside his Indian <sup>38</sup> (and the residue of the horsemen he set on this side and that side at the two parts of the army), striking terror *into the enemy*, and protected by the phalanxes. <sup>39</sup> Now when the sun shone upon the shields of gold and brass, the mountains shone therewith, and blazed like torches of fire. <sup>40</sup> And a part of the king's army was spread upon the high mountains, and some on the low ground, and they went on firmly and in order. <sup>41</sup> And all that heard the noise of their multitude, and the marching of the multitude, and the rattling of the arms, did quake: for the army was

<sup>k</sup> Or, *itself eager for the fight*

exceeding great and strong. <sup>42</sup> And Judas and his army drew near for battle, and there fell of the king's army six hundred men. <sup>43</sup> And Eleazar, who was *called* Avaran, saw one of the beasts armed with royal breastplates, and he was higher than all the beasts, and the king seemed to be upon him; <sup>44</sup> and he gave himself to deliver his people, and to get him an everlasting name; <sup>45</sup> and he ran upon him courageously into the midst of the phalanx, and killed on the right hand and on the left, and they parted asunder from him on this side and on that. <sup>46</sup> And he crept under the elephant, and thrust him from beneath, and killed him; and *the elephant* fell to the earth upon him, and he died there. <sup>47</sup> And they saw the strength of the kingdom, and the fierce onset of the hosts, and turned away from them.

<sup>48</sup> But they of the king's army went up to Jerusalem to meet them, and the king encamped toward Judaea, and toward mount Sion. <sup>49</sup> And he made peace with them of Bethsura; and he came out of the city, because they had no food there to endure the siege, because it was a Sabbath to the land. <sup>50</sup> And the king took Bethsura, and appointed a garrison there to keep it. <sup>51</sup> And he encamped against the sanctuary many days; and set there mounds to shoot from, and engines of war, and instruments for casting fire and stones, and pieces to cast darts, and slings. <sup>52</sup> And they also made engines against their engines, and fought for many days. <sup>53</sup> But there were no food in the sanctuary, because it was the seventh year, and they that fled for safety into Judaea from among the Gentiles had eaten up the residue of the store; <sup>54</sup> and

there were but a few left in the sanctuary, because the famine prevailed against them, and they were scattered, each man to his own place.

<sup>55</sup> And Lysias heard say, that Philip, whom Antiochus the king, whiles he was yet alive, appointed to nourish up his son Antiochus, that he might be king, <sup>56</sup> was returned from Persia and Media, and with him the forces that went with the king, and that he was seeking to take to him the government. <sup>57</sup> And he made haste, and gave consent to depart; and he said to the king and the leaders of the host and to the men, We decay daily, and our food is scant, and the place where we encamp is strong, and the affairs of the kingdom lie upon us: <sup>58</sup> now therefore let us give the right hand to these men, and make peace with them and with all their nation, <sup>59</sup> and covenant with them, that they shall walk after their own laws, as aforetime: for because of their laws which we abolished they were angered, and did all these things. <sup>60</sup> And the saying pleased the king and the princes, and he sent to them to make peace; and they accepted thereof. <sup>61</sup> And the king and the princes sware to them: thereupon they came forth from the stronghold. <sup>62</sup> And the king entered into mount Sion; and he saw the strength of the place, and set at nothing the oath which he had sworn, and gave commandment to pull down the wall round about. <sup>63</sup> And he removed in haste, and returned to Antioch, and found Philip master of the city; and he fought against him, and took the city by force.

## 7

<sup>1</sup> In <sup>1</sup> the hundred and one and fifties year Demetrius the son of Seleucus came forth from Rome, and went up with a few men to a city by the sea, and reigned there. <sup>2</sup> And it came to pass, when he would go into the house of the kingdom of his fathers, that the army laid hands on Antiochus and Lysias, to bring them to him. <sup>3</sup> And the thing was known to him, and he said, show me not their faces. <sup>4</sup> And the army killed them. And Demetrius sat upon the throne of his kingdom. <sup>5</sup> And there came to him all the lawless and ungodly men of Israel; and Alcimus was their leader, desiring to be high priest; <sup>6</sup> and they accused the people to the king, saying, Judas and his brethren have destroyed all your friends, and have scattered us from our own land. <sup>7</sup> Now therefore send a man whom you trust, and let him go and see all the havock which he has made of us, and of the king's country, and *how* he has punished them and all that helped them. <sup>8</sup> And the king chose Bacchides, one of the king's <sup>m</sup> Friends, who was ruler in the country beyond the river, and was a great man in the kingdom, and faithful to the king. <sup>9</sup> And he sent him, and that ungodly Alcimus, and made sure to him the high priesthood, and he commanded him to take vengeance upon the children of Israel.

<sup>10</sup> And they removed, and came with a great host into the land of Judah, and he sent messengers to Judas and his brethren with words of peace deceitfully. <sup>11</sup> And they gave no heed to their words; for they saw that they were come with a great host. <sup>12</sup> And there were gathered together to

<sup>l</sup> circa B.C. 162. <sup>m</sup> See ch. ii. 18.

Alcimus and Bacchides a company of scribes, to seek for justice. <sup>13</sup> And the <sup>n</sup> Hasidaeans were the first among the children of Israel that sought peace of them; <sup>14</sup> for they said, One that is a priest of the seed of Aaron is come with the forces, and he will do us no wrong. <sup>15</sup> And he spoke with them words of peace, and sware to them, saying, We will seek the hurt neither of you nor your friends. <sup>16</sup> And they gave him credence: and he laid hands on threescore men of them, and killed them in one day, according to the word which *the psalmist* wrote,

<sup>17</sup> <sup>o</sup> The flesh of your saints *did they*  
*cast out,*

And their blood did they shed round  
about Jerusalem;

And there was no man to bury them.

<sup>18</sup> And the fear and the dread of them fell upon all the people, for they said, There is neither truth nor judgement in them; for they have broken the covenant and the oath which they sware. <sup>19</sup> And Bacchides removed from Jerusalem, and encamped in Bezeth; and he sent and took away many of the deserters that were with him, and certain of the people, and he killed them, *and cast them* into the great pit. <sup>20</sup> And he made sure the country to Alcimus, and left with him a force to aid him; and Bacchides went away to the king.

<sup>21</sup> And Alcimus strove for his high priesthood. <sup>22</sup> And there were gathered to him all they that troubled their people, and they got the mastery of the land of Judah, and did great hurt in Israel. <sup>23</sup> And Judas saw all the mischief that Alcimus and his company had done among the children of Israel, *even* above the Gentiles, <sup>24</sup> and he

went out into all the coasts of Judaea round about, and took vengeance on the men that had deserted from him, and they were restrained from going forth into the country. <sup>25</sup> But when Alcimus saw that Judas and his company waxed strong, and knew that he was not able to withstand them, he returned to the king, and brought evil accusations against them.

<sup>26</sup> <sup>p</sup> And the king sent Nicanor, one of his honorable princes, a man that hated Israel and was their enemy, and commanded him to destroy the people. <sup>27</sup> And Nicanor came to Jerusalem with a great host; and he sent to Judas and his brethren deceitfully with words of peace, saying, <sup>28</sup> Let there be no battle between me and you; I will come with a few men, that I may see your faces in peace. <sup>29</sup> And he came to Judas, and they saluted one another peaceably. And the enemies were ready to take away Judas by violence. <sup>30</sup> And the thing was known to Judas, *to wit,* that he came to him with deceit, and he was sore afraid of him, and would see his face no more. <sup>31</sup> And Nicanor knew that his counsel was discovered; and he went out to meet Judas in battle beside Capharsalama; <sup>32</sup> and there fell of Nicanor's side about <sup>q</sup> five hundred men, and they fled into the city of David.

<sup>33</sup> And after these things Nicanor went up to mount Sion: and there came some of the priests out of the sanctuary, and some of the elders of the people, to salute him peaceably, and to show him the whole burned sacrifice that was being offered for the king. <sup>34</sup> And he mocked them, and laughed at them, and <sup>r</sup> entreated them shamefully, and spoke haughtily, <sup>35</sup> and sware in a rage, saying, Unless Judas and

<sup>n</sup> That is, Chasidim. <sup>o</sup> Ps. lxxix. 2, 3. <sup>p</sup> See 2 Macc. xiv. 12. <sup>q</sup> Some ancient authorities read *five thousand*. <sup>r</sup> Gr. *polluted them*.

his army be now delivered into my hands, it shall be that, if I come again in peace, I will burn up this house: and he went out in a great rage. <sup>36</sup> And the priests entered in, and stood before the altar and the temple; and they wept, and said, <sup>37</sup> You did choose this house to be called by your name, to be a house of prayer and supplication for your people: <sup>38</sup> take vengeance on this man and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to live any longer.

<sup>39</sup> And Nicanor went forth from Jerusalem, and encamped in Bethhoron, and there met him the host of Syria. <sup>40</sup> And Judas encamped in Adasa with three thousand men: and Judas prayed and said, <sup>41</sup> When they that came from the king blasphemed, your angel went out, and struck among them a hundred and fourscore and five thousand. <sup>42</sup> Even so discomfit you this army before us today, and let all the rest know that he has spoken wickedly against your sanctuary, and judge you him according to his wickedness. <sup>43</sup> And on the thirteenth day of the month Adar the armies joined battle: and Nicanor's army was discomfited, and he himself was the first to fall in the battle. <sup>44</sup> Now when his army saw that Nicanor was fallen, they cast away their arms, and fled. <sup>45</sup> And they pursued after them a day's journey from Adasa until you come to <sup>s</sup> Gazara, and they sounded an alarm after them with the <sup>t</sup> solemn trumpets. <sup>46</sup> And they came forth out of all the villages of Judaea round about, and <sup>u</sup> closed them in; and these turned them back on those, and they all fell by the sword, and there was not

one of them left. <sup>47</sup> And they took the spoils, and the booty, and they struck off Nicanor's head, and his right hand, which he stretched out so haughtily, and brought them, and <sup>v</sup> hanged them up beside Jerusalem. <sup>48</sup> And the people were exceeding glad, and they kept that day as a day of great gladness. <sup>49</sup> And <sup>w</sup> they ordained to keep this day year by year, *to wit*, the thirteenth day of Adar. <sup>50</sup> And the land of Judah had rest <sup>x</sup> a little while.

## 8

<sup>1</sup> And Judas heard of the fame of the Romans, that they are valiant men, and have pleasure in all that join themselves to them, and make amity with all such as come to them, <sup>2</sup> and that they are valiant men. And they told him of their wars and exploits which they do among the Gauls, and how that they conquered them, and brought them under tribute; <sup>3</sup> and what things they did in the land of Spain, that they might become masters of the mines of silver and gold which were there; <sup>4</sup> and how that by their policy and persistence they conquered all the place (and the place was exceeding far from them), and the kings that came against them from the uttermost part of the earth, until they had discomfited them, and struck them very sore; and how the rest give them tribute year by year: <sup>5</sup> and Philip, and Perseus, king of Chittim, and them that lifted up themselves against them, did they discomfit in battle, and conquered them: <sup>6</sup> Antiochus also, the great king of Asia, who came against them to battle, having a hundred and twenty elephants, with horse, and

<sup>s</sup> Gr. *Gazera*. <sup>t</sup> Gr. *trumpets of signals*. <sup>u</sup> Gr. *outflanked them*.

<sup>x</sup> Gr. *a few days*.

<sup>v</sup> Gr. *stretched them out*. <sup>w</sup> See 2 Macc. xv. 36.

chariots, and an exceeding great host, and he was discomfited by them, <sup>7</sup> and they took him alive, and appointed that both he and such as reigned after him should give them a great tribute, and should give hostages, and a parcel *of land, to wit,* <sup>8</sup> the country of India, and Media, and Lydia, and of the goodliest of their countries; and they took them from him, and gave them to king Eumenes: <sup>9</sup> and how they of Greece took counsel to come and destroy them; <sup>10</sup> and the thing was known to them, and they sent against them a captain, and fought against them, and many of them fell down wounded to death, and they made captive their wives and their children, and spoiled them, and conquered their land, and pulled down their strongholds, and spoiled them, and brought them into bondage to this day: <sup>11</sup> and the residue of the kingdoms and of the isles, as many as rose up against them at any time, they destroyed and made them to be their servants; <sup>12</sup> but with their friends and such as relied upon them they kept amity; and they conquered the kingdoms that were near and those that were far off, and all that heard of their fame were afraid of them: <sup>13</sup> moreover, whoever they will to succour and to make kings, these do they make kings; and whoever they will, do they depose; and they are exalted exceedingly: <sup>14</sup> and for all this none of them did ever put on a diadem, neither did they clothe themselves with purple, to be magnified thereby: <sup>15</sup> and how they had made for themselves a senate house, and day by day three hundred and twenty men sat in council, consulting always for the people, to the end they might be well ordered: <sup>16</sup> and how they commit their government to one man year by year, that he should rule

over them, and be lord over all their country, and all are obedient to that one, and there is neither envy nor emulation among them.

<sup>17</sup> And Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, <sup>18</sup> and that they should take the yoke from them; for they saw that the kingdom of the Greeks did keep Israel in bondage. <sup>19</sup> And they went to Rome (and the way was exceeding long), and they entered into the senate house, and answered and said, <sup>20</sup> Judas, who is also *called* Maccabaeus, and his brethren, and the people of the Jews, have sent us to you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

<sup>21</sup> And the thing was well-pleasing in their sight. <sup>22</sup> And this is the copy of the writing which they wrote back again on tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of peace and confederacy:

<sup>23</sup> Good success be to the Romans, and to the nation of the Jews, by sea and by land for ever: the sword also and the enemy be far from them. <sup>24</sup> But if war arise for Rome first, or any of their confederates in all their dominion, <sup>25</sup> the nation of the Jews shall help them as confederates, as the occasion shall prescribe to them, with all their heart: <sup>26</sup> and to them that make war upon them they shall not give, neither supply, food, arms, money, or ships, as it has seemed good to Rome, and they shall keep their ordinances without taking anything therefore. <sup>27</sup> In the same manner, moreover, if war come first upon the nation of the

Jews, the Romans shall help them as confederates with all their soul, as the occasion shall prescribe to them: <sup>28</sup> and to them that are confederates *with their foes* there shall not be given food, arms, money, or ships, as it has seemed good to Rome; and they shall keep these ordinances, and that without deceit. <sup>29</sup> According to these words have the Romans made a covenant thus with the people of the Jews. <sup>30</sup> But if hereafter the one party and the other shall take counsel to add or diminish anything, they shall do it at their pleasure, and whatever they shall add or take away shall be established. <sup>31</sup> And as touching the evils which king Demetrius does to them, we have written to him, saying, Wherefore have you made your yoke heavy upon our friends and confederates the Jews? <sup>32</sup> If therefore they plead any more against you, we will do them justice, and fight with you by sea and by land.

## 9

<sup>1</sup> And Demetrius heard that Nicanor was fallen with his forces in battle, and he sent Bacchides and Alcimus again into the land of Judah a second time, and the right wing *of his army* with them: <sup>2</sup> and they went by the way that leads to Gilgal, and encamped against Mesaloth, which is in Arbela, and got possession of it, and destroyed much people. <sup>3</sup> And the first month of <sup>y</sup> the hundred and fifty and second year they encamped against Jerusalem: <sup>4</sup> and they removed, and went to Berea, with twenty thousand footmen and two thousand horse. <sup>5</sup> And Judas was encamped at Elasa, and three thousand chosen men with him: <sup>6</sup> and they saw the multitude of the forces, that

they were many, and they feared exceedingly: and many slipped away out of the army; there were not left of them more than eight hundred men. <sup>7</sup> And Judas saw that his army slipped away, and that the battle pressed upon him, and he was sore troubled in heart, for that he had no time to gather them together, and he waxed faint. <sup>8</sup> And he said to them that were left, Let us arise and go up against our adversaries, if perhaps we may be able to fight with them. <sup>9</sup> And they would have dissuaded him, saying, We shall in no wise be able: but let us rather save our lives now: let us return again, *we* and our brethren, and fight against them: but we are few. <sup>10</sup> And Judas said, let it not be so that I should do this thing, to flee from them: and if our time is come, let us die manfully for our brethren's sake, and not leave a cause of reproach against our glory. <sup>11</sup> And the host removed from the camp, and stood to encounter them, and the horse was parted into two companies, and the slingers and the archers went before the host, and all the mighty men that fought in the front of the battle. <sup>12</sup> But Bacchides was in the right wing; and the phalanx drew near on the two parts, and they blew with their trumpets. <sup>13</sup> And the men of Judas' side, even they sounded with their trumpets, and the earth shook with the shout of the armies, and the battle was joined, and continued from morning until evening. <sup>14</sup> And Judas saw that Bacchides and the strength of his army were on the right side, and there went with him all that were brave in heart, <sup>15</sup> and the right wing was discomfited by them, and he pursued after them to the mount Azotus. <sup>16</sup> And they that were on the left wing saw that the

<sup>y</sup> circa B.C. 161.

right wing was discomfited, and they turned and followed upon the footsteps of Judas and of those that were with him: <sup>17</sup> and the battle waxed sore, and many on both parts fell wounded to death. <sup>18</sup> And Judas fell, and the rest fled. <sup>19</sup> And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers at Modin. <sup>20</sup> And they bewailed him, and all Israel made great lamentation for him, and mourned many days, and said, <sup>21</sup> How is the mighty fallen, the savior of Israel! <sup>22</sup> And the rest of the acts of Judas, and his wars, and the valiant deeds which he did, and his greatness, they are not written; for they were exceeding many.

<sup>23</sup> And it came to pass after the death of Judas, that the lawless put forth their heads in all the coasts of Israel, and all they that wrought iniquity rose up <sup>24</sup> (in those days there was an exceeding great famine), and the country went over with them. <sup>25</sup> And Bacchides chose out the ungodly men, and made them lords of the country. <sup>26</sup> And they sought out and searched for the friends of Judas, and brought them to Bacchides, and he took vengeance on them, and used them despitefully. <sup>27</sup> And there was great tribulation in Israel, such as was not since the time that no prophet appeared to them. <sup>28</sup> And all the friends of Judas were gathered together, and they said to Jonathan, <sup>29</sup> Since your brother Judas has died, we have no man like him to go forth against our enemies and Bacchides, and among them of our nation that hate us. <sup>30</sup> Now therefore we have chosen you this day to be our prince and leader in his stead, that you may fight our battles. <sup>31</sup> And Jonathan

took the governance upon him at that time, and rose up in the stead of his brother Judas.

<sup>32</sup> And Bacchides knew it, and he sought to kill him. <sup>33</sup> And Jonathan, and Simon his brother, and all that were with him, knew it; and they fled into the wilderness of Tekoah, and encamped by the water of the pool Asphar. <sup>34</sup> And Bacchides knew it on the Sabbath day, and came, he and all his army, over Jordan. <sup>35</sup> And *Jonathan* sent his brother, a leader of the multitude, and implored his friends the Nabathaeans, that they might leave with them their baggage, which was much. <sup>36</sup> And the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

<sup>37</sup> But after these things they brought word to Jonathan and Simon his brother, that the children of Jambri were making a great marriage, and were bringing the bride from Nadabath with a great train, a daughter of one of the great nobles of Canaan. <sup>38</sup> And they remembered John their brother, and went up, and hid themselves under the covert of the mountain: <sup>39</sup> and they lifted up their eyes, and saw, and, behold, a great ado and much baggage: and the bridegroom came forth, and his friends and his brethren, to meet them with timbrels, and minstrels, and many weapons. <sup>40</sup> And they rose up against them from their ambush, and killed them, and many fell wounded to death, and the remnant fled into the mountain, and they took all their spoils. <sup>41</sup> And the marriage was turned into mourning, and the voice of their minstrels into lamentation. <sup>42</sup> And they avenged fully the blood of their

brother, and turned back to the marsh of Jordan

<sup>43</sup> And Bacchides heard it, and he came on the Sabbath day to the banks of Jordan with a great host. <sup>44</sup> And Jonathan said to his company, Let us stand up now and fight for our lives, for it is not *with us* today, as yesterday and the day before. <sup>45</sup> For, behold, the battle is before us and behind us; moreover the water of the Jordan is on this side and on that side, and marsh and wood; and there is no place to turn aside. <sup>46</sup> Now therefore cry to heaven, that you may be delivered out of the hand of your enemies. <sup>47</sup> And the battle was joined, and Jonathan stretched forth his hand to strike Bacchides, and he turned away back from him. <sup>48</sup> And Jonathan and they that were with him leapt into the Jordan, and swam over to the other side: and they did not pass over Jordan against them. <sup>49</sup> And there fell of Bacchides' company that day about a thousand men; <sup>50</sup> and he returned to Jerusalem. And they builded strong cities in Judaea, the stronghold that was in Jericho, and Emmaus, and Bethhoron, and Bethel, and Timnath, Pharathon, and Tephon, with high walls and gates and bars. <sup>51</sup> And in them he set a garrison, to vex Israel. <sup>52</sup> And he fortified the city Bethsura, and Gazara, and the citadel, and put forces in them, and store of food. <sup>53</sup> And he took the sons of the chief men of the country for hostages, and put them in ward in the citadel at Jerusalem.

<sup>54</sup> And in <sup>z</sup> the hundred and fifty and third year, in the second month, Alcimus commanded to pull down the wall of the inner court of the sanctuary; he pulled down also the works of the prophets; <sup>55</sup> and

<sup>z</sup> circa B.C. 160.

he began to pull down. At that time was Alcimus stricken, and his works were hindered; and his mouth was stopped, and he was taken with a palsy, and he could no more speak anything and give order concerning his house. <sup>56</sup> And Alcimus died at that time with great torment. <sup>57</sup> And Bacchides saw that Alcimus was dead, and he returned to the king: and the land of Judah had rest two years.

<sup>58</sup> And all the lawless men took counsel, saying, Behold, Jonathan and they of his part are dwelling at ease, and in security: now therefore we will bring Bacchides, and he shall lay hands on them all in one night. <sup>59</sup> And they went and consulted with him. <sup>60</sup> And he removed, and came with a great host, and sent letters privily to all his confederates that were in Judaea, that they should lay hands on Jonathan and those that were with him: and they could not, because their counsel was known to them. <sup>61</sup> And *they that were of Jonathan's part* laid hands on about fifty of the men of the country, that were authors of the wickedness, and he killed them. <sup>62</sup> And Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and he built up that which had been pulled down thereof, and they made it strong. <sup>63</sup> And Bacchides knew it, and he gathered together all his multitude, and sent word to them that were of Judaea. <sup>64</sup> And he went and encamped against Bethbasi, and fought against it many days, and made engines of war. <sup>65</sup> And Jonathan left his brother Simon in the city, and went forth into the country, and he went with a few men. <sup>66</sup> And he struck Odomera and his brethren, and the children

of Phasiron in their tent. <sup>67</sup> And they began to strike them, and to go up with their forces. And Simon and they that were with him went out of the city, and set on fire the engines of war, <sup>68</sup> and fought against Bacchides, and he was discomfited by them, and they afflicted him sore; for his counsel was in vain, and his inroad. <sup>69</sup> And they were very angry with the lawless men that gave him counsel to come into the country, and they killed many of them. And he took counsel to depart into his own land. <sup>70</sup> And Jonathan had knowledge thereof, and sent ambassadors to him, to the end that they should make peace with him, and that he should restore to them the captives. <sup>71</sup> And he accepted the thing, and did according to his words, and sware to him that he would not seek his hurt all the days of his life. <sup>72</sup> And he restored to him the captives which he had taken aforetime out of the land of Judah, and he returned and departed into his own land, and came not any more into their borders. <sup>73</sup> And the sword ceased from Israel. And Jonathan lived at Michmash; and Jonathan began to judge the people; and he destroyed the ungodly out of Israel.

## 10

<sup>1</sup> And in <sup>a</sup> the hundred and sixties year Alexander Epiphanes, the son of Antiochus, went up and took possession of Ptolemais: and they received him, and he reigned there. <sup>2</sup> And king Demetrius heard thereof, and he gathered together exceeding great forces, and went forth to meet him in battle.

<sup>3</sup> And Demetrius sent letters to Jonathan with words of peace, so as to magnify him.

<sup>4</sup> For he said, let us be beforehand to make peace with them, ere he make peace with Alexander against us: <sup>5</sup> for he will remember all the evils that we have done against him, and to his brethren and to his nation. <sup>6</sup> And he gave him authority to gather together forces, and to provide arms, and that he should be his confederate: and he commanded that they should deliver up to him the hostages that were in the citadel.

<sup>7</sup> And Jonathan came to Jerusalem, and read the letters in the audience of all the people, and of them that were in the citadel: <sup>8</sup> and they were sore afraid, when they heard that the king had given him authority to gather together a host. <sup>9</sup> And they of the citadel delivered up the hostages to Jonathan, and he restored them to their parents. <sup>10</sup> And Jonathan lived in Jerusalem, and began to build and renew the city. <sup>11</sup> And he commanded them that did the work to build the walls and the mount Sion round about with <sup>b</sup> square stones for defence; and they did so. <sup>12</sup> And the strangers, that were in the strongholds which Bacchides had built, fled away; <sup>13</sup> and each man left his place, and departed into his own land. <sup>14</sup> Only at Bethsura were there left certain of those that had forsaken the law and the commandments; for it was a place of refuge to them.

<sup>15</sup> And king Alexander heard all the promises which Demetrius had sent to Jonathan: and they told him of the battles and the valiant deeds which he and his brethren had done, and of the toils which they had endured; <sup>16</sup> And he said, Shall we find such another man? and now we will make him our <sup>c</sup> Friend and confederate. <sup>17</sup>

<sup>a</sup> circa B.C. 153. <sup>b</sup> So the versions and Josephus. Gr. *four-foot stones*. <sup>c</sup> See ch. ii. 18. Compare ver. 65.

And he wrote letters, and sent them to him, according to these words, saying, <sup>18</sup> King Alexander to his brother Jonathan, greeting: <sup>19</sup> We have heard of you, that you are a mighty man of valour, and meet to be our <sup>d</sup> Friend. <sup>20</sup> And now we have appointed you this day to be high priest of your nation, and to be called the king's <sup>e</sup> Friend (and he sent to him a purple robe and a crown of gold), and to take our part, and to keep friendship with us.

<sup>21</sup> And Jonathan put on the holy garments in the seventh month of <sup>f</sup> the hundred and sixties year, at the feast of tabernacles, and he gathered together forces, and provided arms in abundance.

<sup>22</sup> And Demetrius heard these things, and he was grieved, and said, <sup>23</sup> What is this that we have done, that Alexander has been beforehand with us in establishing friendship with the Jews, to strengthen himself? <sup>24</sup> I also will write to them words of encouragement and of honor and of gifts, that they may be with me to aid me. <sup>25</sup> And he sent to them according to these words:

King Demetrius to the nation of the Jews, greeting: <sup>26</sup> Forasmuch as you<sup>g</sup> have kept your covenants with us, and continued in our friendship, and have not joined yourselves to our enemies, we have heard hereof, and are glad. <sup>27</sup> And now continue you<sup>g</sup> still to keep faith with us, and we will recompense to you good things in return for your dealings with us, <sup>28</sup> and will grant you many immunities, and give you gifts. <sup>29</sup> And now do I free you, and release all the Jews, from the tributes, and from the customs of salt, and from the crowns. <sup>30</sup>

And instead of the third part of the seed, and instead of the half of the fruit of the trees, which falls to me to receive, I release it from this day and henceforth, so that I will not take it from the land of Judah, and from the three governments which are added thereto from the country of Samaria and Galilee, from this day forth and for all time. <sup>31</sup> And let Jerusalem be holy and free, and her borders; the tenths and the tolls *also*. <sup>32</sup> I yield up also my authority over the citadel which is at Jerusalem, and give it to the high priest, that he may appoint in it such men as he shall choose to keep it. <sup>33</sup> And every soul of the Jews, that has been carried captive from the land of Judah into any part of my kingdom, I set at liberty without price; and let all remit the tributes of their cattle also. <sup>34</sup> And all the feasts, and the Sabbaths, and new moons, and appointed days, and three days before a feast, and three days after a feast, let them all be days of immunity and release for all the Jews that are in my kingdom. <sup>35</sup> And no man shall have authority to exact from any of them, or to trouble them concerning any matter. <sup>36</sup> And let there be enrolled among the king's forces about thirty thousand men of the Jews, and pay shall be given to them, as belongs to all the king's forces. <sup>37</sup> And of them some shall be placed in the king's great strongholds, and some of them shall be placed over the affairs of the kingdom, which are of trust: and let those that are over them, and their rulers, be of themselves, and let them walk after their own laws, even as the king has commanded in the land of Judah. <sup>38</sup> And the three governments that have been added to Judaea from the country of Samaria, let

<sup>d</sup> See ch. ii. 18. Compare ver. 65. <sup>e</sup> See ch. ii. 18. Compare ver. 65. <sup>f</sup> circa B.C. 153.

them be added to Judaea, that they may be reckoned to be under one, that they may not obey other authority than the high priest's. <sup>39</sup> As for Ptolemais, and the land pertaining thereto, I have given it as a gift to the sanctuary that is at Jerusalem, for the expenses that befit the sanctuary. <sup>40</sup> And I give every year fifteen thousand shekels of silver from the king's revenues from the places that are convenient. <sup>41</sup> And all the overplus, which they that manage the king's affairs paid not in as in the first years, they shall give from henceforth toward the works of the house. <sup>42</sup> And beside this, the five thousand shekels of silver, which they received from the uses of the sanctuary from the revenue year by year, this also is released, because it appertains to the priests that minister. <sup>43</sup> And whoever shall flee to the temple that is at Jerusalem, and *be found* within all the borders thereof, whether one owe moneys to the king, or any other matter, let them go free, and all that they have in my kingdom. <sup>44</sup> And for the building and renewing of the works of the sanctuary the expense shall be given also out of the king's revenue. <sup>45</sup> And for the building of the walls of Jerusalem, and the fortifying thereof round about, shall the expense be given also out of the king's revenue, and for the building of the walls in Judaea.

<sup>46</sup> Now when Jonathan and the people heard these words, they gave no credence to them, nor received them, because they remembered the great evil which he had done in Israel, and that he had afflicted them very sore. <sup>47</sup> And they were well pleased with Alexander, because he was

the first that spoke words of peace to them, and they were confederate with him always. <sup>48</sup> And king Alexander gathered together great forces, and encamped over against Demetrius. <sup>49</sup> And the two kings joined battle, and the army of Alexander fled; and Demetrius followed after him, and prevailed against them. <sup>50</sup> And he strengthened the battle exceedingly until the sun went down: and Demetrius fell that day.

<sup>51</sup> And Alexander sent ambassadors to Ptolemy king of Egypt according to these words, saying, <sup>52</sup> Forasmuch as I am returned to my kingdom, and am set on the throne of my fathers, and have gotten the dominion, and have overthrown Demetrius, and have gotten possession of our country; <sup>53</sup> yes, I joined the battle with him, and he and his army were discomfited by us, and we sat upon the throne of his kingdom: <sup>54</sup> now also let us establish amity one with the other, and give me now your daughter to wife: and I will make affinity with you, and will give both you and her gifts worthy of you. <sup>55</sup> And Ptolemy the king answered, saying, Happy is the day wherein you did return into the land of your fathers, and did sit on the throne of their kingdom. <sup>56</sup> And now will I do to you, as you have written: but meet me at Ptolemais, that we may see one another; and I will make affinity with you, even as you have said. <sup>57</sup> And Ptolemy went out of Egypt, himself and Cleopatra his daughter, and came to Ptolemais in <sup>g</sup> the hundred and threescore and second year: <sup>58</sup> and king Alexander met him, and he bestowed on him his daughter Cleopatra, and celebrated her marriage at

<sup>g</sup> circa B.C. 151.

Ptolemais with great pomp, as the manner of kings is.

<sup>59</sup> And king Alexander wrote to Jonathan, that he should come to meet him. <sup>60</sup> And he went with pomp to Ptolemais, and met the two kings, and gave them and their <sup>h</sup> Friends silver and gold, and many gifts, and found favor in their sight. <sup>61</sup> And there were gathered together against him certain pestilent fellows out of Israel, men that were transgressors of the law, to complain against him: and the king gave no heed to them. <sup>62</sup> And the king commanded, and they took off Jonathan's garments, and clothed him in purple: and thus they did. <sup>63</sup> And the king made him sit with him, and said to his princes, Go forth with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and let no man trouble him for any manner of cause. <sup>64</sup> And it came to pass, when they that complained against him saw his glory according as *the herald* made proclamation, and *saw* him clothed in purple, they all fled away. <sup>65</sup> And the king gave him honor, and wrote him among his <sup>i</sup> Chief Friends, and made him a captain, and governor of a province. <sup>66</sup> And Jonathan returned to Jerusalem with peace and gladness.

<sup>67</sup> And in <sup>j</sup> the hundred and threescore and fifth year came Demetrius, son of Demetrius, out of Crete into the land of his fathers: <sup>68</sup> and king Alexander heard thereof, and he grieved exceedingly, and returned to Antioch. <sup>69</sup> And Demetrius appointed Apollonius, who was over Coelesyria, and he gathered together a

great host, and encamped in Jamnia, and sent to Jonathan the high priest, saying,

<sup>70</sup> You alone lift up yourself against us, but I am had in derision and in reproach because of you. And why do you vaunt your power against us in the mountains? <sup>71</sup> Now therefore, if you trust in your forces, come down to us into the plain, and there let us try the matter together; for with me is the power of the cities. <sup>72</sup> Ask and learn who I am, and the rest that help us; and they say, Your foot can't stand before our face; for your fathers have been twice put to flight in their own land. <sup>73</sup> And now you shall not be able to abide the horse and such a host as this in the plain, where is neither stone nor flint, nor place to flee to.

<sup>74</sup> Now when Jonathan heard the words of Apollonius, he was moved in his mind, and he chose out ten thousand men, and went forth from Jerusalem, and Simon his brother met him for to help him. <sup>75</sup> And he encamped against Joppa: and they of the city shut him out, because Apollonius had a garrison in Joppa: <sup>76</sup> and they fought against it. And they of the city were afraid, and opened to him: and Jonathan became master of Joppa. <sup>77</sup> And Apollonius heard, and he gathered an army of three thousand horse, and a great host, and went to Azotus as though he were on a journey, and therewithal drew onward into the plain, because he had a multitude of horse, and trusted therein. <sup>78</sup> And he pursued after him to Azotus, and the armies joined battle<sup>k</sup>. <sup>79</sup> And Apollonius had left a thousand horse behind them privily. <sup>80</sup> And Jonathan knew that there was an ambushment behind him. And they compassed round his army, and

<sup>h</sup> See ch. ii. 18. Compare ver. 65. <sup>i</sup> See ch. xi. 27; 2 Macc. viii. 9. Compare ch. ii. 18; ver. 16, &c. <sup>j</sup> circa B.C. 148.

<sup>k</sup> Most of the authorities here repeat *after him*.

cast their darts at the people, from morning until evening: <sup>81</sup> but the people stood still, as Jonathan commanded them: and their horses were wearied. <sup>82</sup> And Simon drew forth his host, and joined battle with the phalanx (for the horsemen were spent), and they were discomfited by him, and fled. <sup>83</sup> And the horsemen were scattered in the plain, and they fled to Azotus, and entered into Beth-dagon, their idol's temple, to save themselves. <sup>84</sup> And Jonathan burned Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and them that fled into it, he burned with fire. <sup>85</sup> And they that had fallen by the sword, with them that were burned, were about eight thousand men. <sup>86</sup> And from thence Jonathan removed, and encamped against Ascalon, and they of the city came forth to meet him with great pomp. <sup>87</sup> And Jonathan, with them that were on his side, returned to Jerusalem, having many spoils. <sup>88</sup> And it came to pass, when king Alexander heard these things, he honored Jonathan yet more; <sup>89</sup> and he sent to him a buckle of gold, as the use is to give to such as are of the kindred of the kings: and he gave him Ekron and all the coasts thereof for a possession.

## 11

<sup>1</sup> And the king of Egypt gathered together great forces, as the sand which is by the sea shore, and many ships, and sought to make himself master of Alexander's kingdom by deceit, and to add it to his own kingdom. <sup>2</sup> And he went forth into Syria with words of peace, and they of the cities opened to him, and met him; For king Alexander's commandment was that they should meet

him, because he was his father in law. <sup>3</sup> Now as he entered into the cities of Ptolemais, he set his forces for a garrison in each city. <sup>4</sup> But when he came near to Azotus, they showed him the temple of Dagon burned with fire, and Azotus and the suburbs thereof pulled down, and the bodies cast abroad, and them that had been burned, whom he burned in the war, for they had made heaps of them in his way. <sup>5</sup> And they told the king what things Jonathan had done, that they might cast blame on him: and the king held his peace. <sup>6</sup> And Jonathan met the king with pomp at Joppa, and they saluted one another, and they slept there. <sup>7</sup> And Jonathan went with the king as far as the river that is called Eleutherus, and returned to Jerusalem. <sup>8</sup> But king Ptolemy became master of the cities upon the sea coast, to Selucia which is by the sea, and he devised evil devices concerning Alexander. <sup>9</sup> And he sent ambassadors to king Demetrius, saying, Come, let us make a covenant with one another, and I will give you my daughter whom Alexander has, and you shall reign over your father's kingdom; <sup>10</sup> for I have repented that I gave my daughter to him, for he sought to kill me. <sup>11</sup> And he cast blame on him, because he coveted his kingdom. <sup>12</sup> And taking his daughter from him, he gave her to Demetrius, and was estranged from Alexander, and their enmity was openly seen. <sup>13</sup> And Ptolemy entered into Antioch, and put on himself the diadem of Asia; and he put two diadems upon his head, the diadem of Egypt and that of Asia. <sup>14</sup> But king Alexander was in Cilicia at that season, because they of those parts were in revolt. <sup>15</sup> And Alexander

heard of it, and he came against him in war: and Ptolemy led forth *his host*, and met him with a strong force, and put him to flight. <sup>16</sup> And Alexander fled into Arabia, that he might be sheltered there; but king Ptolemy was exalted. <sup>17</sup> And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemy. <sup>18</sup> And king Ptolemy died the third day after, and they that were in his strongholds were slain by them that were in the strongholds. <sup>19</sup> And Demetrius reigned in <sup>l</sup> the hundred and threescore and seventh year.

<sup>20</sup> In those days Jonathan gathered together them of Judaea, to take the citadel that was at Jerusalem: and he made many engines of war against it. <sup>21</sup> And certain that hated their own nation, men that transgressed the law, went to the king, and reported to him that Jonathan was besieging the citadel. <sup>22</sup> And he heard, and was angered; but when he heard it, he set forth immediately, and came to Ptolemais, and wrote to Jonathan, that he should not besiege it, and that he should meet him and speak with him at Ptolemais with all speed. <sup>23</sup> But when Jonathan heard this, he commanded to besiege it *still*: and he chose certain of the elders of Israel and of the priests, and put himself in peril, <sup>24</sup> and taking silver and gold and raiment and various presents besides, went to Ptolemais to the king. And he found favor in his sight. <sup>25</sup> And certain lawless men of them that were of the nation made complaints against him, <sup>26</sup> and the king did to him even as his predecessors had done to him, and exalted him in the sight of all his <sup>m</sup> Friends, <sup>27</sup> and confirmed to him the high priesthood, and all the other honors that he had before, and

gave him preeminence among his <sup>n</sup> Chief Friends. <sup>28</sup> And Jonathan requested of the king, that he would make Judaea free from tribute, and the three <sup>o</sup> provinces, and the country of Samaria; and promised him three hundred talents. <sup>29</sup> And the king consented, and wrote letters to Jonathan concerning all these things after this manner:

<sup>30</sup> King Demetrius to his brother Jonathan, and to the nation of the Jews, greeting: <sup>31</sup> The copy of the letter which we wrote to Lasthenes our kinsman concerning you, we have written also to you, that you  may see it. <sup>32</sup> King Demetrius to Lasthenes his father, greeting: <sup>33</sup> We have determined to do good to the nation of the Jews, who are our friends, and observe what is just toward us, because of their good will toward us. <sup>34</sup> We have confirmed therefore to them the borders of Judaea, and also the three governments of Aphaerema and Lydda and Ramathaim (*these* were added to Judaea from the country of Samaria), and all things appertaining to them, for all such as do sacrifice in Jerusalem, instead of the king's dues which the king received of them yearly aforetime from the produce of the earth and the fruits of trees. <sup>35</sup> And as for the other things that pertain to us from henceforth, of the tenths and the tolls that pertain to us, and the saltpits, and the crowns that pertain to us, all these we will bestow upon them. <sup>36</sup> And not one of these things shall be annulled from this time forth and for ever. <sup>37</sup> Now therefore be careful to make a copy of these things, and let it be given to Jonathan, and let it be set up on the holy mount in a meet and conspicuous place.

<sup>l</sup> circa B.C. 146. <sup>m</sup> See ch. ii. 18. <sup>n</sup> See ch. x. 65. <sup>o</sup> Gr. *toparchies*

<sup>38</sup> And king Demetrius saw that the land was quiet before him, and that no resistance was made to him, and he sent away all his forces, each man to his own place, except the foreign forces, which he had raised from the isles of the Gentiles: and all the forces of his fathers hated him. <sup>39</sup> Now Tryphon was of those who aforetime had been of Alexander's part, and he saw that all the forces murmured against Demetrius, and he went to Imalcue the Arabian, who was nourishing up Antiochus the young child of Alexander, <sup>40</sup> and pressed sore upon him that he should deliver him to him, that he might reign in his father's stead: and he told him all that Demetrius had done, and the hatred wherewith his forces hated him; and he abode there many days.

<sup>41</sup> And Jonathan sent to king Demetrius, that he should cast out of Jerusalem them of the citadel, and them that were in the strongholds; for they fought against Israel continually. <sup>42</sup> And Demetrius sent to Jonathan, saying, I will not only do this for you and your nation, but I will greatly honor you and your nation, if I find fair occasion. <sup>43</sup> Now therefore you shall do well, if you send me men who shall fight for me; for all my forces are revolted. <sup>44</sup> And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was glad at their coming. <sup>45</sup> And they of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, and they were minded to kill the king. <sup>46</sup> And the king fled into the court of the palace, and they of the city seized the passages of the city, and began to fight. <sup>47</sup>

<sup>p</sup> See ch. ii. 18.

And the king called the Jews to help him, and they were gathered together to him all at once, and they dispersed themselves in the city, and killed that day to the number of a hundred thousand. <sup>48</sup> And they set the city on fire, and got many spoils that day, and saved the king. <sup>49</sup> And they of the city saw that the Jews had made themselves masters of the city as they would, and they waxed faint in their hearts, and they cried out to the king with supplication, saying, <sup>50</sup> Give us your right hand, and let the Jews cease from fighting against us and the city. <sup>51</sup> And they cast away their arms, and made peace; and the Jews were glorified in the sight of the king, and before all that were in his kingdom; and they returned to Jerusalem, having many spoils. <sup>52</sup> And king Demetrius sat on the throne of his kingdom, and the land was quiet before him. <sup>53</sup> And he lied in all that he spoke, and estranged himself from Jonathan, and recompensed him not according to the benefits with which he had recompensed him, and afflicted him exceedingly.

<sup>54</sup> Now after this Tryphon returned, and with him the young child Antiochus; and he reigned, and put on a diadem. <sup>55</sup> And there were gathered to him all the forces which Demetrius had sent away with disgrace, and they fought against him, and he fled and was put to the rout. <sup>56</sup> And Tryphon took the elephants, and became master of Antioch. <sup>57</sup> And the young Antiochus wrote to Jonathan, saying, I confirm to you the high priesthood, and appoint you over the four governments, and to be one of the king's <sup>p</sup> Friends. <sup>58</sup> And he sent to him golden vessels and furniture for the table, and gave him leave to drink in

golden vessels, and to be clothed in purple, and to have a golden buckle. <sup>59</sup> And his brother Simon he made captain from the Ladder of Tyre to the borders of Egypt. <sup>60</sup> And Jonathan went forth, and took his journey beyond the river and through the cities; and all the forces of Syria gathered themselves to him for to be his confederates. And he came to Ascalon, and they of the city met him honorably. <sup>61</sup> And he departed thence to Gaza, and they of Gaza shut him out; and he laid siege to it, and burned the suburbs thereof with fire, and spoiled them. <sup>62</sup> And they of Gaza made request to Jonathan, and he gave them his right hand, and took the sons of their princes for hostages, and sent them away to Jerusalem; and he passed through the country as far as Damascus.

<sup>63</sup> And Jonathan heard that Demetrius' princes were come to Kedesh, which is in Galilee, with a great host, purposing to remove him from his office; <sup>64</sup> and he went to meet them, but Simon his brother he left in the country. <sup>65</sup> And Simon encamped against Bethsura, and fought against it many days, and shut it up: <sup>66</sup> and they made request to him that he would give them his right hand, and he gave it to them; and he put them out from thence, and took possession of the city, and set a garrison over it. <sup>67</sup> And Jonathan and his army encamped at the water of Gennesareth, and early in the morning they got them to the plain of Hazor. <sup>68</sup> And, behold, an army of strangers met him in the plain, and they laid an ambush for him in the mountains, but themselves met him face to face. <sup>69</sup> But they that lay in ambush rose out of their places, and joined battle; and all they that

were of Jonathan's side fled: <sup>70</sup> not one of them was left, except Mattathias the son of Absalom, and Judas the son of Chalphi, captains of the forces. <sup>71</sup> And Jonathan tore his clothes, and put earth upon his head, and prayed. <sup>72</sup> And he turned again to them in battle, and put them to the rout, and they fled. <sup>73</sup> And they of his side that fled saw it, and returned to him, and pursued with him to Kedesh to their camp, and they encamped there. <sup>74</sup> And there fell of the strangers on that day about three thousand men: and Jonathan returned to Jerusalem.

## 12

<sup>1</sup> And Jonathan saw that the time served him, and he chose men, and sent them to Rome, to confirm and renew the friendship that they had with them. <sup>2</sup> And to the Spartans, and to other places, he sent letters after the same manner. <sup>3</sup> And they went to Rome, and entered into the senate house, and said, Jonathan the high priest, and the nation of the Jews, have sent us, to renew for them the friendship and the confederacy, as in former time. <sup>4</sup> And they gave them letters to the men in every place, that they should bring them on their way to the land of Judah in peace. <sup>5</sup> And this is the copy of the letters which Jonathan wrote to the Spartans:

<sup>6</sup> Jonathan the high priest, and the senate of the nation, and the priests, and the rest of the people of the Jews, to their brethren the Spartans, greeting: <sup>7</sup> Even before this time were letters sent to Onias the high priest from <sup>9</sup> Arius, who was reigning among you, to signify that you <sup>23</sup> are our brethren, as the copy here underwritten shows. <sup>8</sup> And

<sup>9</sup> So the old Latin versions and Josephus: compare also ver. 20. All the other authorities read *Darius* in this place.

Onias entreated honorably the man that was sent, and received the letters, wherein declaration was made of confederacy and friendship. <sup>9</sup> Therefore we also, albeit we need none of these things, having for our encouragement the holy books which are in our hands, <sup>10</sup> have assayed to send that we might renew our brotherhood and friendship with you, to the end that we should not become estranged from you altogether: for long time is passed since you<sup>23</sup> sent to us. <sup>11</sup> We therefore at all times without ceasing, both in our feasts, and on the other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as it is right and meet to be mindful of brethren: <sup>12</sup> and moreover are glad for your glory. <sup>13</sup> But as for ourselves, many afflictions and many wars have encompassed us, and the kings that are round about us have fought against us. <sup>14</sup> We were not minded therefore to be troublesome to you, and to the rest of our confederates and friends, in these wars; <sup>15</sup> for we have the help which is from heaven to help us, and we have been delivered from our enemies, and our enemies have been brought low. <sup>16</sup> We chose therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans, to renew the friendship that we had with them, and the former confederacy. <sup>17</sup> We commanded them therefore to go also to you, and to salute you, and to deliver you our letters concerning the renewing of friendship and our brotherhood. <sup>18</sup> And now you<sup>23</sup> shall do well if you<sup>23</sup> give us an answer thereto.

<sup>19</sup> And this is the copy of the letters which they sent to Onias:

<sup>20</sup> Arius king of the Spartans to Onias the chief priest, greeting: <sup>21</sup> It has been found in writing, concerning the Spartans and the Jews, that they are brethren, and that they are of the stock of Abraham: <sup>22</sup> and now, since this is come to our knowledge, you<sup>23</sup> shall do well to write to us of your <sup>r</sup> prosperity. <sup>23</sup> And we moreover do write on our part to you, that your cattle and goods are ours, and ours are yours. We do command therefore that they make report to you on this wise.

<sup>24</sup> And Jonathan heard that Demetrius' princes were returned to fight against him with a greater host than before, <sup>25</sup> and he removed from Jerusalem, and met them in the country of Hamath; for he gave them no respite to set foot in his country. <sup>26</sup> And he sent spies into his camp, and they came again, and reported to him that they were appointed in such and such a way to fall upon them in the night season. <sup>27</sup> But as soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready for battle: and he put forth sentinels round about the camp. <sup>28</sup> And the adversaries heard that Jonathan and his men were ready for battle, and they feared, and trembled in their hearts, and they kindled fires in their camp <sup>s</sup> <sup>29</sup> But Jonathan and his men knew it not till the morning; for they saw the lights burning. <sup>30</sup> And Jonathan pursued after them, and overtook them not; for they were gone over the river Eleutherus. <sup>31</sup> And Jonathan turned aside to the Arabians, who are called Zabadaeans, and struck them, and took their spoils. <sup>32</sup> And he came out from

<sup>r</sup> Gr. *peace*    <sup>s</sup> Some authorities add *and departed*.

thence, and came to Damascus, and took his journey through all the country. <sup>33</sup> And Simon went forth, and took his journey as far as Ascalon, and the strongholds that were near to it. And he turned aside to Joppa, and took possession of it; <sup>34</sup> for he had heard that they were minded to deliver the stronghold to the men of Demetrius; and he set a garrison there to keep it.

<sup>35</sup> And Jonathan returned, and called the elders of the people together; and he took counsel with them to build strongholds in Judaea, <sup>36</sup> and to make the walls of Jerusalem higher, and to raise a great mound between the citadel and the city, for to separate it from the city, that so it might be all alone, that men might neither buy nor sell. <sup>37</sup> And they were gathered together to build the city, and there fell down part of the wall of the brook that is on the east side, and he repaired that which is called Chaphenatha. <sup>38</sup> And Simon also built Adida in the <sup>t</sup> plain country, and made it strong, and set up gates and bars.

<sup>39</sup> And Tryphon sought to reign over Asia and to put on himself the diadem, and to stretch forth his hand against Antiochus the king. <sup>40</sup> And he was afraid lest haply Jonathan should not suffer him, and lest he should fight against him; and he sought a way how to take him, that he might destroy him. And he removed, and came to Bethshan. <sup>41</sup> And Jonathan came forth to meet him with forty thousand men chosen for battle, and came to Bethshan. <sup>42</sup> And Tryphon saw that he came with a great host, and he was afraid to stretch forth his hand against him: <sup>43</sup> and he received him honorably, and commended him to all his <sup>u</sup>

Friends, and gave him gifts, and commanded his forces to be obedient to him, as to himself. <sup>44</sup> And he said to Jonathan, Why have you put all this people to trouble, seeing there is no war between us? <sup>45</sup> And now send them away to their homes, but choose for yourself a few men who shall be with you, and come you with me to Ptolemais, and I will give it up to you, and the rest of the strongholds and the rest of the forces, and all the king's officers: and I will return and depart; for this is the cause of my coming. <sup>46</sup> And he put his trust in him, and did even as he said, and sent away his forces, and they departed into the land of Judah. <sup>47</sup> But he reserved to himself three thousand men, of whom he left two thousand in Galilee, but one thousand went with him. <sup>48</sup> Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and laid hands on him; and all them that came in with him they killed with the sword. <sup>49</sup> And Tryphon sent forces and horsemen into Galilee, and into the great plain, to destroy all Jonathan's men. <sup>50</sup> And they perceived that he was taken and had perished, and they that were with him; and they encouraged one another, and went on their way close together, prepared to fight. <sup>51</sup> And they that followed upon them saw that they were ready to fight for their lives, and turned back again. <sup>52</sup> And they all came in peace into the land of Judah, and they mourned for Jonathan, and them that were with him, and they were sore afraid; and all Israel mourned with a great mourning. <sup>53</sup> And all the Gentiles that were round about them sought to destroy them utterly: for they said, They have no ruler, nor any to help them: now therefore let us

<sup>t</sup> Gr. *Sephela*. <sup>u</sup> See ch. ii. 18.

fight against them, and take away their memorial from among men.

### 13

<sup>1</sup> And Simon heard that Tryphon had gathered together a mighty host to come into the land of Judah, and destroy it utterly. <sup>2</sup> And he saw that the people trembled and was in great fear; and he went up to Jerusalem, and gathered the people together; <sup>3</sup> and he encouraged them, and said to them, You yourselves know all the things that I, and my brethren, and my father's house, have done for the laws and the sanctuary, and the battles and the distresses which we have seen: <sup>4</sup> by reason hereof all my brethren have perished for Israel's sake, and I am left alone. <sup>5</sup> And now be it far from me, that I should spare mine own life in any time of affliction; for I am not better than my brethren. <sup>6</sup> Howbeit I will take vengeance for my nation, and for the sanctuary, and for our wives and children; because all the Gentiles are gathered to destroy us of very hatred. <sup>7</sup> And the spirit of the people revived, as soon as they heard these words. <sup>8</sup> And they answered with a loud voice, saying, You are our leader instead of Judas and Jonathan your brother. <sup>9</sup> Fight you our battles, and all that you shall say to us, that will we do. <sup>10</sup> And he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. <sup>11</sup> And he sent Jonathan the son of Absalom, and with him a great host, to Joppa: and he cast out them that were therein, and abode there in it

<sup>12</sup> And Tryphon removed from Ptolemais with a mighty host to enter into the land of

Judah, and Jonathan was with him in ward.

<sup>13</sup> But Simon encamped at Adida, over against the plain. <sup>14</sup> And Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, and he sent ambassadors to him, saying, <sup>15</sup> It is for money which Jonathan your brother owed to the king's treasure, by reason of the offices which he had, that we hold him fast. <sup>16</sup> And now send a hundred talents of silver, and two of his sons for hostages, that when he is set at liberty he may not revolt from us, and we will set him at liberty. <sup>17</sup> And Simon knew that they spoke to him deceitfully; and he sends the money and the children, lest perhaps he should procure to himself great hatred of the people, <sup>18</sup> and they should say, Because I sent him not the money and the children, he perished. <sup>19</sup> And he sent the children and the hundred talents. And he dealt falsely, and did not set Jonathan at liberty. <sup>20</sup> And after this Tryphon came to invade the land, and destroy it, and he went round about by the way that leads to Adora: and Simon and his army marched over against him to every place, wherever he went. <sup>21</sup> Now they of the citadel sent to Tryphon ambassadors, hastening him to come to them through the wilderness, and to send them food. <sup>22</sup> And Tryphon made ready all his horse to come: and on that night there fell a very great snow, and he came not by reason of the snow. And he removed, and came into the country of Gilead. <sup>23</sup> But when he came near to Bascama, he killed Jonathan, and he was buried there. <sup>24</sup> And Tryphon returned, and went away into his own land.

<sup>25</sup> And Simon sent, and took the bones of Jonathan his brother, and buried him at Modin, the city of his fathers. <sup>26</sup> And all Israel made great lamentation over him, and mourned for him many days. <sup>27</sup> And Simon built *a monument* upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with polished stone behind and before. <sup>28</sup> And he set up seven pyramids, one over against another, for his father, and his mother, and his four brethren. <sup>29</sup> And for these he made cunning devices, setting about them great pillars, and upon the pillars he fashioned <sup>v</sup> all manner of arms for a perpetual memory, and beside the <sup>w</sup> arms ships carved, that they should be seen of all that sail on the sea. <sup>30</sup> This is the sepulchre which he made at Modin, *and it is there* to this day.

<sup>31</sup> Now Tryphon dealt deceitfully with the young king Antiochus, and killed him, <sup>32</sup> and reigned in his stead, and put on himself the diadem of Asia, and brought a great calamity upon the land. <sup>33</sup> And Simon built the strongholds of Judaea, and fenced them about with high towers, and great walls, and gates, and bars; and he laid up food in the strongholds. <sup>34</sup> And Simon chose men, and sent to king Demetrius, to the end he should give the country an immunity, because all that Tryphon did was to plunder. <sup>35</sup> And king Demetrius sent to him according to these words, and answered him, and wrote a letter to him, after this manner:

<sup>36</sup> King Demetrius to Simon the high priest and <sup>x</sup> Friend of kings, and to the elders and nation of the Jews, greeting: <sup>37</sup>

The golden crown, and the palm branch, which you<sup>z</sup> sent, we have received: and we are ready to make a <sup>y</sup> steadfast peace with you, yes, and to write to our officers, to grant immunities to you. <sup>38</sup> And whatever things we confirmed to you, they are confirmed; and the strongholds, which you<sup>z</sup> have builded, let them be your own. <sup>39</sup> As for any oversights and faults committed to this day, we forgive them, and the crown which you<sup>z</sup> owed us: and if there were any other toll exacted in Jerusalem, let it be exacted no longer. <sup>40</sup> And if there be any among you meet to be enrolled in our court, let them be enrolled, and let there be peace between us.

<sup>41</sup> In <sup>z</sup> the hundred and seventies year was the yoke of the heathen taken away from Israel. <sup>42</sup> And the people began to write in their instruments and contracts, In the first year of Simon, the great high priest and captain and leader of the Jews.

<sup>43</sup> In those days he encamped against <sup>a</sup> Gazara, and compassed it round about with armies; and he made an engine of siege, and brought it up to the city, and struck a tower, and took it. <sup>44</sup> And they that were in the engine leaped forth into the city; and there was a great uproar in the city: <sup>45</sup> and they of the city tore their clothes, and went up on the walls with their wives and children, and cried with a loud voice, making request to Simon to give them <sup>b</sup> his right hand. <sup>46</sup> And they said, Deal not with us according to our wickednesses, but according to your mercy. <sup>47</sup> And Simon was reconciled to them, and did not fight against them: and he put them out of the city, and cleansed the houses wherein the

<sup>v</sup> Gr. *panoplies*. <sup>w</sup> Gr. *panoplies*. <sup>x</sup> See ch. ii. 18. <sup>y</sup> Gr. *great*. <sup>z</sup> circa B.C. 143. <sup>a</sup> See ver. 53 (compare ver. 48); ch. xiv. 7, 34; xv. 28; xvi. 1: also Josephus. All the authorities read *Gaza* in this verse. <sup>b</sup> Gr. *right hands*.

idols were, and so entered into it with singing and giving praise. <sup>48</sup> And he put all uncleanness out of it, and placed in it such men as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

<sup>49</sup> But they of the citadel in Jerusalem were hindered from going forth, and from going into the country, and from buying and selling; and they hungered exceedingly, and a great number of them perished through famine. <sup>50</sup> And they cried out to Simon, that he should give them his right hand; and he gave it to them: and he put them out from thence, and he cleansed the citadel from its pollutions. <sup>51</sup> And he entered into it on the three and twentieth day of the second month, in <sup>c</sup> the hundred and seventy and first year, with praise and palm branches, and with harps, and with cymbals, and with viols, and with hymns, and with songs: because a great enemy was destroyed out of Israel. <sup>52</sup> And he ordained that they should keep that day every year with gladness. And the hill of the temple that was by the citadel he made stronger than before, and there he lived, himself and his men. <sup>53</sup> And Simon saw that John his son was a *valiant* man, and he made him leader of all his forces: and he lived in Gazara.

## 14

<sup>1</sup> And in <sup>d</sup> the hundred and seventy and second year king Demetrius gathered his forces together, and went into Media, to get him help, that he might fight against Tryphon. <sup>2</sup> And Arsaces, the king of Persia and Media, heard that Demetrius was come

into his borders, and he sent one of his princes to take him alive: <sup>3</sup> and he went and struck the army of Demetrius, and took him, and brought him to Arsaces; and he put him in ward.

<sup>4</sup> And the land had rest all the days of Simon: and he sought the good of his nation; and his authority and his glory was well-pleasing to them all his days. <sup>5</sup> And amid all his glory he took Joppa for a haven, and made it an entrance for the isles of the sea; <sup>6</sup> and he enlarged the borders of his nation, and got possession of the country; <sup>7</sup> and he gathered together a great number of captives, and got the dominion of Gazara, and Bethsura, and the citadel, and he took away from it its uncleanness; and there was none that resisted him. <sup>8</sup> And they tilled their land in peace, and the land gave her increase, and the trees of the plains their fruit. <sup>9</sup> The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel. <sup>10</sup> He provided food for the cities, and furnished them with <sup>e</sup> all manner of munition, until the name of his glory was named to the end of the earth. <sup>11</sup> He made peace in the land, and Israel rejoiced with great joy: <sup>12</sup> and they sat each man under his vine and his fig tree, and there was none to make them afraid: <sup>13</sup> and there ceased in the land any that fought against them: and the kings were discomfited in those days. <sup>14</sup> And he strengthened all those of his people that were brought low: the law he searched out, and every lawless and wicked person he took away. <sup>15</sup> He glorified the sanctuary, and the vessels of the temple he multiplied.

<sup>c</sup> circa B.C. 142. <sup>d</sup> circa B.C. 141. <sup>e</sup> Gr. *implements of munition*.

<sup>16</sup> And it was heard at Rome that Jonathan was dead, and even to Sparta, and they were exceeding sorry. <sup>17</sup> But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein, <sup>18</sup> they wrote to him on tables of brass, to renew with him the friendship and the confederacy which they had confirmed with Judas and Jonathan his brethren; <sup>19</sup> and they were read before the congregation at Jerusalem. <sup>20</sup> And this is the copy of the letters which the Spartans sent:

The rulers of the Spartans, and the city, to Simon the high priest, and to the elders, and the priests, and the residue of the people of the Jews, our brethren, greeting: <sup>21</sup> The ambassadors that were sent to our people made report to us of your glory and honor: and we were glad for their coming, <sup>22</sup> and we did register the things that were spoken by them in the <sup>f</sup> public records after this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came to us to renew the friendship they had with us. <sup>23</sup> And it pleased the people to entertain the men honorably, and to put the copy of their words in the <sup>g</sup> public records, to the end that the people of the Spartans might have a memorial thereof: moreover they wrote a copy of these things to Simon the high priest.

<sup>24</sup> After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, in order to confirm the confederacy with them.

<sup>25</sup> But when the people heard these things, they said, What thanks shall we

give to Simon and his sons? <sup>26</sup> for he and his brethren and the house of his father have made themselves strong, and have chased away in fight the enemies of Israel from them, and confirmed liberty to <sup>h</sup> Israel. <sup>27</sup> And they wrote on tables of brass, and set them upon pillars in mount Sion: and this is the copy of the writing:

On the eighteenth day of Elul, in <sup>i</sup> the hundred and seventy and second year, and this is the third year of Simon the high priest, <sup>28</sup> <sup>j</sup> in Asaramel, in a great congregation of priests and people and princes of the nation, and of the elders of the country, <sup>k</sup> was it notified to us: <sup>29</sup> Forasmuch as oftentimes there have been wars in the country, but Simon the son of Mattathias, the son of the sons of Joarib, and his brethren, put themselves in jeopardy, and withstood the enemies of their nation, that their sanctuary and the law might be established, and glorified their nation with great glory: <sup>30</sup> and Jonathan assembled their nation together, and became their high priest, and was gathered to his people: <sup>31</sup> and their enemies purposed to invade their country, that they might destroy their country utterly, and stretch forth their hands against their sanctuary: <sup>32</sup> then rose up Simon, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages: <sup>33</sup> and he fortified the cities of Judaea, and Bethsura that lies upon the borders of Judaea, where the arms of the enemies were aforetime, and set there a garrison of Jews: <sup>34</sup> and he fortified Joppa which is upon the sea, and Gazara which is upon the

<sup>f</sup> Gr. *counsels of the people.* <sup>g</sup> Gr. *books that are appointed for the people.* <sup>h</sup> Gr. *him.* <sup>i</sup> circa B.C. 141. <sup>j</sup> Perhaps a Hebrew title of Simon underlies these words. <sup>k</sup> Gr. *he made known.*

borders of Azotus, wherein the enemies lived aforetime, and placed Jews there, and set therein all things convenient for the reparation thereof: <sup>35</sup> and the people saw the <sup>l</sup> faith of Simon, and the glory which he thought to bring to his nation, and they made him their leader and high priest, because he had done all these things, and for the justice and the faith which he kept to his nation, and for that he sought by all means to exalt his people: <sup>36</sup> and in his days things prospered in his hands, so that the Gentiles were taken away out of their country, and they also that were in the city of David, they that were in Jerusalem, who had made themselves a citadel, out of which they issued, and polluted all things round about the sanctuary, and did great hurt to its purity; <sup>37</sup> and he placed Jews therein, and fortified it for the safety of the country and the city, and made high the walls of Jerusalem: <sup>38</sup> and king Demetrius confirmed to him the high priesthood according to these things, <sup>39</sup> and made him one of his <sup>m</sup> Friends, and honored him with great honor; <sup>40</sup> for he had heard say, that the Jews had been called by the Romans friends and confederates and brethren, and that they had met the ambassadors of Simon honorably; <sup>41</sup> and that the Jews and the priests were well pleased that Simon should be their leader and high priest for ever, until there should arise a faithful prophet; <sup>42</sup> and that he should be captain over them, and should take charge of the sanctuary, to set them over their works, and over the country, and over the arms, and over the strongholds; and that he should take charge of the sanctuary, <sup>43</sup> and that he should be obeyed by all, and that all

instruments in the country should be written in his name, and that he should be clothed in purple, and wear gold; <sup>44</sup> and that it should not be lawful for any of the people or of the priests to set at nothing any of these things, or to gainsay the words that he should speak, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; <sup>45</sup> but whoever should do otherwise, or set at nothing any of these things, he should be liable to punishment. <sup>46</sup> All the people consented to ordain for Simon that he should do according to these words; <sup>47</sup> and Simon accepted hereof, and consented to be high priest, and to be captain and <sup>n</sup> governor of the Jews and of the priests, and to be protector of all.

<sup>48</sup> And they commanded to put this writing on tables of brass, and to set them up within the precinct of the sanctuary in a conspicuous place; <sup>49</sup> and moreover to put the copies thereof in the treasury, to the end that Simon and his sons might have them.

## 15

<sup>1</sup> And Antiochus son of Demetrius the king sent letters from the isles of the sea to Simon the priest and <sup>o</sup> governor of the Jews, and to all the nation; <sup>2</sup> and the contents thereof were after this manner:

King Antiochus to Simon the chief priest and <sup>p</sup> governor, and to the nation of the Jews, greeting: <sup>3</sup> Forasmuch as certain pestilent fellows have made themselves masters of the kingdom of our fathers, but my purpose is to claim the kingdom, that I may restore it as it was before; and moreover I have raised a multitude of foreign soldiers, and have prepared ships of

<sup>l</sup> Some authorities read *acts*. <sup>m</sup> See ch. ii. 18. <sup>n</sup> Gr. *ethnarch*. <sup>o</sup> Gr. *ethnarch*. <sup>p</sup> Gr. *ethnarch*.

war; <sup>4</sup> moreover I am minded to land in the country, that I may punish them that have destroyed our country, and them that have made many cities in the kingdom desolate: <sup>5</sup> Now therefore I confirm to you all the exactions which the kings that were before me remitted to you, and whatever gifts besides they remitted to you: <sup>6</sup> and I give you leave to coin money for your country with your own stamp, <sup>7</sup> but that Jerusalem and the sanctuary should be free: and all the arms that you have prepared, and the strongholds that you have built, which you have in your possession, let them remain to you: <sup>8</sup> and everything owing to the king, and the things that shall be owing to the king from henceforth and for evermore, let them be remitted to you: <sup>9</sup> moreover, when we shall have established our kingdom, we will glorify you and your nation and the temple with great glory, so that your glory shall be made manifest in all the earth.

<sup>10</sup> In <sup>q</sup> the hundred and seventy and fourth year went Antiochus forth into the land of his fathers; and all the forces came together to him, so that there were few men with Tryphon. <sup>11</sup> And king Antiochus pursued him, and <sup>r</sup> he came, as he fled, to Dor, which is by the sea: <sup>12</sup> for he knew that troubles were come upon him all at once, and that his forces had forsaken him. <sup>13</sup> And Antiochus encamped against Dor, and with him a hundred and twenty thousand men of war, and eight thousand horse. <sup>14</sup> And he compassed the city round about, and the ships joined in the attack from the sea; and he vexed the city by land and sea, and suffered no man to go out or in.

<sup>15</sup> And Numenius and his company came from Rome, having letters to the kings and to the countries, wherein were written these things:

<sup>16</sup> Lucius, consul of the Romans, to king Ptolemy, greeting: <sup>17</sup> The Jews' ambassadors came to us as our friends and confederates, to renew the old friendship and confederacy, being sent from Simon the high priest, and from the people of the Jews: <sup>18</sup> moreover they brought a shield of gold of a thousand pound. <sup>19</sup> It pleased us therefore to write to the kings and to the countries, that they should not seek their hurt, nor fight against them, and their cities, and their country, nor be confederates with such as fight against them. <sup>20</sup> Moreover it seemed good to us to receive the shield of them. <sup>21</sup> If therefore any pestilent fellows have fled from their country to you, deliver them to Simon the high priest, that he may take vengeance on them according to their law.

<sup>22</sup> And the same things wrote he to Demetrius the king, and to Attalus, and to Arathes, and to Arsaces, <sup>23</sup> and to all the countries, and to <sup>s</sup> Sampsames, and to the Spartans, and to Delos, and to Myndos, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and to Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. <sup>24</sup> But the copy hereof they wrote to Simon the high priest.

<sup>25</sup> But Antiochus the king encamped against Dor the second day, bringing his forces up to it continually, and making

<sup>q</sup> circa B.C. 139 <sup>r</sup> Or, he came to Dor, fleeing by the way which is by the sea <sup>s</sup> Some authorities read *Sampsaces*: the Latin versions have *Lampsacus*.

engines of war, and he shut up Tryphon from going in or out. <sup>26</sup> And Simon sent him two thousand chosen men to fight on his side; and silver, and gold, and instruments of war in abundance. <sup>27</sup> And he would not receive them, but set at nothing all the covenants which he had made with him aforetime, and was estranged from him. <sup>28</sup> And he sent to him Athenobius, one of his <sup>t</sup> Friends, to commune with him, saying,

You<sup>23</sup> hold possession of Joppa and Gazara, and the citadel that is in Jerusalem, cities of my kingdom. <sup>29</sup> The borders thereof you<sup>23</sup> have wasted, and done great hurt in the land, and got the dominion of many places in my kingdom. <sup>30</sup> Now therefore deliver up the cities which you<sup>23</sup> have taken, and the tributes of the places whereof you<sup>23</sup> have gotten dominion without the borders of Judaea: <sup>31</sup> or else give me for them five hundred talents of silver; and for the harm that you<sup>23</sup> have done, and the tributes of the cities, other five hundred talents: or else we will come and subdue you.

<sup>32</sup> And Athenobius the king's <sup>u</sup> Friend came to Jerusalem; and he saw the glory of Simon, and the cupboard of gold and silver vessels, and his great attendance, and he was amazed; and he reported to him the king's words. <sup>33</sup> And Simon answered, and said to him,

We have neither taken other men's land, nor have we possession of that which appertains to others, but of the inheritance of our fathers; howbeit, it was had in possession of our enemies wrongfully for a certain time. <sup>34</sup> But we, having opportunity, hold fast the inheritance of our fathers. <sup>35</sup>

<sup>t</sup> See ch. ii. 18. <sup>u</sup> See ch. ii. 18.

But as touching Joppa and Gazara, which you demand, they did great harm among the people throughout our country, we will give a hundred talents for them.

And he answered him not a word, <sup>36</sup> but returned in a rage to the king, and reported to him these words, and the glory of Simon, and all that he had seen: and the king was exceeding angry. <sup>37</sup> But Tryphon embarked on board a ship, and fled to Orthosia.

<sup>38</sup> And the king appointed Cendebaeus chief captain of the sea coast, and gave him forces of foot and horse: <sup>39</sup> and he commanded him to encamp before Judaea, and he commanded him to build up Kidron, and to fortify the gates, and that he should fight against the people: but the king pursued Tryphon. <sup>40</sup> And Cendebaeus came to Jamnia, and began to provoke the people, and to invade Judaea, and to take the people captive, and to kill them. <sup>41</sup> And he built Kidron, and set horsemen there, and forces of foot, to the end that issuing out they might make outroads upon the ways of Judaea, according as the king commanded him.

## 16

<sup>1</sup> And John went up from Gazara, and told Simon his father what Cendebaeus was doing. <sup>2</sup> And Simon called his two oldest sons, Judas and John, and said to them, I and my brethren and my father's house have fought the battles of Israel from our youth, even to this day; and things have prospered in our hands, that we should deliver Israel oftentimes. <sup>3</sup> But now I am old, and you<sup>23</sup> moreover, by *his* mercy, are of a sufficient age: be you<sup>23</sup> instead of me and my brother, and go forth and fight for

our nation; but let the help which is from heaven be with you. <sup>4</sup> And he chose out of the country twenty thousand men of war and horsemen, and they went against Cendebaeus, and slept at Modin. <sup>5</sup> And rising up in the morning, they went into the plain, and, behold, a great host came to meet them, of footmen and horsemen: and there was a brook between them. <sup>6</sup> And he encamped over against them, he and his people: and he saw that the people were afraid to pass over the brook, and he passed over first, and the men saw him, and passed over after him. <sup>7</sup> And he divided the people, and *set* the horsemen in the midst of the footmen: but the enemies' horsemen were exceeding many. <sup>8</sup> And they sounded with the trumpets; and Cendebaeus and his army were put to the rout, and there fell of them many wounded to death, but they that were left fled to the stronghold: <sup>9</sup> at that time was Judas John's brother wounded: but John pursued after them, till he came to Kidron, which *Cendebaeus* had built; <sup>10</sup> and they fled to the towers that are in the fields of Azotus; and he burned it with fire; and there fell of them about two thousand men. And he returned into Judaea in peace.

<sup>11</sup> And Ptolemy the son of Abubus had been appointed captain for the plain of Jericho, and he had much silver and gold; <sup>12</sup> for he was the high priest's son in law. <sup>13</sup> And his heart was lifted up, and he was minded to make himself master of the country, and he took counsel deceitfully against Simon and his sons, to make away with them. <sup>14</sup> Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; and he went down to Jericho, himself and

Mattathias and Judas his sons, in <sup>v</sup> the hundred and seventy and seventh year, in the eleventh month, the same is the month Sebat: <sup>15</sup> and the son of Abubus received them deceitfully into the little stronghold that is called Dok, which he had built, and made them a great banquet, and hid men there. <sup>16</sup> And when Simon and his sons had drunk freely, Ptolemy and his men rose up, and took their arms, and came in upon Simon into the banqueting place, and killed him, and his two sons, and certain of his servants. <sup>17</sup> And he committed a great iniquity, and recompensed evil for good. <sup>18</sup> And Ptolemy wrote these things, and sent to the king, that he should send him forces to aid him, and should deliver him their country and the cities. <sup>19</sup> And he sent others to Gazara to make away with John: and to the captains of thousands he sent letters to come to him, that he might give them silver and gold and gifts. <sup>20</sup> And others he sent to take possession of Jerusalem, and the mount of the temple. <sup>21</sup> And one ran before to Gazara, and told John that his father and brethren were perished, and he has sent to kill you also. <sup>22</sup> And when he heard, he was sore amazed; and he laid hands on the men that came to destroy him, and killed them; for he perceived that they were seeking to destroy him.

<sup>23</sup> And the rest of the acts of John, and of his wars, and of his valiant deeds which he did, and of the building of the walls which he built, and of his doings, <sup>24</sup> behold, they are written in the <sup>w</sup> chronicles of his high priesthood, from the time that he was made high priest after his father.

<sup>v</sup> circa B.C. 136. <sup>w</sup> Gr. *book of days*.



## THE SECOND BOOK OF THE

# MACCABEES

### 1

<sup>1</sup> THE brethren, the Jews that are in Jerusalem and they that are in the country of Judaea, send greeting to the brethren, the Jews that are throughout Egypt, *and wish them* good peace: <sup>2</sup> and may God do good to you, and remember his covenant with Abraham and Isaac and Jacob, his faithful servants; <sup>3</sup> and give you all a heart to worship him and do his <sup>a</sup> pleasure with a great heart and a willing soul; <sup>4</sup> and open your heart in his law and in his statutes, and make peace, <sup>5</sup> and hearken to your supplications, and be reconciled with you, and not forsake you in an evil time. <sup>6</sup> And now we here are praying for you. <sup>7</sup> In the reign of Demetrius, in the hundred threescore and ninth year, we the Jews have *already* written to you in the tribulation and in the extremity that has come upon us in these years, from the time that Jason and his company revolted from the holy land and the kingdom, <sup>8</sup> and set the <sup>b</sup> gate on fire, and shed innocent blood: and we implored the Lord, and were heard; and we offered sacrifice and meal *offering*, and we lighted the lamps, and we set forth the <sup>c</sup> show bread. <sup>9</sup> And now *see* that you <sup>d</sup> keep the days of the feast of tabernacles of the month Chisleu. <sup>10</sup> *Written* in the hundred fourscore and eighth year.

THEY that are in Jerusalem and they that are in Judaea and the senate and Judas, to

Aristobulus, king Ptolemy's teacher, who is also of the stock of the anointed priests, and to the Jews that are in Egypt, send greeting and health. <sup>11</sup> Having been saved by God out of great perils, as men arrayed against a king, we thank him greatly. <sup>12</sup> For himself cast forth into Persia them that arrayed themselves *against us* in the holy city. <sup>13</sup> For when the prince was come *there*, and the army with him that seemed irresistible, they were cut to pieces in the temple of Nanaea by the treachery of Nanaea's priests. <sup>14</sup> For Antiochus, on the pretense that he would marry her, came into the place, he and his <sup>d</sup> Friends that were with him, that they might take a great part of the treasures in name of a dowry. <sup>15</sup> And when the priests of Nanaea's temple had set <sup>e</sup> the treasures forth, and he was come there with a small company within the wall of the precincts, they shut to the temple when Antiochus was come in: <sup>16</sup> and opening the secret door of the panelled cieling, they threw stones and <sup>f</sup> struck down the prince, and they hewed <sup>g</sup> *him and his company* in pieces, and struck off their heads, and cast them to those that were without. <sup>17</sup> Blessed *be* our God in all things, who gave *for a prey* them that had committed impiety.

<sup>18</sup> Whereas we are now about to keep the purification of the temple in the *month* Chisleu, on the five and twentieth day, we thought it necessary to certify you thereof,

<sup>a</sup> Gr. *wills*. <sup>b</sup> Or, *porch* <sup>c</sup> Gr. *loaves* <sup>d</sup> See ch. viii. 9. <sup>e</sup> Gr. *them*. <sup>f</sup> Gr. *struck down as with a thunderbolt*. <sup>g</sup> Or, *his company*

that <sup>h</sup> you<sup>33</sup> also may keep a feast of tabernacles, and a memorial of the fire which was given when Nehemiah offered sacrifices, after that he had builded both the temple and the altar. <sup>19</sup> For indeed when our fathers were about to be led into the land of Persia, the godly priests of that time took of the fire of the altar, and hid it privily in the hollow of a well that was without water, wherein they made it sure, so that the place was unknown to all men. <sup>20</sup> Now after many years, when it pleased God, Nehemiah, having received a charge from the king of Persia, sent in quest of the fire the descendants of the priests that hid it. When they declared to us that they had found no fire, but thick water, <sup>21</sup> he commanded them to draw out thereof and bring to him: and when <sup>i</sup> the sacrifices had been offered on the altar, Nehemiah commanded the priests to sprinkle with the water both the wood and the things laid thereupon. <sup>22</sup> And when it was done, and some time had passed, and the sun shone out, which before was hid with clouds, there was kindled a great blaze, so that all men marveled. <sup>23</sup> And the priests made a prayer while the sacrifice was consuming, both the priests and all others, Jonathan leading and the rest answering, as Nehemiah did. <sup>24</sup> And the prayer was after this manner:

O Lord, Lord God, the Creator of all things, who are terrible and strong and righteous and merciful, who alone are King and gracious, <sup>25</sup> who alone suppliest every need, who alone are righteous and almighty and eternal, you that save Israel out of all evil, who made the fathers your

chosen, and did sanctify them: <sup>26</sup> accept the sacrifice for all your people Israel, and guard your own portion, and consecrate it. <sup>27</sup> Gather together our Dispersion, set at liberty them that are in bondage among the heathen, look upon them that are despised and abhorred, and let the heathen know that you are our God. <sup>28</sup> Torment them that oppress us and in arrogancy shamefully entreat us. <sup>29</sup> Plant your people in your holy place, even as Moses said.

<sup>30</sup> And thereupon the priests sang the hymns. <sup>31</sup> And as soon as the sacrifice was consumed, then Nehemiah commanded <sup>j</sup> to pour on great stones the water that was left. <sup>32</sup> And when this was done, a flame was kindled; <sup>k</sup> but when the light from the altar <sup>l</sup> shone over against it, all was consumed. <sup>33</sup> And when the matter became known, and it was told the king of the Persians, that, in the place where the priests that were led away had hid the fire, there appeared the water, wherewith also Nehemiah and they that were with him purified the sacrifice, <sup>34</sup> then the king, inclosing the place, made it sacred, after he had proved the matter. <sup>35</sup> And when the king would show favor to any, he would take from them many presents and give them some of this water. <sup>36</sup> And Nehemiah and they that were with him called this thing Nephthar, which is by interpretation, Cleansing; but most men call it Nephthai.

## 2

<sup>1</sup> It is also found in the records, that Jeremiah the prophet commanded them that were carried away to take of the fire, as has

<sup>h</sup> The Greek text here is corrupt. <sup>i</sup> Gr. the things of the sacrifices. Similarly in verses 31, 33, and ch. ii. 10. <sup>j</sup> Some authorities read that great stones should inclose the water that was left. Both the Greek text and the meaning of this verse and the next are uncertain.

<sup>k</sup> Or, but it spent itself; whereas the...shone still. <sup>l</sup> Or, shone back

been signified *above*: <sup>2</sup> and how that the prophet charged them that were carried away, having given them the law, that they should not forget the statutes of the Lord, neither be led astray in their minds, when they saw images of gold and silver, and the adornment thereof. <sup>3</sup> And with other such words exhorted he them, that the law should not depart from their heart. <sup>4</sup> And it was *contained* in the writing, that the prophet, being warned of God, commanded that the tabernacle and the ark should follow with him, <sup>m</sup> when he went forth into the mountain where Moses went up and [\*]saw the heritage of God. <sup>5</sup> And Jeremiah came and found <sup>n</sup> a chamber in the rock, and there he brought in the tabernacle, and the ark, and the altar of incense; and he made fast the door. <sup>6</sup> And some of those that followed with him came there that they might mark the way, and could not find it. <sup>7</sup> But when Jeremiah perceived it, he blamed them, saying, yes and the place shall be unknown until God <sup>o</sup> gather the people again together, and mercy come: <sup>8</sup> and then shall the Lord disclose these things, and the glory of the Lord shall be seen, and the <sup>p</sup> cloud.

As also it was showed with Moses; as also Solomon implored that the place might be consecrated greatly, <sup>9</sup> and it was also declared that he, having wisdom, offered a sacrifice of dedication, and of the finishing of the temple; *so we would have it now*. <sup>10</sup> As Moses prayed to the Lord, and fire came down out of heaven and consumed the sacrifice, even so prayed Solomon also, and the fire came down and consumed the

burnt offerings; <sup>11</sup> (<sup>q</sup> and Moses said, Because the sin offering had not been eaten, it was consumed in like manner *with the rest*;) <sup>12</sup> and Solomon kept the eight days.

<sup>13</sup> And the same things were related <sup>r</sup> both in the public archives and in <sup>s</sup> the records that concern Nehemiah; and how he, founding a library, gathered together the books about the kings and prophets, and the *books* of David, and letters of kings about sacred gifts. <sup>14</sup> And in like manner Judas also gathered together for us all those *writings* that had been scattered by reason of the war that befell, and they are *still* with us. <sup>15</sup> If therefore you<sup>33</sup> have need thereof, send some to fetch them to you.

<sup>16</sup> Seeing then that we are about to keep the purification, we write to you; you<sup>33</sup> will therefore do well if you<sup>33</sup> keep the days. <sup>17</sup> Now God, who saved all his people, and restored the heritage to all, and the kingdom, and the priesthood, and the hallowing, <sup>18</sup> even as he promised through the law,— in God have we hope, that he will quickly have mercy upon us, and gather *us* together out of <sup>t</sup> all the earth to the holy place: for he delivered us out of great evils, and purified the place.

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<sup>19</sup> Now the things concerning Judas Maccabaeus and his brethren, and the purification of the <sup>u</sup> great temple, and the dedication of the altar, <sup>20</sup> and further the wars against Antiochus Epiphanes, and Eupator his son, <sup>21</sup> and the manifestations that came from heaven to those that vied

<sup>m</sup> Gr. *and when*. The Greek text here is probably corrupt. <sup>n</sup> Gr. *a cavernous chamber*. <sup>o</sup> Gr. *gather together a gathering of the people*. <sup>p</sup> Or, *cloud, as...temple. As Moses* <sup>q</sup> See Lev. x. 16 and ix. 24. <sup>r</sup> Or, *also* <sup>s</sup> Or, *Nehemiah's records* <sup>t</sup> Gr. *the earth under heaven*. <sup>u</sup> Gr. *greatest*.

with one another in manful deeds for the religion of the Jews; so that, being but a few, they <sup>v</sup> rescued the whole country, and chased the barbarous multitudes, <sup>22</sup> and recovered again the temple renowned all the world over, and freed the city, and restored the laws which were like to be overthrown, seeing the Lord became <sup>w</sup> gracious to them with all forbearance: <sup>23</sup> *these things, I say,* which have been declared by Jason of Cyrene in five books, we will assay to abridge in one work. <sup>24</sup> For having in view the confused mass of the numbers, and the <sup>x</sup> difficulty which awaits them that would enter into the narratives of the history, by reason of the abundance of the matter, <sup>25</sup> we were careful that they who choose to read may be attracted, and that they who wish well *to our cause* may find it easy to recall <sup>y</sup> *what we have written,* and that all readers may have profit. <sup>26</sup> And although to us, who have taken upon us the painful labor of the abridgement, the task is not easy, but *a matter* of sweat and watching <sup>27</sup> (even as it is no light thing to him that prepares a banquet, and seeks the benefit of others); yet for the sake of the gratitude of the many we will gladly endure the painful labor, <sup>28</sup> leaving to the historian the exact handling of every particular, and again <sup>z</sup> having no strength to <sup>a</sup> fill in the outlines of our abridgement. <sup>29</sup> For as the masterbuilder of a new house must care for the whole <sup>b</sup> structure, and again he that undertakes to <sup>c</sup> decorate and paint it must seek out the things fit for the adorning thereof; even so I think it is also with us. <sup>30</sup> To occupy the

ground, and to <sup>d</sup> indulge in long discussions, and to be curious in particulars, becomes the first author of the history: <sup>31</sup> but to strive after brevity of expression, and to avoid a laboured fulness in the treatment, is to be granted to him that would bring a writing into a new form. <sup>32</sup> Here then let us begin the narration, only adding thus much to that which has been already <sup>e</sup> said; for it is a foolish thing to make a long prologue to the history, and to abridge the history *itself*.

### 3

<sup>1</sup> WHEN the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, <sup>2</sup> it came to pass that even the kings themselves did honor the place, and glorify the temple with the noblest presents; <sup>3</sup> insomuch that even Seleucus the king of Asia of his own revenues bare all the costs belonging to the services of the sacrifices. <sup>4</sup> But one Simon of the tribe of Benjamin, having been made guardian of the temple, fell out with the high priest about the <sup>f</sup> ruling of the market in the city. <sup>5</sup> And when he could not overcome Onias, he got him to Apollonius *the son* of <sup>g</sup> Thrasaeus, who at that time was governor of Coelesyria and Phoenicia: <sup>6</sup> and he brought him word how that the treasury in Jerusalem was full of untold sums of money, so that the multitude of the funds was innumerable, and that they did not pertain to the account of the sacrifices, but that it was possible that these should fall under the king's

<sup>v</sup> Gr. *took for a prey.* <sup>w</sup> Gr. *propitious.* <sup>x</sup> Or, weariness <sup>y</sup> Or, the past <sup>z</sup> Or, *making no effort* <sup>a</sup> Or, *enlarge on*

<sup>b</sup> Gr. *foundation.* <sup>c</sup> Gr. *decorate in encaustic.* <sup>d</sup> Or, *provide a place for discussions* <sup>e</sup> Or, *spoken of* <sup>f</sup> Or, *charge of the buildings* Gr. *office of aedile.* <sup>g</sup> Or, *Thraseas* The Greek text is probably corrupt. Perhaps the true reading is *Apollonius of Tarsus.*

power. <sup>7</sup> And when Apollonius met the king, he informed him of the money whereof he had been told; and the *king* appointed Heliodorus, who was his chancellor, and sent him with a commandment to accomplish the removal of the aforesaid money. <sup>8</sup> So forthwith Heliodorus took his journey, under a color of visiting the cities of Coelesyria and Phoenicia, but in fact to execute the king's purpose. <sup>9</sup> And when he was come to Jerusalem, and had been courteously received by the high priest <sup>h</sup> of the city, he laid before <sup>i</sup> *them* an account of the information which had been given *him*, and declared wherefore he was come; and he inquired if in truth these things were so. <sup>10</sup> And the high priest explained to him that there were *in the treasury* deposits of widows and orphans, <sup>11</sup> and moreover some *money* belonging to Hyrcanus the son of Tobias, a man in very high place, <sup>j</sup> *and that the case was* not as that impious Simon falsely alleged; and that in all there were four hundred talents of silver and two hundred of gold; <sup>12</sup> and that it was altogether impossible that wrong should be done to them that had put trust in the holiness of the place, and in the majesty and inviolable sanctity of the temple, honored over all the world. <sup>13</sup> But <sup>k</sup> Heliodorus, because of the king's commandments given him, said that in any case this *money* must be confiscated for the king's treasury.

<sup>14</sup> So having appointed a day, he entered in to direct the inquiry concerning these matters; and there was no small distress throughout the whole city. <sup>15</sup> And the

priests, prostrating themselves before the altar in their priestly garments, and *looking* toward heaven, called upon him that gave the law concerning deposits, that he should preserve these *treasures* safe for those that had deposited them. <sup>16</sup> And whoever saw the mien of the high priest was wounded in mind; for his countenance and the change of his color betrayed the distress of his soul. <sup>17</sup> For a terror and a shuddering of the body had come over the man, whereby the pain that was in his heart was plainly shewn to them that looked upon him. <sup>18</sup> And they that were in the houses rushed flocking out to make a universal supplication, because the place was like to come into contempt. <sup>19</sup> And the women, girded with sackcloth under their breasts, thronged the streets, and the virgins that were kept in ward ran together, some to the <sup>l</sup> gates, others to the walls, and some looked out through the windows. <sup>20</sup> And all, stretching forth their hands toward heaven, made their solemn supplication. <sup>21</sup> Then it would have pitied a man to see the multitude prostrating themselves all mingled together, and the expectation of the high priest in his sore distress.

<sup>22</sup> While therefore they called upon the Almighty Lord to keep the things intrusted *to them* <sup>m</sup> safe and sure for those that had intrusted them, <sup>23</sup> Heliodorus went on to execute that which had been decreed. <sup>24</sup> But when he was already present there with his guards over against the treasury, the Sovereign of spirits and of all authority caused a great <sup>n</sup> apparition, so that all that had presumed to come *in* with him,

<sup>h</sup> Some authorities read *and of the city.* <sup>i</sup> Or, *him* <sup>j</sup> Or, *and not such a man as that impious Simon slanderously alleged*

<sup>k</sup> Some authorities read *the other.* <sup>l</sup> Or, *porches* <sup>m</sup> Gr. *safe with all security.* <sup>n</sup> Gr. *manifestation.*

stricken with dismay at the power of God, fainted and were sore afraid. <sup>25</sup> For there was seen by them a horse with a terrible rider upon him, and adorned with beautiful trappings, and he rushed fiercely and struck at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete armor of gold. <sup>26</sup> Two other also appeared to him, young men notable in their strength, and beautiful in their glory, and splendid in their apparel, who stood by him on either side, and scourged him unceasingly, inflicting on him many sore stripes. <sup>27</sup> And when he had fallen suddenly to the ground, and great darkness had come over him, *his guards* caught him up and put him into a litter, <sup>28</sup> and carried him, him that had just now entered with a great train and all his guard into the aforesaid treasury, himself now brought to utter helplessness, manifestly made to recognize the sovereignty of God. <sup>29</sup> And so, while he, through the working of God, speechless and bereft of all hope and deliverance, lay prostrate, <sup>30</sup> they blessed the Lord, that made marvelous his own place; and the temple, which a little before was full of terror and alarm, was filled with joy and gladness after the Almighty Lord appeared.

<sup>31</sup> But quickly certain of Heliodorus's familiar friends implored Onias to call upon the Most High, and grant life to him who lay quite at the last gasp. <sup>32</sup> And the high priest, secretly fearing lest the king might come to think that some treachery toward Heliodorus had been perpetrated by the Jews, brought a sacrifice for the deliverance of the man. <sup>33</sup> But as the high priest was making the propitiation, the same young men appeared again to

Heliodorus, arrayed in the same garments; and they stood and said, Give Onias the high priest great thanks, for for his sake the Lord has granted you life; <sup>34</sup> and do you, since you have been scourged from heaven, publish to all men the sovereign majesty of God. And when they had spoken these words, they vanished out of sight. <sup>35</sup> So Heliodorus, having offered a sacrifice to the Lord and vowed <sup>o</sup> great vows to him that had saved his life, and having graciously received Onias, returned with his host to the king. <sup>36</sup> And he testified to all men the works of the <sup>p</sup> great God which he had [\*]saw with his eyes.

<sup>37</sup> And when the king asked Heliodorus, what manner of man was fit to be sent yet once again to Jerusalem, he said, <sup>38</sup> If you have any enemy or conspirator against the state, send him there, and you shall receive him back well scourged, if he even escape with his life; because of a truth there is about the place a power of God. <sup>39</sup> For he that has his dwelling in heaven himself has his eyes upon that place, and helps it; and them that come to hurt it he smiteth and destroys.

<sup>40</sup> And such was the history of Heliodorus and the keeping of the treasury.

## 4

<sup>1</sup> But the aforesaid Simon, he who had given information of the money, and *had betrayed* his country, slandered Onias, *saying* that it was he who had incited Heliodorus, and made himself the author of these evils. <sup>2</sup> And him that was the benefactor of the city, and the guardian of his fellow countrymen, and a zealot for the laws, he dared to call a conspirator against

<sup>o</sup> Gr. *greatest*. <sup>p</sup> Gr. *greatest*.

the state. <sup>3</sup> But when the growing enmity *between them* waxed so great, that even murders were perpetrated through one of <sup>q</sup> Simon's trusted followers, <sup>4</sup> Onias, seeing the <sup>r</sup> danger of the contention, and that <sup>s</sup> Apollonius *the son* of Menestheus, the governor of Coelesyria and Phoenicia, was increasing Simon's malice, <sup>5</sup> betook himself to the king, not to be an accuser of his fellow-citizens, but looking to the good of all the <sup>t</sup> people, both public and private; <sup>6</sup> for he saw that without the king's providence it was impossible for the state to obtain peace any more, and that Simon would not cease from his madness.

<sup>7</sup> But when Seleucus was deceased, and Antiochus, who was called Epiphanes, succeeded to the kingdom, Jason the brother of Onias supplanted *his brother* in the high priesthood, <sup>8</sup> having promised to the king at an audience three hundred and threescore talents of silver, and *out* of another fund eighty talents; <sup>9</sup> and beside this, he undertook to assign a hundred and fifty more, if it might be allowed him <sup>u</sup> through the king's authority to set him up a *Greek* place of exercise and *form* a body of youths *to be trained therein*, and to register the inhabitants of Jerusalem as *citizens* of Antioch. <sup>10</sup> And when the king had given assent, and he had gotten possession of the office, he forthwith brought over them of his own race to the Greek fashion. <sup>11</sup> And setting aside the royal ordinances of special favor to the Jews, granted by the means of John the father of Eupolemus, who went on the embassy to the Romans for friendship

and alliance, and seeking to overthrow the lawful modes of life, he brought in new customs forbidden by the law: <sup>12</sup> for he eagerly established a *Greek* place of exercise under the citadel itself; and caused the noblest of the young men to wear the *Greek* cap. <sup>13</sup> And thus there was an extreme of Greek fashions, and an advance of an alien religion, by reason of the exceeding profaneness of Jason, that ungodly man and no high priest; <sup>14</sup> so that the priests had no more any zeal for the services of the altar: but despising the sanctuary, and neglecting the sacrifices, they hastened to <sup>v</sup> enjoy that which was unlawfully provided in the palaestra, after the summons <sup>w</sup> of the discus; <sup>15</sup> making of no account the honors of their fathers, and thinking the glories of the Greeks best of all. <sup>16</sup> By reason whereof sore calamity beset them; and the men whose ways of living they earnestly followed, and to whom they desired to be made like in all things, these they had to be their enemies and to punish them. <sup>17</sup> For it is not a light thing to do impiously against the laws of God: but <sup>x</sup> these things the time following shall declare.

<sup>18</sup> Now when certain games that came every fifth year were kept at Tyre, and the king was present, <sup>19</sup> the vile Jason sent sacred envoys, <sup>y</sup> as being Antiochians of Jerusalem, bearing three hundred drachmas of silver to the sacrifice of Hercules, which even the bearers thereof thought not right to use for *any* sacrifice, because it was not fit, but to <sup>z</sup> expend on another charge. <sup>20</sup>

<sup>q</sup> Gr. *those that had been approved by Simon.* <sup>r</sup> Or, *severity* <sup>s</sup> Compare ver. 21. See also ch. iii. 5. The Greek as commonly read means *Apollonius, as being the governor...Phoenicia, did rage, and increase &c.* <sup>t</sup> Gr. *multitude.* <sup>u</sup> Gr. *through his.*

<sup>v</sup> Or, *take part in the unlawful provision for the palaestra* <sup>w</sup> Or, *to the game of the discus* <sup>x</sup> Or, *this the due season of requital will make plain* <sup>y</sup> See ver. 9. <sup>z</sup> Or, *reserve for*

And though in the purpose of the sender this *money was* for the sacrifice of Hercules, yet on account of <sup>a</sup> present circumstances it went to the equipment of the galleys.

<sup>21</sup> Now when Apollonius the *son* of Menestheus was sent into Egypt for the <sup>b</sup> enthronement of *Ptolemy* Philometor as king, Antiochus, learning that *Ptolemy* had shewn himself ill affected toward the state, took thought for the security of his realm; wherefore, going *by sea* to Joppa, he travelled on to Jerusalem. <sup>22</sup> And being magnificently received by Jason and the city, he was brought in with torches and shoutings. This done, he afterward led his army down into Phoenicia.

<sup>23</sup> Now after a space of three years Jason sent Menelaus, the aforesaid Simon's brother, to bear the money to the king, and to <sup>c</sup> make reports concerning some necessary matters. <sup>24</sup> But he being commended to the king, and <sup>d</sup> having glorified <sup>e</sup> himself <sup>f</sup> by the display of his authority, got the high priesthood for himself, outbidding Jason by three hundred talents of silver. <sup>25</sup> And having received the royal mandates he came *to Jerusalem*, bringing nothing worthy the high priesthood, but having the passion of a cruel tyrant, and the rage of a savage beast. <sup>26</sup> And whereas Jason, who had supplanted his own brother, was supplanted by another and driven as a fugitive into the country of the Ammonites, <sup>27</sup> Menelaus had possession of the office: but of the money that had been promised to the king nothing <sup>g</sup> was duly paid, and that though Sostratus

the governor of the citadel demanded it <sup>28</sup> (for to him appertained the gathering of the revenues); for which cause they were both called by the king to his presence. <sup>29</sup> And Menelaus left his own brother Lysimachus for his <sup>h</sup> deputy in the high priesthood; and Sostratus *left* Crates, who was over the Cyprians.

<sup>30</sup> Now while such was the state of things, it came to pass that they of Tarsus and Mallus made insurrection, because they were to be given as a present to Antiochis, the king's concubine. <sup>31</sup> The king therefore came *to Cilicia* in all haste to settle matters, leaving for his <sup>i</sup> deputy Andronicus, a man of high rank. <sup>32</sup> And Menelaus, supposing that he had gotten a favourable opportunity, presented to Andronicus certain vessels of gold belonging to the temple, which he had stolen: other *vessels* also he had already sold into Tyre and the cities round about. <sup>33</sup> And when Onias had sure knowledge *of this*, he sharply reprov'd him, having withdrawn himself into a sanctuary at Daphne, that lies by Antioch. <sup>34</sup> Wherefore Menelaus, taking Andronicus apart, prayed him <sup>j</sup> to kill Onias. And coming to Onias, and <sup>k</sup> being persuaded to use treachery, and being received as a friend, *Andronicus* gave him his right hand with oaths *of fidelity*, and, though he was suspected *by him*, *so* persuaded him to come forth of the sanctuary; and forthwith he <sup>l</sup> despatched him without regard of justice. <sup>35</sup> For the which cause not only Jews, but many also of the other nations, had indignation and

<sup>a</sup> Some authorities read *the bearers*. <sup>b</sup> The exact meaning of the Greek word is uncertain. <sup>c</sup> Or, *convey to him reports*

<sup>d</sup> The Greek text of this verse is uncertain. <sup>e</sup> Or, *him* <sup>f</sup> Or, *by flattering the dignity of his authority* <sup>g</sup> Gr. *was in due order*.

<sup>h</sup> Gr. *successor*. <sup>i</sup> Gr. *successor*. <sup>j</sup> Or, *to get Onias into his hands* <sup>k</sup> The Greek text of this sentence is probably corrupt.

<sup>l</sup> Or, *imprisoned him* Gr. *shut him off*.

displeasure at the unjust murder of the man. <sup>36</sup> And when the king was come back again from the places in Cilicia, the Jews that were <sup>m</sup> in the city pleaded before *him against Andronicus* (the Greeks also joining with them in hatred of the wickedness), urging that Onias had been wrongfully slain. <sup>37</sup> Antiochus therefore was heartily sorry, and was moved to pity, and wept, because of the sober and well ordered life of him that was dead; <sup>38</sup> and being inflamed with passion, forthwith he stripped off Andronicus's purple robe, and <sup>n</sup> tore off his under garments, and when he had led him round through the whole city to that very place where he had committed impiety against Onias, there he put the murderer out of the way, the Lord rendering to him the punishment he had deserved.

<sup>39</sup> Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and when the bruit thereof was spread abroad outside, the people gathered themselves together against Lysimachus, after many vessels of gold had been already dispersed. <sup>40</sup> And when the multitudes were rising against *him*, and were filled with anger, Lysimachus armed about three thousand men, and with unrighteous violence began *the conflict*, one Hauran, a man far gone in years and no less also in madness, leading *the attack*. <sup>41</sup> But when they perceived the assault of Lysimachus, some caught up stones, others logs of wood, and some took handfuls of the ashes that lay near, and they flung them all pell-mell upon Lysimachus and them that were with him; <sup>42</sup> by reason of which they wounded many of them, and

some they struck to the ground, and all of *them* they forced to flee, but the author of the sacrilege himself they killed beside the treasury.

<sup>43</sup> But touching these matters there was an accusation laid against Menelaus. <sup>44</sup> And when the king was come to Tyre, the three men that were sent by the senate pleaded the cause before him. <sup>45</sup> But Menelaus, seeing himself now defeated, promised much money to Ptolemy the *son* of Dorymenes, that he might win over the king. <sup>46</sup> Whereupon Ptolemy taking the king aside into a cloister, as it were to take the air, brought him to be of another mind: <sup>47</sup> and him that was the cause of all the evil, Menelaus, he discharged from the accusations; but these hapless men, who, if they had pleaded even before Scythians, would have been discharged uncondemned, them he sentenced to death. <sup>48</sup> Soon then did they that were spokesmen for the city and the families of *Israel* and the holy vessels suffer that unrighteous penalty. <sup>49</sup> For which cause even certain Tyrians, moved with hatred of the wickedness, provided magnificently for their burial. <sup>50</sup> But Menelaus through the covetous dealings of them that were in power remained still in his office, <sup>o</sup> cleaving to wickedness, <sup>p</sup> as a great conspirator against his fellow-citizens.

## 5

<sup>1</sup> Now about this time Antiochus made his second inroad into Egypt. <sup>2</sup> And it so befell that throughout all the city, for the space of almost forty days, there appeared in the midst of the sky horsemen in swift motion, wearing robes inwrought with gold

<sup>m</sup> Or, in the several cities    <sup>n</sup> Or, tore his    <sup>o</sup> Or, growing in    <sup>p</sup> Gr. established as a.

and *carrying* spears, equipped in troops for battle; <sup>3</sup> and drawing of swords; and *on the other side* squadrons of horse in array; and encounters and <sup>4</sup> pursuits of both *armies*; and shaking of shields, and multitudes of lances, and casting of darts, and flashing of golden trappings, and girding on of all sorts of armor. <sup>4</sup> Wherefore all men implored that the <sup>r</sup> vision might have been given for good.

<sup>5</sup> But when a false rumour had arisen that Antiochus was deceased, Jason took not less than a thousand men, and suddenly <sup>s</sup> made an assault upon the city; and they that were upon the wall being routed, and the city being now at length well near taken, Menelaus took refuge in the citadel. <sup>6</sup> But Jason slaughtered his own citizens without mercy, not considering that good success against kinsmen is the greatest ill success, but supposing himself to be setting up trophies over enemies, and not over fellow-countrymen. <sup>7</sup> The office *however* he did not get, but, receiving shame as the end of his conspiracy, he passed again a fugitive into the country of the Ammonites. <sup>8</sup> At the last therefore he met with a miserable end: having been <sup>t</sup> shut up at the court of Aretas the prince of the Arabians, fleeing from city to city, pursued of all men, hated as an apostate from the laws, and held in abomination as the butcher of his country and his fellow-citizens, he was cast forth into Egypt; <sup>9</sup> and he that had driven many from their own country into strange lands perished *himself* in a strange land, having crossed the sea to the Lacedaemonians, as thinking to find shelter *there* because they were <sup>u</sup> near of kin; <sup>10</sup> and he that had cast out a multitude unburied had none to

mourn for him, nor had he any funeral at all, or place in the sepulchre of his fathers.

<sup>11</sup> Now when tidings came to the king concerning that which was done, he thought that Judaea was in revolt; whereupon setting out from Egypt in a furious mind, he took the city by force of arms, <sup>12</sup> and commanded his soldiers to cut down without mercy such as came in their way, and to kill such as went up upon the houses; <sup>13</sup> and there was killing of young and old, making away of boys, women, and children, slaying of virgins and infants. <sup>14</sup> And in all the three days *of the slaughter* there were destroyed fourscore thousand, *whereof* forty thousand *were slain* in close combat, and no fewer were sold than slain.

<sup>15</sup> But not content with this he presumed to enter into the most holy temple of all the earth, having Menelaus for his guide (him that had proved himself a traitor both to the laws and to his country), <sup>16</sup> even taking the sacred vessels with his polluted hands, and dragging down with his profane hands the offerings that had been dedicated by other kings to the augmentation and glory and honor of the place. <sup>17</sup> And Antiochus was lifted up in mind, not seeing that because of the sins of them that lived in the city the Sovereign Lord had been provoked to anger a little while, and therefore his eye was *then* turned away from the place. <sup>18</sup> But had it not so been that they were already holden by many sins, this man, even as Heliodorus who was sent by Seleucus the king to view the treasury, would, so soon as he pressed forward, have been scourged and turned back from his daring deed. <sup>19</sup> Howbeit the Lord did not choose the nation for the place's sake, but

<sup>9</sup> Or, charges    <sup>r</sup> Gr. *manifestation*.    <sup>s</sup> Gr. *perpetrated*.    <sup>t</sup> The Greek text here is uncertain.    <sup>u</sup> See 1 Macc. xii. 7.

the place for the nation's sake. <sup>20</sup> Wherefore also the place itself, having partaken in the calamities that befell the nation, did afterward share in *its* benefits; and the *place* which was forsaken in the wrath of the Almighty was, at the reconciliation of the great Sovereign, restored again with all glory. <sup>21</sup> As for Antiochus, when he had carried away out of the temple a thousand and eight hundred talents, he departed in all haste to Antioch, weening in his arrogance to make the land navigable and the sea passable by foot, because his heart was lifted up. <sup>22</sup> And moreover he left governors to afflict the race: at Jerusalem, Philip, by race a Phrygian, and in character more barbarous than him that set him there; <sup>23</sup> and at Gerizim, Andronicus; and besides these, Menelaus, who worse than all the rest exalted himself against his fellow-citizens. And having a malicious mind <sup>v</sup> toward the Jews <sup>w</sup> whom he had made his citizens, <sup>24</sup> he sent that <sup>x</sup> lord of pollutions Apollonius with an army of two and twenty thousand, commanding him to kill all those that were of full age, and to sell the women and the younger men. <sup>25</sup> And he coming to Jerusalem, and playing the man of peace, waited till the holy day of the Sabbath, and finding the Jews at rest from work, he commanded his men to parade in arms. <sup>26</sup> And he put to the sword all them that came forth to the spectacle; and running into the city with the armed men he killed great multitudes. <sup>27</sup> But Judas, who is also called Maccabaeus, with nine others or thereabout, withdrew himself, and with his company kept himself alive in the

mountains after the manner of wild beasts; and they continued feeding on <sup>y</sup> such poor herbs as grew there, that they might not be partakers of the *threatened* pollution.

## 6

<sup>1</sup> And not long after this the king sent forth <sup>z</sup> an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God; <sup>2</sup> and also to pollute the sanctuary in Jerusalem, and to call it by the name of <sup>a</sup> Jupiter Olympius, and to call the *sanctuary* in Gerizim by the name of <sup>b</sup> Jupiter the Protector of strangers, even as they <sup>c</sup> were that lived in the place. <sup>3</sup> But sore and utterly grievous was the visitation of this evil. <sup>4</sup> For the temple was filled with riot and revellings by the heathen, who <sup>d</sup> dallied with harlots, and had to do with women within the sacred precincts, and moreover brought inside things that were not befitting; <sup>5</sup> and <sup>e</sup> the place of sacrifice was filled with those abominable things which had been prohibited by the laws. <sup>6</sup> And a man could neither keep the Sabbath, nor observe the feasts of the fathers, nor so much as confess himself to be a Jew. <sup>7</sup> And on the day of the king's birth every month they were led along with bitter constraint to eat of the sacrifices; and when the <sup>f</sup> feast of Bacchus came, they were compelled to go in procession in honor of <sup>g</sup> Bacchus, wearing wreaths of ivy. <sup>8</sup> And there went out a decree to the neighbouring Greek cities, by the suggestion of Ptolemy, that they should observe the same conduct against the Jews, and should make them eat

<sup>v</sup> Some authorities read *toward the Jews, he sent*. The Greek text of this sentence is uncertain. <sup>w</sup> Compare ch. iv. 9, 19; ix. 19.

<sup>x</sup> Gr. *mysarch*, which also may mean ruler of the Mysians. <sup>y</sup> Gr. *the grassy food*. <sup>z</sup> Or, *Geron an Athenian* <sup>a</sup> Gr. *Zeus*.

<sup>b</sup> Gr. *Zeus*. <sup>c</sup> Or, *did* <sup>d</sup> Or, *idled with their fellows* <sup>e</sup> Or, *the altar* <sup>f</sup> Gr. *feast of Dionysia*. <sup>g</sup> Gr. *Dionysus*.

of the sacrifices; <sup>9</sup> and that they should kill such as did not choose to go over to the Greek rites. So the present misery was for all to see: <sup>10</sup> for two women were brought up for having circumcised their children; and these, when they had led them publicly round about the city, with the babes hung from their breasts, they cast down headlong from the wall. <sup>11</sup> And others, that had run together into the caves near by to keep the seventh day secretly, being betrayed to Philip were all burned together, because they scrupled to defend themselves, from regard to the honor of that most solemn day.

<sup>12</sup> I beseech therefore those that read this book, that they be not discouraged because of the calamities, but account that these punishments were not for the destruction, but for the chastening of our race. <sup>13</sup> For indeed that those who act impiously be not let alone any long time, but straightway meet with retribution, is a sign of great beneficence. <sup>14</sup> For in the case of the other nations the Sovereign Lord does with longsuffering forbear, until that he punish them when they have attained to the full measure of *their* sins; but not so judged he as touching us, <sup>15</sup> that he may not take vengeance on us afterward, <sup>h</sup> when we be come to the <sup>i</sup> height of our sins. <sup>16</sup> Wherefore he never withdraws his mercy from us; but though he chasteneth with calamity, yet does he not forsake his own people. <sup>17</sup> Howbeit let this that we have spoken suffice to put *you* in remembrance; but after *these* few words we must come to the narrative.

<sup>18</sup> Eleazar, one of the principal scribes, a man already well stricken in years, and of a noble countenance, was compelled to open his mouth to eat swine's flesh. <sup>19</sup> But he, welcoming death with renown rather than life with pollution, advanced of his own accord to the instrument of torture, but first spat forth *the flesh*, <sup>20</sup> *coming forward* as men ought to come that are resolute to repel such things as not *even* for the natural love of life is it lawful to taste. <sup>21</sup> But they that had the charge of that forbidden sacrificial feast took the man aside, for the acquaintance which of old times they had with him, and privately implored him to bring flesh of his own providing, such as was befitting for him to use, and to make as if he did eat of the flesh from the sacrifice, as had been commanded by the king; <sup>22</sup> that by so doing he might be delivered from death, and for his ancient friendship with them might be treated kindly. <sup>23</sup> But he, having formed a high resolve, and one that became his years, and the dignity of old age, and the gray hairs <sup>j</sup> which he had reached with honor, and his excellent <sup>k</sup> education from a child, <sup>l</sup> or rather *that became* the holy <sup>m</sup> laws of God's ordaining, declared his mind accordingly, bidding them quickly send him to Hades. <sup>24</sup> For it becomes not our years to dissemble, *said he*, that *through this* many of the young should suppose that Eleazar, the man of fourscore years and ten, had gone over to an alien religion; <sup>25</sup> and *so* they, by reason of my dissimulation, and for the sake of this brief and momentary life, should be led astray because of me, <sup>n</sup> and *thus* I get to myself a

<sup>h</sup> Or, when our sins be come to their height <sup>i</sup> Gr. end. <sup>j</sup> The Greek text appears to be corrupt. <sup>k</sup> Some authorities read *manner of* life. <sup>l</sup> Or, but yet more <sup>m</sup> Gr. legislation. <sup>n</sup> Or, while I shall get

pollution and a stain of mine old age. <sup>26</sup> For even if for the present time I shall remove from me the punishment of men, yet shall I not escape the hands of the Almighty, either living or dead. <sup>27</sup> Wherefore, by manfully parting with my life now, I will show myself worthy of mine old age, <sup>28</sup> and <sup>o</sup> leave behind a noble ensample to the young to die willingly and nobly a glorious death for the reverend and holy laws. And when he had said these words, he went straightway to the instrument of torture. <sup>29</sup> <sup>p</sup> And when they changed the good will they bare him a little before into ill will, because <sup>q</sup> these words of his were, as they thought, sheer madness, <sup>30</sup> and when he was at the point to die with the <sup>r</sup> stripes, he groaned aloud and said, To the Lord, that has the holy knowledge, it is manifest that, whereas I might have been delivered from death, I endure sore pains in my body by being scourged; but in soul I gladly suffer these things for my fear of him. <sup>31</sup> So this man also died after this manner, leaving his death for an ensample of nobleness and a memorial of virtue, not only to the young but also to the great body of his nation.

## 7

<sup>1</sup> And it came to pass that seven brethren also with their mother were at the king's command taken and shamefully handled with scourges and cords, to compel them to taste of the abominable swine's flesh. <sup>2</sup> But one of them made himself the spokesman and said, What would you ask and learn of us? for we are ready to die rather than transgress the laws of our fathers. <sup>3</sup> And the king fell into a rage, and commanded to

heat pans and caldrons: <sup>4</sup> and when these forthwith were heated, he commanded to cut out the tongue of him that had been their spokesman, and to scalp him, and to cut off his extremities, the rest of his brethren and his mother looking on. <sup>5</sup> And when he was utterly <sup>s</sup> maimed, *the king* commanded to bring him to the fire, being yet alive, and to fry him in the pan. And as the vapor of the pan spread far, they and their mother also exhorted one another to die nobly, saying thus: <sup>6</sup> The Lord God sees, and in truth is <sup>t</sup> entreated for us, as Moses declared in <sup>u</sup> his song, which witnesseth against *the people* to their faces, saying, And he shall be <sup>v</sup> entreated for his servants.

<sup>7</sup> And when the first had died after this manner, they brought the second to the mocking; and they pulled off the skin of his head with the hair and asked him, Wilt you eat, before your body be punished in every limb? <sup>8</sup> But he answered in the language of his fathers and said to them, No. Wherefore he also underwent the next torture in succession, as the first had done. <sup>9</sup> And when he was at the last gasp, he said, You, miscreant, do release us out of this present life, but the King of the world shall raise up us, who have died for his laws, to an eternal renewal of life.

<sup>10</sup> And after him was the third made a mocking-stock. And when he was required, he quickly put out his tongue, and stretched forth his hands courageously, <sup>11</sup> and nobly said, From heaven I possess these; and for his laws' sake I contemn these; and from him I hope to receive these back again: <sup>12</sup> insomuch that the king himself and they

<sup>o</sup> Gr. *one that has left behind.* <sup>p</sup> The Greek text of this verse is uncertain. <sup>q</sup> Gr. *the aforesaid words were.* <sup>r</sup> Or, *blows*  
<sup>s</sup> Gr. *useless.* <sup>t</sup> Or, *comforted in* <sup>u</sup> See Deut. xxxi. 21 and xxxii. 36. <sup>v</sup> Or, *comforted in*

that were with him were astonished at the young man's soul, for that he nothing regarded the pains.

<sup>13</sup> And when he too was dead, they shamefully handled and tortured the fourth in like manner. <sup>14</sup> And being come near to death he said thus: It is good to die at the hands of men and look for the hopes which are *given* by God, that we shall be raised up again by him; for as for you, you shall have no resurrection to life.

<sup>15</sup> And next after him they brought the fifth, and shamefully handled him. <sup>16</sup> But he looked toward <sup>w</sup> the king and said, Because you have authority among men, though you are *yourself* corruptible, you do what you will; yet think not that our race has been forsaken of God; <sup>17</sup> but hold you on your way, and behold his sovereign majesty, how it will torture you and your seed.

<sup>18</sup> And after him they brought the sixth. And when he was at the point to die he said, Be not vainly deceived, for we suffer these things for our own doings, as sinning against our own God: marvelous things are come to pass; <sup>19</sup> but think not you that you shall be unpunished, having assayed to fight against God.

<sup>20</sup> But above all was the mother marvelous and worthy of honorable memory; for when she looked on seven sons perishing within the space of one day, she bare *the sight* with a good courage for the hopes *that she had set* on the Lord. <sup>21</sup> And she exhorted each one of them in the language of their fathers, filled with a noble temper and stirring up her womanish thought with manly passion, saying to

them, <sup>22</sup> I know not how you<sup>z</sup> came into my womb, neither was it I that bestowed on you your <sup>x</sup> spirit and your life, and it was not I that brought into order the first elements of each one of you. <sup>23</sup> Therefore the Creator of the world, who fashioned the <sup>y</sup> generation of man and devised the <sup>z</sup> generation of all things, in mercy gives back to you again both your <sup>a</sup> spirit and your life, as you<sup>z</sup> now contemn your own selves for his laws' sake. <sup>24</sup> But Antiochus, thinking himself to be despised, and suspecting the reproachful voice, while the youngest was yet alive did not only make his appeal *to him* by words, but also at the same time promised with oaths that he would enrich him and <sup>b</sup> raise him to high estate, if he would turn from the *customs* of his fathers, and that he would take him for his <sup>c</sup> Friend and intrust him with affairs. <sup>25</sup> But when the young man would in no wise give heed, the king called to him his mother, and exhorted her that she would counsel the lad to save himself. <sup>26</sup> And when he had exhorted her with many words, she undertook to persuade her son. <sup>27</sup> But bending toward him, laughing the cruel tyrant to scorn, she spoke thus in the language of her fathers: My son, have pity upon me that carried you nine months in my womb, and gave you suck three years, and nourished and brought you up to this age, and sustained you. <sup>28</sup> I beseech you, my child, to lift your eyes to the heaven and the earth, and to see all things that are therein, and thus to recognize that God made them not of things that were, and *that* the race of men in this wise comes into being. <sup>29</sup> Fear not this butcher, but, proving

<sup>w</sup> Gr. *him*. <sup>x</sup> Or, *breath* <sup>y</sup> Or, *first origin* <sup>z</sup> Or, *first origin* <sup>a</sup> Or, *breath* <sup>b</sup> Gr. *make him one that is counted happy*.  
<sup>c</sup> See ch. viii. 9.

yourself worthy of your brethren, accept your death, that in the mercy *of God* I may receive you again with your brethren.

<sup>30</sup> But before she had yet ended speaking, the young man said, Whom wait you<sup>33</sup> for? I obey not the commandment of the king, but I hearken to the commandment of the law that was given to our fathers through Moses. <sup>31</sup> But you, that have devised all manner of evil against the Hebrews, shall in no wise escape the hands of God. <sup>32</sup> For we are suffering because of our own sins; <sup>33</sup> and if for rebuke and chastening our living Lord has been angered a little while, yet shall he again be reconciled with his own servants. <sup>34</sup> But you, O unholy man and of all most vile, be not vainly lifted up in your wild pride with uncertain hopes, raising your hand against the heavenly children; <sup>35</sup> For not yet have you escaped the judgement of the Almighty God that sees *all things*. <sup>36</sup> For these our brethren, having endured a <sup>d</sup> short pain that brings everlasting life, have now <sup>e</sup> died under God's covenant; But you, through the judgement of God, shall receive in just measure the penalties of your arrogance. <sup>37</sup> But I, as my brethren, give up both body and soul for the laws of our fathers, calling upon God that he may speedily become <sup>f</sup> gracious to the nation; and that you amidst trials and plagues may confess that he alone is God; <sup>38</sup> and that in me and my brethren <sup>g</sup> you may stay the wrath of the Almighty, which has been justly brought upon our whole race. <sup>39</sup> But the king, falling into a rage, handled him worse than all the rest, being exasperated at his

mocking. <sup>40</sup> So he also died pure *from pollution*, putting his whole trust in the Lord.

<sup>41</sup> And last of all after her sons the mother died.

<sup>42</sup> Let it then suffice to have said thus much concerning the *enforcement of sacrificial feasts* and the *king's* exceeding barbarities.

## 8

<sup>1</sup> But Judas, who is also *called* Maccabaeus, and they that were with him, making their way privily into the villages, called to them their kinsfolk; and taking to them such as had continued in the Jews' religion, gathered together as many as six thousand. <sup>2</sup> And they called upon the Lord, *beseeking him* to look upon the people that was oppressed by all; and to have compassion on the sanctuary also that had been profaned by the ungodly men; <sup>3</sup> and to have pity on the city also that was suffering ruin and ready to be made even even with the ground; and to hearken to the blood that cried to him; <sup>4</sup> and to remember also the lawless <sup>h</sup> slaughter of the innocent infants, and <sup>i</sup> the blasphemies that had been committed against his name; and to show his hatred of wickedness. <sup>5</sup> And when Maccabaeus had trained his men for service, the heathen at once found him irresistible, for that the wrath of the Lord was turned into pity. <sup>6</sup> <sup>j</sup> And coming unawares he set fire to cities and villages. And in winning back the most important positions, putting to flight no small number of the enemies, <sup>7</sup> he specially took

<sup>d</sup> Gr. *short pain of ever-flowing life*. <sup>e</sup> Gr. *fallen*. By the omission of one Greek letter the words would signify *having endured a short pain, have now drunk of ever-flowing life under God's covenant*. <sup>f</sup> Gr. *propitious*. <sup>g</sup> Some authorities read *may be stayed*.

<sup>h</sup> Gr. *destruction*. <sup>i</sup> Gr. *concerning the blasphemies*. <sup>j</sup> The Greek text of verses 6 and 7 is uncertain.

advantage of the nights for such assaults. And his courage was loudly talked of everywhere.

<sup>8</sup> But when Philip saw the man gaining ground by little and little, and increasing more and more in his prosperity, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, that he should support the king's cause. <sup>9</sup> And *Ptolemy* quickly appointed Nicanor the *son* of Patroclus, one of the *king's* <sup>k</sup> Chief Friends, and sent him, in command of no fewer than twenty thousand of all nations, to destroy the whole race of Judaea; and with him he joined Gorgias also, a captain and one that had experience in matters of war. <sup>10</sup> And Nicanor <sup>l</sup> undertook by *the sale of* the captive Jews to make up for the king the tribute of two thousand talents which he was to pay to the Romans. <sup>11</sup> And immediately he sent to the cities upon the sea coast, inviting them to buy Jewish <sup>m</sup> slaves, promising to allow fourscore and ten <sup>n</sup> slaves for a talent, not expecting the judgement that was to follow upon him from the Almighty.

<sup>12</sup> But tidings came to Judas concerning the inroad of Nicanor; and when he communicated to them that were with him the presence of the army, <sup>13</sup> they that were cowardly and distrustful of the judgement of God <sup>o</sup> ran away and left the country. <sup>14</sup> And others sold all that was left over to them, and withal implored the Lord to deliver them that had been sold *as slaves* by the impious Nicanor or ever he met them; <sup>15</sup> and *this*, if not for their own sakes, yet for the covenants made with their fathers, and because he had called them by

his reverend and glorious name. <sup>16</sup> And Maccabaeus gathered his men together, six thousand in number, and exhorted them not to be stricken with dismay at the enemy, nor to fear the great multitude of the heathen who came wrongfully against them; but to contend nobly, <sup>17</sup> setting before their eyes the outrage that had been lawlessly perpetrated upon the holy place, and the shameful handling of the city that had been turned to mockery, and further the overthrow of the mode of life received from their ancestors. <sup>18</sup> For they, said he, trust to arms, and withal to deeds of daring; but we trust on the almighty God, since he is able at a beck to cast down them that are coming against us, and even the whole world. <sup>19</sup> And moreover he recounted to them the help given from time to time in the days of their ancestors, both the *help given* in the days of Sennacherib, how that a hundred fourscore and five thousand perished, <sup>20</sup> and the *help given* in the land of Babylon, even the battle that was fought against the <sup>p</sup> Gauls, how that they came to the engagement eight thousand in all, with four thousand Macedonians, *and how that*, the Macedonians being hard pressed, the <sup>q</sup> six thousand destroyed the hundred and twenty thousand, because of the succour which they had from heaven, and took great booty. <sup>21</sup> And when he had with these words made them of good courage, and ready to die for the laws and their country, he divided his army into four parts; <sup>22</sup> <sup>r</sup> appointing his brethren to be with himself leaders of the several bands, *to wit*, Simon and Joseph and Jonathan, giving each the command of fifteen hundred men, <sup>23</sup> and

<sup>k</sup> See 1 Macc. x. 65. Compare ch. i. 14; vii. 24; x. 13; xiv. 11; 1 Macc. ii. 18. <sup>l</sup> Or, *resolved* <sup>m</sup> Gr. *bodies*. <sup>n</sup> Gr. *bodies*.

<sup>o</sup> The Greek text here is uncertain. <sup>p</sup> Gr. *Galatians*. <sup>q</sup> Some authorities read *eight*. <sup>r</sup> Gr. *appointing his brethren also leaders*.

moreover Eleazer also: *then*, having read aloud the sacred book, and having given as watchword, THE HELP OF GOD, leading the first band himself, he joined battle with Nicanor. <sup>24</sup> And, since the Almighty fought on their side, they killed of the enemy above nine thousand, and wounded and <sup>s</sup> disabled the more part of Nicanor's army, and compelled all to flee: <sup>25</sup> and they took the money of those that had come there to buy them. And after they had pursued them for some <sup>t</sup> distance, they returned, being constrained by the time of the day; <sup>26</sup> for it was the day before the Sabbath, and for this cause they made no effort to chase them far. <sup>27</sup> <sup>u</sup> And when they had gathered <sup>v</sup> the arms of the enemy together, and had stripped off their spoils, they occupied themselves about the Sabbath, blessing and thanking the Lord exceedingly, who had saved them to this day, for that he had caused a beginning of mercy to distil upon them. <sup>28</sup> And after the Sabbath, when they had given of the spoils to the <sup>w</sup> maimed, and to the widows and orphans, the residue they distributed among themselves and their children. <sup>29</sup> And when they had accomplished these things, and had made a common supplication, they implored the merciful Lord to be wholly reconciled with his servants.

<sup>30</sup> And having had an encounter with the forces of Timotheus and Bacchides, they killed above twenty thousand of them, and made themselves masters of strongholds

exceeding high, and divided very much plunder, giving the <sup>x</sup> maimed and orphans and widows, and moreover the aged also, an equal share with themselves. <sup>31</sup> <sup>y</sup> And when they had gathered the arms <sup>z</sup> of the enemy together, they stored them all up carefully in the most important positions, and the residue of the spoils they carried to Jerusalem. <sup>32</sup> And they killed the <sup>a</sup> phylarch of Timotheus's forces, a most unholy man, and one who had done the Jews much hurt. <sup>33</sup> <sup>b</sup> And as they kept the feast of victory in the <sup>c</sup> city of their fathers, they burned those that had set the sacred <sup>d</sup> gates on fire, *and among them* Callisthenes, who had fled into <sup>e</sup> an outhouse; and *so* they received the meet reward of their impiety.

<sup>34</sup> And the thrice-accursed Nicanor, who had brought the thousand merchants to buy the Jews *for slaves*, <sup>35</sup> being through the help of the Lord humbled by them who in his eyes were held to be of least account, put off his glorious apparel, and *passing* through the midland, <sup>f</sup> shunning all company like a fugitive slave, arrived at Antioch, <sup>g</sup> having, *as he thought*, had the greatest possible good fortune, though his host was destroyed. <sup>36</sup> And he that had taken upon him to make tribute sure for the Romans by the captivity of the men of Jerusalem published abroad that the Jews had One who fought for them, and that <sup>h</sup> because this was so the Jews were invulnerable, because they followed the laws ordained by him.

<sup>s</sup> Gr. *disabled in their limbs*. <sup>t</sup> Or, *while* <sup>u</sup> The exact meaning of this clause is uncertain. <sup>v</sup> Gr. *their arms...the spoils of the enemy*.

<sup>w</sup> Or, *wounded* Gr. *shamefully handled*. <sup>x</sup> Or, *wounded* Gr. *shamefully handled*. <sup>y</sup> The exact meaning of this clause is uncertain.

<sup>z</sup> Gr. *of them*. <sup>a</sup> That is, probably, the captain of an irregular auxiliary force. Some write *Phylarches*, as a proper name.

<sup>b</sup> The Greek text here is perhaps corrupt. <sup>c</sup> Or, *country* <sup>d</sup> Or, *porches* <sup>e</sup> Or, *a solitary hut* <sup>f</sup> Gr. *having made himself solitary*.

<sup>g</sup> Or, *having won the greatest possible favor by reason of the destruction of his host* <sup>h</sup> Or, *because of this their way of life* Gr. *because of this manner*.

## 9

<sup>1</sup> Now about that time it befell that Antiochus had returned <sup>i</sup> in disorder from the region of Persia. <sup>2</sup> For he had entered into the city called Persepolis, and he assayed to rob <sup>j</sup> a temple and to hold down the city. Whereupon there was an onset of the multitudes, and <sup>k</sup> *Antiochus and his men* turned to make defence with arms; and it came to pass that Antiochus was put to flight by the people of the country and broke up his camp with disgrace. <sup>3</sup> And while he was at Ecbatana, news was brought him what had happened to Nicanor and the forces of Timotheus. <sup>4</sup> And being lifted up <sup>l</sup> by his passion he thought to make the Jews suffer even for the evil-doing of those that had put him to rout. Wherefore, the judgement from heaven even now accompanying him, he gave order to his charioteer to drive without ceasing and despatch the journey; for thus he arrogantly spoke: I will make Jerusalem a common graveyard of Jews, when I come there. <sup>5</sup> But the All-seeing Lord, the God of Israel, struck him with a <sup>m</sup> fatal and invisible stroke; and as soon as he had ceased speaking this word, an incurable pain of the bowels seized him, and bitter torments of the inner parts; <sup>6</sup> and that most justly, for he had tormented other men's bowels with many and strange sufferings. <sup>7</sup> But he in no wise ceased from his rude insolence; nay, still more was he filled with arrogancy, breathing fire in his passion against the Jews, and commanding to haste the journey. But it came to pass moreover that he fell from his chariot as it rushed

along, and having a grievous fall was racked in all the members of his body. <sup>8</sup> And he that but now supposed himself to have the waves of the sea at his bidding, so vainglorious was he beyond the condition of a man, and that thought to weigh the heights of the mountains in a balance, was now brought to the ground and carried in a litter, <sup>n</sup> showing to all that the power was manifestly God's; <sup>9</sup> so that out of the body of the impious man worms swarmed, and while he was still living in anguish and pains, his flesh fell off, and by reason of the stench all the army turned with loathing from his corruption. <sup>10</sup> And the man that a little before supposed himself to touch the stars of heaven, no one could endure to carry for his intolerable stench. <sup>11</sup> Hereupon therefore he began in great part to cease from his arrogancy, being broken *in spirit*, and to come to knowledge under the scourge of God, his pains increasing every moment. <sup>12</sup> And when he himself could not abide his own smell, he said these words: It is right to be subject to God, and that one who is mortal should not <sup>o</sup> be minded arrogantly. <sup>13</sup> And the vile man vowed to the sovereign Lord, who now no more would have pity upon him, saying on this wise: <sup>14</sup> that the holy city, to the which he was going in haste, to lay it even with the ground and to <sup>p</sup> make it a common graveyard, he would declare free; <sup>15</sup> and as touching the Jews, whom he had decided not even to count worthy of burial, but to cast them out to the beasts with their infants, for the birds to devour, he would make them all equal to citizens of Athens; <sup>16</sup> and the holy sanctuary, which before he

<sup>i</sup> Or, with dishonor <sup>j</sup> Or, temples <sup>k</sup> Or, the people of the country turned <sup>l</sup> Or, in his spirit <sup>m</sup> Gr. remediless. <sup>n</sup> Or, showing manifestly to all the power of God <sup>o</sup> Some authorities read *be minded as if equal to God.* <sup>p</sup> Gr. build.

had spoiled, he would adorn with goodliest offerings, and would restore all the sacred vessels many times multiplied, and out of his own revenues would defray the charges that were required for the sacrifices; <sup>17</sup> and, beside all this, that he would become a Jew, and would visit every inhabited place, publishing abroad the might of God. <sup>18</sup> But when his sufferings did in no wise cease, for the judgement of God had come upon him in righteousness, having given up all hope of himself, he wrote to the Jews the letter written below, having the nature of a supplication, to this effect:

<sup>19</sup> To the worthy Jews, his fellow-citizens, Antiochus, king and general, wishes much joy and health and prosperity. <sup>20</sup> <sup>q</sup> May you<sup>q</sup> and your children fare well; and your affairs shall be to your mind. Having my hope in heaven, <sup>21</sup> I remembered with affection your honor and good will *toward me*. Returning out of the region of Persia, and being taken with a noisome sickness, I deemed it necessary to take thought for the common safety of all, <sup>22</sup> not despairing of myself, but having great hope to escape from the sickness. <sup>23</sup> But considering that my father also, at what time he led an army into the upper country, appointed his successor, <sup>24</sup> to the end that, if anything fell out contrary to expectation, or if any unwelcome tidings were brought, they *that remained* in the country, knowing to whom the state had been left, might not be troubled; <sup>25</sup> and, beside all this, observing how that the princes that are borderers and neighbors to my kingdom watch opportunities, and look for the future event, I have appointed my son Antiochus

*to be* king, whom I often committed and commended to most of you, when I was hastening to the upper provinces; and I have written to him what is written below. <sup>26</sup> I exhort you therefore and beseech you, having in your remembrance the benefits done to you in common and severally, to preserve each of you your present good will toward me and my son. <sup>27</sup> For I am persuaded that he in gentleness and kindness will follow my purpose and treat you with indulgence.

<sup>28</sup> So the murderer and blasphemer, having endured the sorest sufferings, even as he had dealt with other men, ended his life among the mountains by a most piteous fate in a strange land. <sup>29</sup> And Philip his foster-brother conveyed the body *home*; and then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.

## 10

<sup>1</sup> And Maccabaeus and they that were with him, the Lord leading them on, recovered the temple and the city; <sup>2</sup> and they pulled down the altars that had been built in the marketplace by the aliens, and also *the walls of* sacred inclosures. <sup>3</sup> And having cleansed the sanctuary they made another altar of sacrifice; and <sup>r</sup> striking stones and taking fire out of them, they offered sacrifices, after *they had ceased for* two years, and *burned* incense, and *lighted* lamps, and set forth the show bread. <sup>4</sup> And when they had done these things, they fell prostrate and implored the Lord that they might fall no more into such evils; but that, if ever they should sin, they might be

<sup>q</sup> Or, You<sup>q</sup> fare well, and your children; and your affairs are to your mind. The Greek text in verses 20 and 21 is uncertain.

<sup>r</sup> Gr. *firing*.

chastened by him with forbearance, and not be delivered to blaspheming and barbarous heathen. <sup>5</sup> Now on the same day that the sanctuary was profaned by aliens, upon that very day did it come to pass that the cleansing of the sanctuary was made, even on the five and twentieth day of the same month, which is Chislev. <sup>6</sup> And they kept eight days with gladness in the manner of *the feast* of tabernacles, remembering how that <sup>s</sup> not long before, during the feast of tabernacles, they were wandering in the mountains and in the caves after the manner of wild beasts. <sup>7</sup> Wherefore bearing wands wreathed with leaves, and fair boughs, and palms also, they offered up hymns of thanksgiving to him that had prosperously brought to pass the cleansing of his own place. <sup>8</sup> They ordained also with a common statute and decree, for all the nation of the Jews, that they should keep these days every year. <sup>9</sup> And <sup>t</sup> such was the end of Antiochus, who was called Epiphanes. <sup>10</sup> But now will we declare what came to pass under Antiochus *named* <sup>u</sup> Eupator, who proved himself a *true* son of that ungodly man, and will gather up briefly the <sup>v</sup> successive evils of the wars. <sup>11</sup> For this man, when he succeeded to the kingdom, appointed one Lysias *to be* chancellor, and supreme governor of Coelesyria and Phoenicia. <sup>12</sup> For Ptolemy that was called Macron, setting an example of observing justice toward the Jews because of the wrong that had been done to them, endeavoured to <sup>w</sup> conduct his dealings with them on peaceful terms. <sup>13</sup> Whereupon being accused by the *king's* <sup>x</sup> Friends before Eupator, and hearing

himself called traitor at every turn, because he had abandoned Cyprus which Philometor had intrusted to him, and had withdrawn himself to Antiochus *called* Epiphanes, and <sup>y</sup> failing to uphold the honor of his office, he took poison and made away with himself.

<sup>14</sup> But Gorgias, when he was made governor of the district, maintained a force of mercenaries, and at every turn kept up war with the Jews. <sup>15</sup> And together with him the Idumaeans also, being masters of important strongholds, harassed the Jews; and receiving to them those that had taken refuge *there* from Jerusalem, they assayed to keep up war. <sup>16</sup> But Maccabaeus and his men, having made solemn supplication and implored God to fight on their side, rushed upon the strongholds of the Idumaeans; <sup>17</sup> and assaulting them vigorously they made themselves masters of the positions, and kept off all that fought upon the wall, and killed those that fell in their way, and killed no fewer than twenty thousand. <sup>18</sup> And because no less than nine thousand were fled into two towers exceeding strong and having all things *needed* for a seige, <sup>19</sup> Maccabaeus, having left Simon and Joseph, and Zacchaeus besides and them that were with him, a force sufficient to besiege them, departed himself to places where he was most needed. <sup>20</sup> But Simon and they that were with him, yielding to covetousness, were bribed by certain of those that were in the towers, and receiving seventy thousand drachmas let some of them slip away. <sup>21</sup> But when word was brought to Maccabaeus of what was done, he gathered the leaders of the people

<sup>s</sup> Or, *not long before they kept the feast of tabernacles by wandering father.* <sup>v</sup> Or, *chief* <sup>w</sup> Or, *settle his relations with* <sup>x</sup> See ch. viii. 9. <sup>y</sup> The Greek text here is corrupt. <sup>t</sup> Gr. *such were the events of the end* <sup>u</sup> That is, *son of a good*

together, and accused *those men* of having sold their brethren for money, by setting their enemies free *to fight* against them. <sup>22</sup> So he killed these men for having turned traitors, and forthwith took possession of the two towers. <sup>23</sup> And prospering with his arms in all things he took in hand, he destroyed in the two strongholds more than twenty thousand.

<sup>24</sup> Now Timotheus, who had been before defeated by the Jews, having gathered together foreign forces in great multitudes, and having collected the <sup>z</sup> horsemen which belonged to Asia, not a few, came as though he would take Judaea by force of arms. <sup>25</sup> But as he drew near, Maccabaeus and his men sprinkled earth upon their heads and girded their loins with sackcloth, in supplication to God, <sup>26</sup> and falling down upon the step in front of the altar, implored him to become <sup>a</sup> gracious to them, and <sup>b</sup> be an enemy to their enemies and an adversary to their adversaries, as the law declares. <sup>27</sup> And rising from their prayer they took up their arms, and advanced some distance from the city; and when they had come near to their enemies they <sup>c</sup> halted. <sup>28</sup> And when the dawn was now spreading, the two *armies* joined battle; the one part having this, beside *their* virtue, for a pledge of success and victory, that they had fled to the Lord for refuge, the others making their passion their leader in the strife. <sup>29</sup> But when the battle waxed strong, there appeared out of heaven to their adversaries five men on horses with bridles of gold, *in splendid array*; <sup>d</sup> and two of them, leading on the Jews, <sup>30</sup> and taking Maccabaeus in

the midst of them, and covering him with their own armor, guarded him from wounds, while on the adversaries they shot forth arrows and thunderbolts; by reason whereof they were blinded and thrown into confusion, and were cut to pieces, filled with bewilderment. <sup>31</sup> And there were slain twenty thousand and five hundred, beside six hundred horsemen.

<sup>32</sup> But Timotheus himself fled into a stronghold called Gazara, a fortress of exceeding strength, <sup>e</sup> Chaereas being in command there. <sup>33</sup> But Maccabaeus and his men were glad and laid siege to the fortress four and twenty days. <sup>34</sup> And they that were within, trusting to the strength of the place, blasphemed exceedingly, and hurled forth impious words. <sup>35</sup> But at dawn of the five and twentieth day certain young men of the company of Maccabaeus, inflamed with passion because of the blasphemies, assaulted the wall with masculine force and with <sup>f</sup> furious passion, and cut down whoever came in their way. <sup>36</sup> And others climbing up in like manner, while *the besieged* were distracted with them *that had made their way* within, set fire to the towers, and kindling fires burned the blasphemers alive; while others broke open the gates, and, having given entrance to the rest of the band, occupied the city. <sup>37</sup> And they killed Timotheus, who was hidden in a cistern, and his brother Chaereas, and Apollophanes. <sup>38</sup> And when they had accomplished these things, they blessed the Lord with hymns and thanksgivings, him who does great benefits to Israel, and gives them the victory.

<sup>z</sup> Or, horses <sup>a</sup> Gr. propitious. <sup>b</sup> See Ex. xxiii. 22. <sup>c</sup> Gr. were by themselves. <sup>d</sup> Some authorities read *and leading on the Jews; who also, taking.* <sup>e</sup> See ver. 37. <sup>f</sup> Gr. passion as of wild beasts.

## 11

<sup>1</sup> Now after a very little time Lysias, the king's guardian and kinsman and chancellor, being sore displeased for the things that had come to pass, <sup>2</sup> collected about fourscore thousand *footmen* and all his horsemen and came against the Jews, thinking to make the city a place for Greeks to dwell in, <sup>3</sup> and to levy tribute on the temple, as <sup>g</sup> on the other sacred places of the nations, and to put up the high priesthood to sale every year; <sup>4</sup> holding in no account the might of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants. <sup>5</sup> And coming into Judaea and drawing near to Bethsuron, which was a strong place and distant from Jerusalem about <sup>h</sup> five leagues, he pressed it hard. <sup>6</sup> But when Maccabaeus and his men learned that he was besieging the strongholds, they and all the people with lamentations and tears made supplication to the Lord to send a good angel to save Israel. <sup>7</sup> And Maccabaeus himself took up arms first, and exhorted the others to jeopard themselves together with him and succour their brethren; and they sallied forth with him right willingly. <sup>8</sup> And as they were there, close to Jerusalem, there appeared at their head one on horseback in white apparel, brandishing <sup>i</sup> weapons of gold. <sup>9</sup> And they all together praised the merciful God, and were yet more strengthened in heart: being ready to <sup>j</sup> assail not men only but the wildest beasts, and walls of iron, <sup>10</sup> they advanced in array, having him that is in heaven to fight on their side, for the Lord

had mercy on them. <sup>11</sup> And hurling *themselves* like lions upon the enemy, they killed of them eleven thousand *footmen* and sixteen hundred horsemen, and forced all *the rest* to flee. <sup>12</sup> But the more part of them escaped wounded *and* naked; and Lysias also himself escaped by shameful flight. <sup>13</sup> But as he was a man not void of understanding, weighing with himself the defeat which had befallen him, and considering that the Hebrews could not be overcome, because the Almighty God fought on their side, he sent again *to them*, <sup>14</sup> and persuaded them to come to terms on condition that all their rights were acknowledged, and <sup>k</sup> *promised* that he would also persuade the king to become their friend. <sup>15</sup> And Maccabaeus gave consent upon all the conditions which Lysias proposed to him, being careful of the *common* good; for whatever *requests* Maccabaeus delivered in writing to Lysias concerning the Jews the king allowed. <sup>16</sup> For the letters written to the Jews from Lysias were to this effect:

Lysias to the <sup>l</sup> people of the Jews, greeting. <sup>17</sup> John and Absalom, who were sent from you, having delivered the <sup>m</sup> petition written below, made request concerning the things signified therein. <sup>18</sup> What things soever therefore had need to be brought before the king I declared *to him*, and what things were possible he allowed. <sup>19</sup> If then you <sup>n</sup> will preserve your good will toward the state, henceforward also will I endeavor to contribute to *your* good. <sup>20</sup> <sup>n</sup> And on this behalf I have given order in detail, both to these men and to those *that are sent* from me, to confer with

<sup>g</sup> Or, on all the sacred places of the heathen <sup>h</sup> The Greek text here is uncertain. <sup>i</sup> Gr. a panoply. <sup>j</sup> Gr. wound. <sup>k</sup> The Greek text here is corrupt. <sup>l</sup> Gr. multitude. <sup>m</sup> Or, document <sup>n</sup> Or, but as to this.

you. <sup>21</sup> Fare you<sup>23</sup> well. *Written* in the hundred forty and eighth year, on the four and twentieth day of *the month* <sup>o</sup> Dioscorinthius.

<sup>22</sup> And the king's letter was in these words:

King Antiochus to his brother Lysias, greeting. <sup>23</sup> Seeing that our father passed to the gods having the wish that the subjects of his kingdom <sup>p</sup> should be undisturbed and give themselves to the care of their own affairs, <sup>24</sup> we, having heard that the Jews do not consent to our father's purpose to turn them to the *customs* of the Greeks, but choose rather their own manner of living, and make request that the *customs* of their law be allowed to them,— <sup>25</sup> choosing therefore that this nation also should be free from <sup>q</sup> disturbance, we determine that their temple be restored to them, and that they live according to the customs that were in the days of their ancestors. <sup>26</sup> You will therefore do well to send *messengers* to them and give them the right hand of *friendship*, that they, knowing our mind, may be of good heart, and gladly occupy themselves with the conduct of their own affairs.

<sup>27</sup> And to the nation the king's letter was after this manner:

King Antiochus to the senate of the Jews and to the other Jews, greeting. <sup>28</sup> If you<sup>23</sup> fare well, we have our desire: we ourselves also are in good health. <sup>29</sup> Menelaus informed us that your desire was to return home and follow your own business. <sup>30</sup> They therefore that depart home up to the thirties day of Xanthicus shall have *our* <sup>r</sup> friendship, with full permission <sup>31</sup> that the

Jews use their own *proper* meats and *observe their own* laws, even as heretofore; and none of them shall be in any way molested for the things that have been ignorantly done. <sup>32</sup> Moreover I have sent Menelaus also, that he may encourage you. <sup>33</sup> Fare you<sup>23</sup> well. *Written* in the hundred forty and eighth year, on the fifteenth day of Xanthicus. <sup>34</sup> And the Romans also sent to them a letter in these words:

Quintus Memmius *and* Titus Manius, ambassadors of the Romans, to the people of the Jews, greeting. <sup>35</sup> In regard to the things which Lysias the king's kinsman granted you, we also give consent. <sup>36</sup> But as for the things which he judged should be referred to the king, send one forthwith, after you<sup>23</sup> have advised thereof, that we may publish such *decrees* as befit your case; for we are on our way to Antioch. <sup>37</sup> Wherefore send some with speed, that we also may learn what is your mind. <sup>38</sup> <sup>s</sup> Farewell. *Written* in the hundred forty and eighth year, on the fifteenth day of Xanthicus.

## 12

<sup>1</sup> So when these covenants had been made, Lysias departed to the king, and the Jews went about their husbandry. <sup>2</sup> But *certain* of the governors of districts, Timotheus and Apollonius the *son* of Gennaesus, and Hieronymus also and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to enjoy tranquillity and live in peace. <sup>3</sup> And men of Joppa perpetrated this great impiety: they invited the Jews that lived

<sup>o</sup> This name is not found elsewhere, and is perhaps corrupt. <sup>p</sup> Or, *should not be disquieted but* <sup>q</sup> Or, *disquiet* <sup>r</sup> Gr. *right hand*.  
<sup>s</sup> Gr. *Be in good health*.

among them to go with their wives and children into the boats which they had provided, as though they had no ill will towards them; <sup>4</sup> and when <sup>t</sup> the Jews, <sup>u</sup> relying on the common decree of the city, accepted *the invitation*, as men desiring to live in peace and suspecting nothing, they took them out to sea and drowned them, *in number* not less than two hundred. <sup>5</sup> But when Judas heard of the cruelty done to his fellow-countrymen, giving command to the men that were with him <sup>6</sup> and calling upon God the righteous Judge, he came against the murderers of his brethren, and set the haven on fire by night, and burned the boats, and put to the sword those that had fled there. <sup>7</sup> But when the town was closed *against him*, he withdrew, intending to come again to root out the whole community of the men of Joppa. <sup>8</sup> But learning that the men of Jamnia were minded to do in like manner to the Jews that sojourned among them, <sup>9</sup> he fell upon the Jamnites also by night, and set fire to the haven together with the fleet, so that the glare of the light was seen at Jerusalem, two hundred and forty furlongs distant.

<sup>10</sup> Now when they had drawn off nine furlongs from thence, as they marched against Timotheus, *a host of* Arabians attacked him, no fewer than five thousand *footmen* and five hundred horsemen. <sup>11</sup> And when a sore battle had been fought, and Judas and his company by the help of God had good success, the nomads being overcome implored Judas to grant them friendship, promising to give *him* cattle, and to help <sup>v</sup> his people in all other ways. <sup>12</sup> So Judas, thinking that they would indeed

be profitable in many things, agreed to live in peace with them; and receiving pledges of friendship they departed to their tents. <sup>13</sup> And he also fell upon a certain city <sup>w</sup> Gephyrun, strong and fenced about with walls, and inhabited by a mixed multitude of various nations; and it was named Caspin. <sup>14</sup> But they that were within, trusting to the strength of the walls and to their store of provisions, behaved themselves rudely toward Judas and them that were with him, railing, and furthermore blaspheming and speaking impious words. <sup>15</sup> But Judas and his company, calling upon the great sovereign of the world, who without rams and cunning engines of war hurled down Jericho in the times of Joshua, rushed wildly against the wall; <sup>16</sup> and having taken the city by the will of God, they made unspeakable slaughter, insomuch that the adjoining lake, which was two furlongs broad, appeared to be filled with the deluge of blood.

<sup>17</sup> And when they had drawn off seven hundred and fifty furlongs from thence, they made their way to Charax, to the Jews that are called <sup>x</sup> Tubieni. <sup>18</sup> And Timotheus they found not in occupation of that district, for he had then departed from the district without accomplishing anything, but had left behind a garrison, and that a very strong one, in a certain post. <sup>19</sup> But Dositheus and Sosipater, who were of Maccabaeus's captains, sallied forth and destroyed those that had been left by Timotheus in the stronghold, above ten thousand men. <sup>20</sup> And Maccabaeus, ranging his own army by bands, set <sup>y</sup> these

<sup>t</sup> Gr. *they also*. <sup>u</sup> Gr. *after*. <sup>v</sup> Gr. *them*. <sup>w</sup> The relation between the names *Gephyrun* and *Caspin* is unknown, and perhaps the Greek text is corrupt. Compare *Gephyrun*, the name of a city of Gilead mentioned by Polybius, v. 70. 12.; and *Casphor*, 1 Macc. v. 26, 36. <sup>x</sup> That is, *men of Tob*: see Judg. xi. 3, 2 Sam. x. 6, and compare 1 Macc. v. 13. <sup>y</sup> Gr. *them*.

two over the bands, and marched in haste against Timotheus, who had with him a hundred and twenty thousand footmen and two thousand and five hundred horsemen. <sup>21</sup> But when Timotheus heard of the inroad of Judas, he at once sent away the women and the children and also the baggage into the *fortress* called <sup>z</sup> Carnion; for the place was hard to besiege and difficult of access by reason of the narrowness of the approaches on all sides. <sup>22</sup> But when the band of Judas, who led the van, appeared in sight, and when terror came upon the enemy and fear, because the manifestation of him who sees all things came upon them, they fled amain, carried this way and that, so that they were often hurt of their own men, and pierced with the points of their swords. <sup>23</sup> And Judas continued the pursuit the more hotly, putting the wicked wretches to the sword, and he destroyed as many as thirty thousand men. <sup>24</sup> But Timotheus himself, falling in with the company of Dositheus and Sosipater, implored them with much <sup>a</sup> crafty guile to let him go with his life, because he had *in his power* the parents of many *of them* and the brethren of some: <sup>b</sup> otherwise, *said he*, little regard will <sup>c</sup> be shewn to these. <sup>25</sup> So when he had with many words confirmed the agreement to restore them without hurt, they let him go that they might save their brethren.

<sup>26</sup> And *Judas*, marching against <sup>d</sup> Carnion and the temple of Atergatis, killed five and twenty thousand persons. <sup>27</sup> And after he had put these to flight and destroyed them, he marched against Ephron also, a strong city, <sup>e</sup> wherein were

multitudes of people of all nations; and stalwart young men placed <sup>f</sup> on the walls made a vigorous defence; and there were great stores of engines and darts there. <sup>28</sup> But calling upon the Sovereign who with might breaks in pieces the <sup>g</sup> strength of <sup>h</sup> the enemy, they got the city into their hands, and killed as many as twenty and five thousand of them that were within. <sup>29</sup> And setting out from thence they marched in haste against Scythopolis, which is distant from Jerusalem six hundred furlongs. <sup>30</sup> But when the Jews that were settled there testified of the good will that the Scythopolitans had shewn toward them, and of their kindly bearing *toward them* in the times of their misfortune, <sup>31</sup> they gave thanks, and further exhorted them to remain well affected toward the race for the future; and they went up to Jerusalem, the feast of weeks being close to hand.

<sup>32</sup> But after the *feast* called Pentecost they marched in haste against Gorgias the governor of Idumaea: <sup>33</sup> and he came out with three thousand footmen and four hundred horsemen. <sup>34</sup> And when they had set themselves in array, it came to pass that a few of the Jews fell. <sup>35</sup> And a certain Dositheus, one <sup>i</sup> of Bacenor's company, who was on horseback and a strong man, pressed hard on Gorgias, and taking hold of his cloke drew him along by main force; and while he was minded to take the accursed man alive, one of the Thracian horsemen bore down upon him and disabled his shoulder, and so Gorgias escaped to <sup>j</sup> Marisa. <sup>36</sup> And when they that

<sup>z</sup> Compare *Carnain*, 1 Macc. 5. 26, 43, 44. <sup>a</sup> Gr. *jugglery*. <sup>b</sup> Gr. *and the result will be that these be disregarded*. The Greek text here is perhaps corrupt. <sup>c</sup> Or, *have been shewn* <sup>d</sup> Compare *Carnain*, 1 Macc. v. 26, 43, 44. <sup>e</sup> The Greek text here is perhaps corrupt. <sup>f</sup> Gr. *in front of*. <sup>g</sup> Some authorities read *weight*. <sup>h</sup> Or, *his enemies* <sup>i</sup> The Greek text is uncertain. <sup>j</sup> Compare 1 Macc. v. 65.

were with Esdris had been fighting long and were wearied out, Judas called upon the Lord to show himself, fighting on their side and leading the van of the battle; <sup>37</sup> and *then* in the language of his fathers he raised the battle-cry joined with hymns, and rushing unawares upon the troops of Gorgias put them to flight.

<sup>38</sup> And Judas gathering his army came to the city of <sup>k</sup> Adullam; and as the seventh day was coming on, they purified themselves according to the custom, and kept the Sabbath there. <sup>39</sup> And on the day following, <sup>l</sup> at which time it had become necessary, Judas and his company came to take up the bodies of them that had fallen, <sup>m</sup> and in company with their kinsmen to bring them back to the sepulchres of their fathers. <sup>40</sup> But under the garments of each one of the dead they found <sup>n</sup> consecrated tokens of the idols of Jamnia, which the law forbids the Jews to have anything to do with; and it became clear to all that it was for this cause that they had fallen. <sup>41</sup> All therefore, blessing the *works* of the Lord, the righteous Judge, who makes manifest the things that are hid, <sup>42</sup> betook themselves to supplication, beseeching that the sin committed might be wholly blotted out. And the noble Judas exhorted the multitude to keep themselves from sin, forso much as they had seen before their eyes what things had come to pass because of the sin of them that had fallen. <sup>43</sup> And when he had made a collection man by man to the sum of two thousand drachmas of silver, he sent to Jerusalem to offer a sacrifice for sin, doing therein right well and honorably, in

that he took thought for a resurrection. <sup>44</sup> For if he were not expecting that they that had fallen would rise again, it were superfluous and idle to pray for the dead. <sup>45</sup> (And if *he did it* looking to an honorable memorial of gratitude laid up for them that <sup>o</sup> die <sup>p</sup> in godliness, holy and godly was the thought.) Wherefore he made the propitiation for them that had died, that they might be released from their sin.

## 13

<sup>1</sup> In the hundred forty and ninth year tidings were brought to Judas and his company that Antiochus Eupator was coming with *great* multitudes against Judaea, <sup>2</sup> and with him Lysias his guardian and chancellor, <sup>q</sup> each having a Greek force, a hundred and ten thousand footmen, and five thousand and three hundred horsemen, and two and twenty elephants, and three hundred chariots armed with scythes.

<sup>3</sup> And Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the saving of his country, but because he thought that he would be set over the government. <sup>4</sup> But the King of kings stirred up the <sup>r</sup> passion of Antiochus against the wicked wretch; and when Lysias informed him that this man was the cause of all the evils, *the king* commanded to bring him to Beroea, and <sup>s</sup> to put him to death after the manner of that place. <sup>5</sup> Now there is in that place a tower of fifty cubits high, full of ashes, and it had all round it a <sup>t</sup> gallery <sup>u</sup> descending sheer on every side into the ashes. <sup>6</sup> Here him that is

<sup>k</sup> Gr. *Odollam*. <sup>l</sup> The Greek text here is uncertain. <sup>m</sup> Or, *and to bring them back to be with their kinsmen in the sepulchres*  
<sup>n</sup> Perhaps these were consecrated images of the idols. <sup>o</sup> Gr. *fall asleep*. <sup>p</sup> Or, *on the side of godliness* <sup>q</sup> The Greek text here is corrupt. <sup>r</sup> Or, *spirit* <sup>s</sup> The Greek text here is perhaps corrupt. <sup>t</sup> Gr. *contrivance or machine*. <sup>u</sup> Or, *sloping steeply*

guilty of sacrilege, or has attained a preeminence in any other evil deeds, they <sup>v</sup> all push forward into destruction. <sup>7</sup> By such a fate it befell the breaker of the law, Menelaus, to die, without obtaining so much as *a grave in* the earth, and that right justly; <sup>8</sup> for inasmuch as he had perpetrated many sins <sup>w</sup> against the altar, whose fire and whose ashes were holy, in ashes did he receive his death.

<sup>9</sup> Now the king, <sup>x</sup> infuriated in spirit, was coming with intent to inflict on the Jews the very worst of the sufferings that had befallen *them* in his father's time. <sup>10</sup> But when Judas heard of these things, he gave charge to the multitude to call upon the Lord day and night, *beseeking him*, if ever at any other time, so now to succour them that were at the point to be deprived of the law and their country and the holy temple, <sup>11</sup> and not to suffer the people that had been but now a little while revived to fall into the hands of those profane heathen. <sup>12</sup> So when they had all done the same thing together, <sup>y</sup> beseeching the merciful Lord with weeping and fastings and prostration for three days without ceasing, Judas exhorted them and commanded they should join him *for service*. <sup>13</sup> And having gone apart with the elders he resolved that, before the king's army should enter into Judaea and make themselves masters of the city, they should go forth and try the matter *in fight* by the help of <sup>z</sup> God. <sup>14</sup> And committing the decision to the <sup>a</sup> Lord of the world, and exhorting them that were with him to contend nobly even to death for laws, temple, city, country, <sup>b</sup>

commonwealth, he pitched his camp by Modin. <sup>15</sup> And given out to his men the watchword, VICTORY IS GOD'S, with a chosen body of the bravest young men he fell upon *the camp* by night *and penetrated* to the king's <sup>c</sup> tent, and killed <sup>d</sup> *of* the <sup>e</sup> army as many as two thousand men, and <sup>f</sup> brought down the chiefest elephant with him that was in the <sup>g</sup> tower upon him. <sup>16</sup> And at last they filled the <sup>h</sup> army with terror and alarm, and departed with good success. <sup>17</sup> And this had been accomplished when the day was but now dawning, because of the Lord's protection that gave <sup>i</sup> Judas help.

<sup>18</sup> But the king, having had a taste of the exceeding boldness of the Jews, made attempts by stratagem upon their positions, <sup>19</sup> and *upon* a strong fortress of the Jews at Bethsura; he advanced, was turned back, failed, was defeated, <sup>20</sup> And Judas conveyed such things as were necessary to them that were within. <sup>21</sup> But Rhodocus, from the Jewish ranks, made known to the enemy the secrets *of his countrymen*. He was sought out, and taken, and shut up in prison. <sup>22</sup> The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, attacked the forces of Judas, was put to the worse, <sup>23</sup> heard that Philip who had been left as chancellor in Antioch had become reckless, was confounded, made to the Jews an overture *of peace*, submitted himself and sware to acknowledge all their rights, came to terms with them and offered sacrifice, honored the sanctuary and the place, <sup>24</sup> showed kindness and graciously received

<sup>v</sup> The Greek text here is probably corrupt. <sup>w</sup> Gr. *about*. <sup>x</sup> Some authorities read *indignant*. <sup>y</sup> Gr. *and implored*.

<sup>z</sup> Some authorities read *the Lord*. <sup>a</sup> Some authorities read *Creator*. <sup>b</sup> Or, *mode of life* <sup>c</sup> Gr. *court*. <sup>d</sup> The Greek text here is probably corrupt. <sup>e</sup> Gr. *camp*. <sup>f</sup> The Greek text here is probably corrupt. <sup>g</sup> Gr. *house*. <sup>h</sup> Gr. *camp*. <sup>i</sup> Gr. *him*.

Maccabaeus, left Hegemonides governor from Ptolemais even to the <sup>j</sup> Gerrenians, <sup>25</sup> came to Ptolemais. The men of Ptolemais were displeased at the treaty, for they had exceeding great indignation *against the Jews*: they desired to annul the articles of the agreement. <sup>26</sup> Lysias <sup>k</sup> came forward to speak, made the best defence that was possible, persuaded, pacified, made them well affected, departed to Antioch. This was the issue of the inroad and departure of the king.

## 14

<sup>1</sup> Now after a space of three years tidings were brought to Judas and his company that Demetrius the *son* of Seleucus, having sailed into the haven of Tripolis with a mighty host and a fleet, <sup>2</sup> had gotten possession of the country, having made away with Antiochus and Lysias his guardian.

<sup>3</sup> But one Alcimus, who had formerly been high priest, and had wilfully polluted himself in the times when there was no mingling *with the Gentiles*, considering that there was no deliverance for him in any way, nor any more access to the holy altar, <sup>4</sup> came to king Demetrius in about the hundred and one and fifties year, presenting to him a chaplet of gold and a palm, and beside these *some* of the festal olive boughs of the temple. And for that day he held his peace; <sup>5</sup> but having gotten opportunity to further his own madness, being called by Demetrius into a meeting of his council, and asked how the Jews stood affected and what they purposed, he

answered thereto. <sup>6</sup> Those of the Jews that he called <sup>l</sup> Hasidaeans, whose leader is Judas Maccabaeus, keep up war, and are seditious, not suffering the kingdom to find tranquillity. <sup>7</sup> Wherefore, having laid aside mine ancestral glory, I mean the high priesthood, I am now come <sup>m</sup> hither; <sup>8</sup> first for the unfeigned care I have for the things that concern the king, and secondly because I have regard also to mine own fellow-citizens: for, through the unadvised dealing of those of whom I spoke before, our whole race is in no small misfortune. <sup>9</sup> But do you, O king, having informed yourself of these things severally, take thought both for our country and for our race, which <sup>n</sup> is surrounded *by foes*, according to the gracious kindness with which you receive all. <sup>10</sup> For as long as Judas remains alive, it is impossible that the state should find peace. <sup>11</sup> And when he had spoken such words as these, at once <sup>o</sup> the rest of the *king's* <sup>p</sup> Friends, having ill will against Judas, inflamed Demetrius yet more. <sup>12</sup> And forthwith appointing Nicanor, who had been master of the elephants, and making him governor of Judaea, he sent him forth, <sup>13</sup> giving him written instructions to make away with Judas himself and to scatter them that were with him, and to set up Alcimus as high priest of the <sup>q</sup> great temple. <sup>14</sup> And <sup>r</sup> those in Judaea that <sup>s</sup> had *before* driven Judas into exile thronged to Nicanor in flocks, supposing that the misfortunes and calamities of the Jews would be successes to themselves.

<sup>j</sup> The form of this word is uncertain. Compare *Girzites* (or *Gizrites*), 1 Sam. xxvii. 8. One manuscript reads *Gerarenes*.

<sup>k</sup> Gr. *came forward to the tribune or judgement seat*. <sup>l</sup> That is, *Chasidim*. <sup>m</sup> Some authorities read *a second time*.

<sup>n</sup> Or, *is hardly bestead* <sup>o</sup> Or, *the king's Friends likewise* <sup>p</sup> See ch. viii. 9. <sup>q</sup> Gr. *greatest*. <sup>r</sup> Or, *they that had fled before Judas all over Judaea thronged* <sup>s</sup> See ch. v. 27.

<sup>15</sup> But when *the Jews* heard of Nicanor's inroad and the assault of the heathen, they sprinkled earth *upon their heads* and made solemn supplication to him who had established his own people for evermore, and who always, making manifest his presence, upholdeth *them that are* his own portion. <sup>16</sup> <sup>t</sup> And when the leader had given *his* commands, he straightway sets out from thence, and joineth battle with them at a village *called* Lessau. <sup>17</sup> But Simon, the brother of Judas, had encountered Nicanor, <sup>u</sup> yet not till late, having received a check by reason of the sudden consternation caused by his adversaries.

<sup>18</sup> Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and their courage in fighting for their country, shrank from bringing the matter to the decision of the sword. <sup>19</sup> Wherefore he sent Posidonius and Theodotus and Mattathias to give and receive pledges of friendship. <sup>20</sup> So when these proposals had been long considered, and the leader had made the <sup>v</sup> troops acquainted therewith, and it appeared that they were all of like mind, they consented to the covenants. <sup>21</sup> And they appointed a day on which to meet together by themselves. And a litter was borne forward from each *army*; they set chairs of state; <sup>22</sup> Judas stationed armed men ready in convenient places, lest haply there should suddenly be treachery on the part of the enemy; they held such conference as was meet. <sup>23</sup> Nicanor tarried in Jerusalem, and did nothing to cause disturbance, but dismissed the flocks of people that had gathered together. <sup>24</sup> And

he kept Judas always in his presence; he had gained a hearty affection for the man; <sup>25</sup> he urged him to marry and beget children; he married, settled quietly, took part in common life.

<sup>26</sup> But Alcimus, perceiving the good will that was between them, <sup>w</sup> and having got possession of the covenants that had been made, came to Demetrius and told him that Nicanor was ill affected toward the state, for he had appointed that conspirator against his kingdom, Judas, to be his successor. <sup>27</sup> And the king, falling into a rage, and being exasperated by the calumnies of that most wicked man, wrote to Nicanor, signifying that he was displeased at the covenants, and commanding him to send Maccabaeus prisoner to Antioch in all haste. <sup>28</sup> And when this message came to Nicanor, he was confounded, and was sore troubled at the thought of annulling the articles that had been agreed upon, the man having done no wrong; <sup>29</sup> but because there was no dealing against the king, he watched his time to execute this purpose by stratagem. <sup>30</sup> But Maccabaeus, when he perceived that Nicanor was behaving more harshly in his dealings with him, and that he had become ruler in his customary bearing, understanding that this harshness came not of good, gathered together not a few of his men, and concealed himself from Nicanor.

<sup>31</sup> But the other, <sup>x</sup> when he became aware that he had been bravely defeated by the stratagem of <sup>y</sup> Judas, came to the <sup>z</sup> great and holy temple, while the priests were offering the usual sacrifices, and commanded them to deliver up the man. <sup>32</sup>

<sup>t</sup> The Greek text of this verse and the next is corrupt. <sup>u</sup> Or, *and had received a check, yet not till late by reason of the sudden consternation of his adversaries* <sup>v</sup> Or, *people* Gr. *multitudes*. <sup>w</sup> Or, *and the covenants that had been made, took occasion and came* <sup>x</sup> Or, *though he was conscious that he had been nobly defeated by* <sup>y</sup> Gr. *the man*. <sup>z</sup> Gr. *greatest*.

And when they declared with oaths that they had no knowledge where the man was whom he sought, <sup>33</sup> he stretched forth his right hand toward the sanctuary, and swore this oath: If you<sup>g</sup> will not deliver up to me Judas as a prisoner, I will lay this <sup>a</sup> temple of God even with the ground, and will break down the altar, and I will erect here a temple to <sup>b</sup> Bacchus for all to see. <sup>34</sup> And having said this, he departed. But the priests, stretching forth their hands toward heaven, called upon him that ever fights for our nation, in these words: <sup>35</sup> You, <sup>c</sup> O Lord of the universe, who in yourself have need of nothing, was well pleased that a sanctuary of your <sup>d</sup> habitation should be set among us; <sup>36</sup> so now, O holy Lord of all hallowing, keep undefiled for ever this house that has been lately cleansed.

<sup>37</sup> Now information was given to Nicanor against one Razis, an elder of Jerusalem, <sup>e</sup> as being a lover of his countrymen and a man of very good report, and one called Father of the Jews for his good will *toward them*. <sup>38</sup> For in the former times when there was no mingling *with the Gentiles* he had been accused of *cleaving to* the Jews' religion, and had jeopardized body and life with all earnestness for the religion of the Jews. <sup>39</sup> And Nicanor, wishing to make evident the ill will that he bare to the Jews, sent above five hundred soldiers to take him; <sup>40</sup> for he thought by taking him to inflict a calamity upon them. <sup>41</sup> But when the <sup>f</sup> troops were on the point of taking the tower, and were forcing the door of the court, and bade bring fire and burn the doors, he being surrounded on every side

fell upon his sword, <sup>42</sup> choosing rather to die nobly than to fall into the hands of the wicked wretches, and suffer outrage unworthy of his own nobleness: <sup>43</sup> but since he missed his stroke through the excitement of the struggle, and the crowds were now rushing within the door, he ran bravely up to the wall and cast himself down manfully among the crowds. <sup>44</sup> But as they quickly gave back, a space was made, and he fell on the middle of <sup>g</sup> his side. <sup>45</sup> And having yet breath within him, and being inflamed with passion, he rose up, and though his blood gushed out in streams and his wounds were grievous, he ran through the crowds, and standing upon a steep rock, <sup>46</sup> when as his blood was now well near spent, he drew forth his bowels *through the wound*, and taking them in both his hands he shook them at the crowds; and calling upon him who is Lord of <sup>h</sup> the life and the <sup>i</sup> spirit to restore him <sup>j</sup> these again, he thus died.

## 15

<sup>1</sup> But Nicanor, hearing that Judas and his company were in the region of Samaria, resolved to set upon them with all security on the day of rest. <sup>2</sup> And when the Jews that were compelled to follow him said, O destroy not so savagely and barbarously, but give due glory to the day which he that sees all things has <sup>k</sup> honored and hallowed above *other days*; <sup>3</sup> then the thrice-accursed wretch asked if there were a Sovereign in heaven that had commanded to keep the Sabbath day. <sup>4</sup> And when they declared, There is the Lord, living himself

<sup>a</sup> Or, chapel Gr. inclosure. <sup>b</sup> Gr. Dionysus. <sup>c</sup> Or, O Lord, who in yourself have no need of the universe <sup>d</sup> Gr. tabernacling.

<sup>e</sup> Or, who was a lover <sup>f</sup> Or, people Gr. multitudes. <sup>g</sup> Or, the void place <sup>h</sup> Or. life and spirit <sup>i</sup> Or, breath <sup>j</sup> Some authorities read *the same*. <sup>k</sup> Or, honored above other days as a hallowed day

a Sovereign in heaven, who bade *us* observe the seventh day; <sup>5</sup> then says the other, I also am a sovereign upon the earth, <sup>1</sup> who *now* command to take up arms and execute the king's business. Nevertheless he prevailed not to execute his <sup>m</sup> cruel purpose.

<sup>6</sup> And Nicanor, <sup>n</sup> bearing himself haughtily in all vaingloriousness, had determined to set up a monument of complete victory over Judas and all them that were with him: <sup>7</sup> but Maccabaeus still trusted unceasingly, with all hope that he should obtain help from the Lord. <sup>8</sup> And he exhorted his company not to be fearful at the <sup>o</sup> inroad of the heathen, but, keeping in mind the help which of old they had oftentimes received from heaven, so now also to look for the victory which would come to them from the Almighty; <sup>9</sup> and comforting them out of the law and the prophets, and withal putting them in mind of the conflicts that they had maintained, he made them more eager *for the battle*. <sup>10</sup> And when he had roused their <sup>p</sup> spirit, he gave them *his* commands, at the same time pointing out the perfidiousness of the heathen and their breach of their oaths. <sup>11</sup> And arming each one of them, not so much with the sure defence of shields and spears as with the encouragement *that lies* in good words, and moreover relating to them a dream <sup>q</sup> worthy to be believed, he made them all exceeding glad. <sup>12</sup> And the vision of that *dream* was this: *He saw* Onias, him that was high priest, a noble and good man, reverend in bearing, yet gentle in manner and well-spoken, and exercised from a

child in all points of virtue, with outstretched hands invoking *blessings* on the whole body of the Jews: <sup>13</sup> thereupon *he saw* a man appear, of venerable age and exceeding glory, and wonderful and most majestic was the dignity around him: <sup>14</sup> and Onias answered and said, This is the lover of the brethren, he who prays much for the people and the holy city, Jeremiah the prophet of God: <sup>15</sup> and Jeremiah stretching forth his right hand delivered to Judas a sword of gold, and in giving it addressed *him* thus, <sup>16</sup> Take the holy sword, a gift from God, wherewith you shall strike down the adversaries.

<sup>17</sup> And being encouraged by the words of Judas, which were of a lofty strain, and able to incite to virtue and to stir the souls of the young to manly courage, they determined <sup>r</sup> not to carry on a campaign, but nobly to bear down upon *the enemy*, and fighting hand to hand with all courage bring the matter to an issue, because the city and the sanctuary and the temple were in danger. <sup>18</sup> For their fear for wives and children, and furthermore for brethren and kinsfolk, was in less account with them; but greatest and first was their fear for the consecrated sanctuary. <sup>19</sup> And they also that were shut up in the city were in no light distress, being troubled because of the encounter in the open ground.

<sup>20</sup> And when all were now waiting for the decision of the issue, and the enemy had already joined battle, and the army had been set in array, and the <sup>s</sup> elephants <sup>t</sup> brought back to a convenient post, and the horsemen drawn up <sup>u</sup> on the flank, <sup>21</sup>

<sup>l</sup> Or, *that commands*    <sup>m</sup> Or, *miserable*    <sup>n</sup> Gr. *carrying his neck high*.    <sup>o</sup> Or, *assault*    <sup>p</sup> Or, *passion*    <sup>q</sup> Or, *most worthy...all glad*

<sup>r</sup> Or, *not to go out to battle, but nobly to engage within their lines, &c.* The Greek text of this passage is uncertain.    <sup>s</sup> Gr. *beasts*.

<sup>t</sup> Or, *stationed for convenient action*    <sup>u</sup> Or, *in line*

Maccabaeus, perceiving the presence of the <sup>v</sup> troops, and the various arms with which they were equipped, and the savageness of the <sup>w</sup> elephants, holding up his hands to heaven called upon the Lord that works wonders, recognising that *success* comes not by arms, but that, according as *the Lord* shall judge, he gaineth the victory for them that are worthy. <sup>22</sup> And calling upon *God* he said after this manner: You, O Sovereign Lord, did send your angel in the time of Hezekiah king of Judaea, and he killed of the <sup>x</sup> host of Sennacherib as many as a hundred fourscore and five thousand; <sup>23</sup> so now also, O Sovereign of the heavens, send a good angel before us to bring terror and trembling: <sup>24</sup> through the greatness of your arm let them be stricken with dismay that with blasphemy are come here against your holy people. And as he ended with these words, <sup>25</sup> Nicanor and his company advanced with trumpets and paeans; <sup>26</sup> but Judas and his company joined battle with the enemy with invocation and prayers. <sup>27</sup> And contending with their hands, and praying to God with their hearts, they killed no less than thirty and five thousand men, being made exceeding glad by the manifestation of God.

<sup>28</sup> And when the engagement was over, and they were returning again with joy, they recognized Nicanor lying dead in full armor; <sup>29</sup> and there arose a shout and <sup>y</sup> tumult, and *then* they blessed the Sovereign *Lord* in the language of their fathers. <sup>30</sup> And he that in all things was in body and soul the foremost champion of his fellow-citizens, he that kept through life the good will of his youth toward his

countrymen, commanded to cut off Nicanor's head, and his hand with the shoulder, and bring them to Jerusalem. <sup>31</sup> And when he had arrived there, and had called his countrymen together and set the priests before the altar, he sent for them that were in the citadel; <sup>32</sup> and showing the head of the vile Nicanor, and the hand of that profane man, which with proud brags he had stretched out against the holy house of the Almighty, <sup>33</sup> and cutting out the tongue of the impious Nicanor, he said that he would give <sup>z</sup> it by pieces to the birds, and hang up the <sup>a</sup> rewards of his madness over against the sanctuary. <sup>34</sup> And they all *looking up* to heaven blessed <sup>b</sup> the Lord who had manifested himself, saying, Blessed be he that has preserved his own place undefiled. <sup>35</sup> And he hanged Nicanor's head and shoulder from the citadel, a sign, evident to all and manifest, of the help of the Lord. <sup>36</sup> And they all ordained with a common decree in no wise to let this day pass undistinguished, but to mark with honor the thirteenth day of the twelfth month (it is called Adar in the Syrian tongue), the day before the day of Mordecai.

<sup>37</sup> THIS then having been the issue of the attempt of Nicanor, and the city having from those times been held by the Hebrews, I also will here make an end of my book. <sup>38</sup> And if *I have written* well and to the point in my story, this is what I myself desired; but if meanly and indifferently, this is all I could attain to. <sup>39</sup> For as it is <sup>c</sup> distasteful to drink wine alone and in like manner again *to drink* water *alone*, <sup>d</sup> while the mingling of wine with

<sup>v</sup> Gr. *multitudes*. <sup>w</sup> Gr. *beasts*. <sup>x</sup> Gr. *camp*. <sup>y</sup> Or, *bewilderment*  
<sup>b</sup> Or, *the glorious Lord* <sup>c</sup> Or, *hurtful* <sup>d</sup> Gr. *but even as*.

<sup>z</sup> Or, *them* <sup>a</sup> The Greek text here is perhaps corrupt.

water at once <sup>e</sup> gives full pleasantness to the flavour; so also the fashioning of the language delights the ears of them that read the story.

And here shall be the end.

*THE END OF APOCRYPHA.*

<sup>e</sup> Or, *adds delight to the benefit*



# THE THIRD BOOK OF THE MACCABEES

## 1

<sup>1</sup> Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped. <sup>2</sup> And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. <sup>3</sup> But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befell this man to receive the fate which was meant for the other. <sup>4</sup> A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minas of gold apiece. <sup>5</sup> It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners. <sup>6</sup> Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. <sup>7</sup> By doing this, and by making donations to their temples, he inspired his

subjects with confidence. <sup>8</sup> The Jews sent some of their council and of their elders to him. The greetings, guest-gifts, and congratulations of the past, bestowed by them, filled him with the greater eagerness to visit their city. <sup>9</sup> Having arrived at Jerusalem, sacrificed, and offered thank-offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner court, <sup>10</sup> he was so struck with the magnificence of the place, and so wondered at the orderly arrangements of the temple, that he considered entering the sanctuary itself. <sup>11</sup> And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. <sup>12</sup> Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying Be it that they were deprived of this honor, I ought not to be. <sup>13</sup> And he put the question, Why, when he entered all the temples, none of the priests who were present forbad him? <sup>14</sup> He was thoroughly answered by some one, That he did wrong to boast of this. <sup>15</sup> Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? <sup>16</sup> And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they filled the temple with lamentations and tears, <sup>17</sup> then those who had been left

behind in the city were scared, and rushed forth, uncertain of the event. <sup>18</sup> Virgins, who had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. <sup>19</sup> Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. <sup>20</sup> New-born babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. <sup>21</sup> Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king. <sup>22</sup> Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose. <sup>23</sup> Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied before. <sup>24</sup> During this time the multitude kept on praying. <sup>25</sup> The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. <sup>26</sup> He, in his hardened mood, insensible to all persuasion, was going onwards with the view of carrying out this design. <sup>27</sup> Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening lawlessness. <sup>28</sup> Such was the frequency and

the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. <sup>29</sup> Not the men only, but the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

## 2

<sup>1</sup> Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication: <sup>2</sup> O Lord, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who exults in his confidence and strength. <sup>3</sup> It is you, the Creator of all, the Lord of the universe, who are a righteous Governor, and judge all who act with pride and insolence. <sup>4</sup> It was you who did destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. <sup>5</sup> It was you who did make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when you did cover them with fire and brimstone. <sup>6</sup> You did make known your power when you caused the bold Pharaoh, the enslaver of your people, to pass through the ordeal of many and diverse inflictions. <sup>7</sup> And you rolled the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gave a safe passage to those who put their trust in you, the Lord of the whole creation. <sup>8</sup> These saw and felt the works of your hands, and praised you the Almighty. <sup>9</sup>

You, O King, when you created the illimitable and measureless earth, did choose out this city: you did make this place sacred to your name, albeit you need nothing: you did glorify it with your illustrious presence, after constructing it to the glory of your great and honorable name. <sup>10</sup> And you did promise, out of love to the people of Israel, that should we fall away from you, and become afflicted, and then come to this house and pray, you would hear our prayer. <sup>11</sup> Verily you are faithful and true. <sup>12</sup> And when you did often aid our fathers when hard pressed, and in low estate, and delivered them out of gret dangers, <sup>13</sup> see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless. <sup>14</sup> We being in this low condition, this bold and profane man seeks to dishonor this your holy place, consecrated out of the earth to the name of your Majesty. <sup>15</sup> Your dwelling place, the heaven of heavens, is indeed unapproachable to men. <sup>16</sup> But since it seemed good to you to exhibit your glory among your people Israel, you did sanctify this place. <sup>17</sup> Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say, <sup>18</sup> We have trampled upon the holy house, as idolatrous houses are trampled upon. <sup>19</sup> Blot out our iniquities, and do away with our errors, and show forth your compassion in this hour. <sup>20</sup> Let your mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise you

with their mouth. <sup>21</sup> At that time God, who sees all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence. <sup>22</sup> Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech. <sup>23</sup> His friends and bodyguards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. <sup>24</sup> When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings. <sup>25</sup> He proceeded to Egypt, grew worse in wickedness through his before mentioned companions in wine, who were lost to all goodness; <sup>26</sup> and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will. <sup>27</sup> His purpose was to indict a public stigma upon our race; wherefore he erected a pillar at the tower-porch, and caused the following inscription to be engraved upon it: <sup>28</sup> That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death; <sup>29</sup> that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of Dionysus, and to be set apart with these limited rights. <sup>30</sup> To do away with the appearance of hating them all, he had it

written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.<sup>31</sup> Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honor from a future connection with him.<sup>32</sup> A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the registration:<sup>33</sup> cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

### 3

<sup>1</sup> On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives.<sup>2</sup> While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.<sup>3</sup> Now, while the Jews always maintained a feeling of unswerving loyalty towards the kings,<sup>4</sup> yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;<sup>5</sup> although, as they adorned their conversation with works of

righteousness, they had established themselves in the good opinion of the world.<sup>6</sup> What all the rest of mankind said, was, however, made of no account by the foreigners;<sup>7</sup> who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.<sup>8</sup> Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged them in their troubles, and expected a favourable turn of affairs:<sup>9</sup> He who knows all things, will not, *said they*, disregard so great a people.<sup>10</sup> Some of the neighbors, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.<sup>11</sup> Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews.<sup>12</sup> King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness!<sup>13</sup> I am right well; and so, too, are my affairs.<sup>14</sup> Since our Asiatic campaign, the particulars of which you know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue according to our expectation,<sup>15</sup> we resolved, not with strength of spear, but with gentleness and

much humanity, as it were to nurse the inhabitants of Coele-Syria and Phoenicia, and to be their willing benefactors. <sup>16</sup> So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honor the temple of these wretched beings who never cease from their folly. <sup>17</sup> To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honor it with the most beautiful and exquisite gifts, <sup>18</sup> they were so carried away by their old arrogance, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them. <sup>19</sup> And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable. <sup>20</sup> We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting. <sup>21</sup> Accordingly, bearing no ill-will against their kinsmen *at Jerusalem*, but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities. <sup>22</sup> All this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil, <sup>23</sup> have rejected

the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us; ever deeming that their ignoble course of procedure will force us to do away with our reform. <sup>24</sup> Having then, received certain proofs that these *Jews* bear us every sort of ill-will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies. <sup>25</sup> As soon, therefore, as the contents of this letter become known to you, in that same hour we order those *Jews* who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a death, cruel and ignominious, suitable to men disaffected. <sup>26</sup> For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis. <sup>27</sup> Whosoever shall shield a Jew, whether it be old man, child, or suckling, shall with his whole house be tortured to death. <sup>28</sup> Whoever shall inform against the *Jews*, besides receiving the property of the person charged, shall be presented with two thousand drachmas from the royal treasury, shall be made free, and shall be crowned. <sup>29</sup> Whatever place shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every living being for all time to come. <sup>30</sup> Such was the purport of the king's letter.

#### 4

<sup>1</sup> Wherever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened

hatred, were now to show itself openly. <sup>2</sup> The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. <sup>3</sup> What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation? <sup>4</sup> They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion. <sup>5</sup> A multitude of aged hoary-haired old men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed. <sup>6</sup> Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled; and, in the midst of outlandish insults, set up with one accord a lamentable cry in lieu of the marriage hymn. <sup>7</sup> Bound, and exposed to public gaze, they were hurried violently on board ship. <sup>8</sup> The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wailings, and saw only the grave at hand. <sup>9</sup> They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into the benches of the rowers; while

the feet of others were enclosed in hard fetters. <sup>10</sup> The planks of the deck above them barred out the light, and shut out the day on every side, so that they might be treated like traitors during the whole voyage. <sup>11</sup> They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation. <sup>12</sup> When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims, <sup>13</sup> was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment. <sup>14</sup> The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labor which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties. <sup>15</sup> The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and was not brought to an end in forty days. <sup>16</sup> The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

<sup>17</sup> At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration, <sup>18</sup> inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work. <sup>19</sup> The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said. <sup>20</sup> They said, and proved, that paper and pens had failed them for the carrying out of their purpose. <sup>21</sup> Now this was an active interference of the unconquerable Providence which assisted the Jews from heaven.

## 5

<sup>1</sup> Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, <sup>2</sup> he commanded him, with a quantity of unmixed wine and handfuls of incense *infused* to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. <sup>3</sup> The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most. <sup>4</sup> The master of the elephants, Hermon, fulfilled his commission punctually. <sup>5</sup> The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims, and took other precautions for their security at night,

thinking that the whole race would perish together. <sup>6</sup> The heathen believed the Jews to be destitute of all protection; for chains fettered them about. <sup>7</sup> they invoked the Almighty Lord, and ceaselessly implored with tears their merciful God and Father, Ruler of all, Lord of every power, <sup>8</sup> to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. <sup>9</sup> Their litany so earnest went up to heaven. <sup>10</sup> Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the kind thereof. <sup>11</sup> He, however, who has sent his good creature sleep from all time by night or by day thus gratifying whom he wills, diffused a portion thereof now upon the king. <sup>12</sup> By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified. <sup>13</sup> But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles. <sup>14</sup> The middle of the tenth hour had well near arrived, when the master-bidder, seeing the guests who were bidden collected, came and shook the king. <sup>15</sup> He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him. <sup>16</sup> The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him. <sup>17</sup> This done, he asked them to enjoy themselves, and to indulge in

mirth at this somewhat late hour of the banquet. <sup>18</sup> Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Jews had been allowed to outlive that day. <sup>19</sup> Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. <sup>20</sup> The king, then, with a barbarity exceeding that of Phalaris, said, That they might thank his sleep of that day. Lose no time, and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Jews. <sup>21</sup> When the king said this, the company present were glad, and approved; and then each man went to his own home. <sup>22</sup> Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable. <sup>23</sup> The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. <sup>24</sup> The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. <sup>25</sup> The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily. <sup>26</sup> The sun's rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized. <sup>27</sup> The king, receiving him, was astonished at his unwonted exit; and, overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation. <sup>28</sup> But this was the working of that Almighty God who had made him forget all his purpose. <sup>29</sup> Hermon, and all

his friends, pointed out the preparation of the animals. They are ready, O king, according to your own strict injunction. <sup>30</sup> The king was filled with fierce anger at these words; for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: <sup>31</sup> Your parents, or your children, were they here, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served. <sup>32</sup> Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs. <sup>33</sup> Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and depressed in countenance. <sup>34</sup> The friends, too, stole out one by one, and dismissed the assembled multitudes to their respective occupations. <sup>35</sup> The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him. <sup>36</sup> Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth. <sup>37</sup> And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to you about these same persons? <sup>38</sup> Once more, arm the elephants against the morrow for the extermination of the Jews. <sup>39</sup> His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: <sup>40</sup> O king, how long do you make trial of us, as of men bereft of reason? This is the third time that you have ordered their destruction. When the thing is to be done, you change your mind, and

recall your instructions. <sup>41</sup> For this cause the feeling of expectation causes tumult in the city: it swarms with factions; and is continually on the point of being plundered. <sup>42</sup> The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He swore a fruitless oath, and determined forthwith to send them to hades, crushed by the knees and feet of the elephants. <sup>43</sup> He would also invade Judea, and level its towns with fire and the sword; and destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there. <sup>44</sup> Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. <sup>45</sup> And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments. <sup>46</sup> About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king to the business in hand. <sup>47</sup> The king's heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the above-mentioned *Jews*. <sup>48</sup> But the *Jews*, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd, <sup>49</sup> thought that they had come to the last moment of their lives, to the end of what they had tremblingly

expected. They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mother their daughters: other women held their infants to their breasts, which drew what seemed their last milk. <sup>50</sup> Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breasts, and <sup>51</sup> sent up an exceeding great cry entreating the Lord of all power to reveal himself, and have mercy upon those who now lay at the gates of hades.

## 6

<sup>1</sup> And Eleazar, an illustrious priest of the country, who had attained to length of days, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus: <sup>2</sup> O king, mighty in power, most high, Almighty God, who regulates the whole creation with your tender mercy, <sup>3</sup> look upon the seed of Abraham, upon the children of the sanctified Jacob, your sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land. <sup>4</sup> You destroyed Pharaoh, with his hosts of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of your mercy upon the race of Israel, you did overwhelm him with his proud army. <sup>5</sup> When Sennacherim, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and

was lifting himself against your holy city, with boastings grievous to be endured, you, O Lord, did demolish him and did show forth your might to many nations. <sup>6</sup> When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, you did send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. <sup>7</sup> It was you who, when Daniel was hurled, through slander and envy, as a prey to lions down below, did bring him back against unhurt to light. <sup>8</sup> When Jonah was pining away in the belly of the sea-bred monster, you did look upon him, O Father, and recover him to the sight of his own. <sup>9</sup> And now, you who hate insolence; you who do abound in mercy; you who are the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless gentiles. <sup>10</sup> If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which you prefer. <sup>11</sup> Let not the vain-minded congratulate vain idols at the destruction of your beloved, saying, Neither did their god deliver them. <sup>12</sup> You, who are All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. <sup>13</sup> Let the heathen cower before your invincible might today, O glorious One, who have all power to save the race of Jacob. <sup>14</sup> The whole band of infants and their parents with tears beseech you. <sup>15</sup> Let it be shewn to all the nations that you are with us, O Lord, and have not turned your face away from us; but as you said that you would not forget them even in the land of their enemies, so

do you fulfil this saying, O Lord. <sup>16</sup> Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power. <sup>17</sup> When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army. <sup>18</sup> Then the all-glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Jews. <sup>19</sup> And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters. <sup>20</sup> And a cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. <sup>21</sup> They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them. <sup>22</sup> The king's wrath was converted into compassion; and he wept at his own machinations. <sup>23</sup> For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, <sup>24</sup> You<sup>23</sup> have governed badly; and have exceeded tyrants in cruelty; and me your benefactor you<sup>23</sup> have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. <sup>25</sup> Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? <sup>26</sup> Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in

all things surpassed all nations, and who often have engaged in the most dangerous undertakings? <sup>27</sup> Loose, loose the unjust bonds; send them to their homes in peace, and deprecate what has been done. <sup>28</sup> Release the sons of the almighty living God of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs. <sup>29</sup> These things he said; and they, released the same moment, having now escaped death, praised God their holy Saviour. <sup>30</sup> The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place in which they expected to meet with their destruction. <sup>31</sup> Then they who were before despised and near to hades, yes, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths. <sup>32</sup> Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy. <sup>33</sup> So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. <sup>34</sup> Those who had marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out. <sup>35</sup> But the

Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms. <sup>36</sup> They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. <sup>37</sup> They requested the king to send them back to their homes. <sup>38</sup> They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. <sup>39</sup> The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed. <sup>40</sup> They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away. <sup>41</sup> The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

## 7

<sup>1</sup> King Ptolemy Philopator to the commanders throughout Egypt, and to all who are set over affairs, joy and strength. <sup>2</sup> We, too, and our children are well; and God has directed our affairs as we wish. <sup>3</sup> Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment. <sup>4</sup> They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Jews to all other people. <sup>5</sup> They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination

they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom. <sup>6</sup> For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them, and that he fought for them as a father always fights for his sons; <sup>7</sup> and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. <sup>8</sup> And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past. <sup>9</sup> For know you, that should we conceive any evil design, or in any way aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as the avenger of such deeds. Fare you well. <sup>10</sup> When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy god, and the law of God. <sup>11</sup> They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king. <sup>12</sup> The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who had transgressed the law of God boldly in every part of the king's dominions. <sup>13</sup> Their priests, then, as it was meet, saluted him

with good wishes, and all the people echoed with the Hallelujah. They then joyfully departed. <sup>14</sup> Then they punished and destroyed with ignominy every polluted Jew that fell in their way; <sup>15</sup> slaying thus, in that day, above three hundred men, and esteeming this destruction of the wicked a season of joy. <sup>16</sup> They themselves having held fast their God to death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns they thanked the God of their fathers, the eternal Saviour of Israel. <sup>17</sup> Having arrived at Ptolemais, called from the specialty of that district Rose-bearing, where the fleet, in accordance with the general wish, waited for them seven days, <sup>18</sup> they partook of a banquet of deliverance, for the king generously granted them severally the means of securing a return home. <sup>19</sup> They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness. <sup>20</sup> These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea, and by river, each to his own home. <sup>21</sup> They had more weight than before among their enemies; and were honored and feared, and no one in any way robbed them of their goods. <sup>22</sup> Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest

God wrought with perfectness wonders for their salvation. <sup>23</sup> Blessed be the Redeemer of Israel to everlasting. Amen.



# THE FOURTH BOOK OF THE MACCABEES

## 1

<sup>1</sup> As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. <sup>2</sup> For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue. <sup>3</sup> If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, <sup>4</sup> it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. <sup>5</sup> How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. <sup>6</sup> For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them. <sup>7</sup> I might prove to you, from many other considerations, that religious reasoning is sole master of the passions; <sup>8</sup> but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue. <sup>9</sup> For all these, contemning pains even to death, by this contempt, demonstrated that reasoning has command over the passions. <sup>10</sup> For their virtues, then, it is right that I should commend those men who died with their

mother at this time in behalf of rectitude; and for their honors, I may count them happy. <sup>11</sup> For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified. <sup>12</sup> But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God. <sup>13</sup> The question, therefore, is, whether reasoning be absolute master of the passions. <sup>14</sup> Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these? <sup>15</sup> Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. <sup>16</sup> And wisdom is a knowledge of divine and human things, and of their causes. <sup>17</sup> And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably. <sup>18</sup> And the forms of wisdom are prudence, and justice, and manliness, and temperance. <sup>19</sup> The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. <sup>20</sup> Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. <sup>21</sup> And there are many attendant affections surrounding pleasure and pain. <sup>22</sup> Before pleasure is

lust; and after pleasure, joy. <sup>23</sup> And before pain is fear; and after pain is sorrow. <sup>24</sup> Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him. <sup>25</sup> And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. <sup>26</sup> In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. <sup>27</sup> In the body it is greediness and gormandizing, and solitary gluttony. <sup>28</sup> As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions. <sup>29</sup> And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. <sup>30</sup> For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions. <sup>31</sup> Now temperance consists of a command over the lusts. <sup>32</sup> But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. <sup>33</sup> For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. <sup>34</sup> Hence it is, then, that when lusting after water-animals and birds, and four-footed beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. <sup>35</sup> For the affections of our

appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

## 2

<sup>1</sup> And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated, <sup>2</sup> on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense. <sup>3</sup> For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions. <sup>4</sup> And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. <sup>5</sup> For instance, the law says, You shall not covet your neighbor's wife, nor anything that belongs to your neighbor. <sup>6</sup> Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. <sup>7</sup> Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions? <sup>8</sup> A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming Sabbath. <sup>9</sup> And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions. <sup>10</sup> For the law conquers even affection toward parents, not

surrendering virtue on their account.<sup>11</sup> And it prevails over marriage love, condemning it when transgressing law.<sup>12</sup> And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked.<sup>13</sup> And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity.<sup>14</sup> It allows not to cut down the cultivated herbage of an enemy, but preserves it from the destroyers, and collects their fallen ruins.<sup>15</sup> And reason appears to be master of the more violent passions, as love of empire and empty boasting, and slander.<sup>16</sup> For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.<sup>17</sup> Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning.<sup>18</sup> For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others.<sup>19</sup> For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger.<sup>20</sup> For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.<sup>21</sup> For at the time when God created man, He implanted within him his passions and moral nature.<sup>22</sup> And at that time He enthroned above all the holy leader mind, through the medium of the senses.<sup>23</sup> And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign.<sup>24</sup> How, then, a man may say, if reasoning be master of the passions,

has it no control over forgetfulness and ignorance?

### 3

<sup>1</sup> The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body,<sup>2</sup> in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.<sup>3</sup> One may not be able to root out anger from the soul, but it is possible to withstand anger.<sup>4</sup> Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice.<sup>5</sup> For reasoning is not an eradicator, but an antagonist of the passions.<sup>6</sup> And this may be more clearly comprehended from the thirst of king David.<sup>7</sup> For after David had been attacking the Philistines the whole day, he with the soldiers of his nation killed many of them;<sup>8</sup> then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.<sup>9</sup> Now all the rest of them were at supper;<sup>10</sup> but the king, being very much thirsty, although he had numerous springs, could not by their means quench his thirst;<sup>11</sup> but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.<sup>12</sup> Wherefore his bodyguards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies:<sup>13</sup> and unperceived by the guardians of the gate, they went throughout the whole camp

of the enemy in quest. <sup>14</sup> And having boldly discovered the fountain, they filled out of it the draught for the king. <sup>15</sup> But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. <sup>16</sup> Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God. <sup>17</sup> For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement, <sup>18</sup> and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions. <sup>19</sup> But the occasion now invites us to give an illustration of temperate reasoning from history. <sup>20</sup> For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, <sup>21</sup> then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

#### 4

<sup>1</sup> For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honorable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country. <sup>2</sup> Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said, <sup>3</sup> Having good will to the king's affairs, I am come to

inform you that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus. <sup>4</sup> Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and going up to Seleucus informed him of the treasure; <sup>5</sup> and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force, <sup>6</sup> he said that he came with the commands of the king that he should take the private money of the treasure. <sup>7</sup> And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. <sup>8</sup> But Appolonius went away with threats into the temple. <sup>9</sup> And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, <sup>10</sup> and Appolonius going up with his armed force to the seizure of the treasure, —there appeared from heaven angels riding on horseback, all radiant in armor, filling them with much fear and trembling. <sup>11</sup> And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host. <sup>12</sup> For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place. <sup>13</sup> Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine

punishment, prayed for him; <sup>14</sup> and he being thus unexpectedly saved, departed to manifest to the king what had happened to him. <sup>15</sup> But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible. <sup>16</sup> Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest: <sup>17</sup> who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents. <sup>18</sup> And he committed to him the high priesthood and rulership over the nation. <sup>19</sup> And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness. <sup>20</sup> So that he not only erected a gymnasium on the very citadel of our country, *but neglected* the guardianship of the temple. <sup>21</sup> At which Divine vengeance being grieved, instigated Antiochus himself against them. <sup>22</sup> For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them. <sup>23</sup> And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die. <sup>24</sup> And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, <sup>25</sup> for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. <sup>26</sup> When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting

forbidden meats, to abjure the Jewish religion.

## 5

<sup>1</sup> The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle around him, <sup>2</sup> commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. <sup>3</sup> And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed. <sup>4</sup> And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him. <sup>5</sup> And Antiochus seeing him, said, <sup>6</sup> I would counsel you, old man, before your tortures begin, to taste the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews. <sup>7</sup> For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it? <sup>8</sup> It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature. <sup>9</sup> And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth. <sup>10</sup> And you will, moreover, be despising me to your own punishment. <sup>11</sup> Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of

an expedient course? <sup>12</sup> and, reverencing my kindly admonition, have pity upon your own years? <sup>13</sup> For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion. <sup>14</sup> While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. <sup>15</sup> And having received power to speak, he began thus to deliver himself: <sup>16</sup> We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law; <sup>17</sup> wherefore we consider that we ought not in any point to transgress the law. <sup>18</sup> And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion. <sup>19</sup> think not eating the unclean, then, a trifling offense. <sup>20</sup> For transgression of the law, whether in small or great matters, is of equal moment; <sup>21</sup> for in either case the law is equally slighted. <sup>22</sup> But you deride our philosophy, as though we lived irrationally in it. <sup>23</sup> Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance. <sup>24</sup> And it instructs us in justice, so that in all our dealings we render what is due; and it teaches us piety, so that we worship the one only God becomingly. <sup>25</sup> Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathizes with our nature. <sup>26</sup> Those

things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted. <sup>27</sup> But, tyrant-like, you not only force us to break the law, but also to eat, that you may ridicule us as we thus profanely eat: <sup>28</sup> but you shall not have this cause of laughter against me; <sup>29</sup> nor will I transgress the sacred oaths of my forefathers to keep the law. <sup>30</sup> No, not if you pluck out my eyes, and consume my entrails. <sup>31</sup> I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion. <sup>32</sup> Now then; prepare your wheels, and kindle a fiercer flame. <sup>33</sup> I will not so compassionate my old age, as on my account to break the law of my country. <sup>34</sup> I will not belie you, O law, my instructor! or forsake you, O beloved self-control! <sup>35</sup> I will not put you to shame, O philosopher Reason; or deny you, O honored priesthood, and science of the law. <sup>36</sup> Mouth! you shall not pollute my old age, nor the full stature of a perfect life. <sup>37</sup> My fathers shall receive me pure, not having quailed before your compulsion, though to death. <sup>38</sup> For over the ungodly you shall tyrannize; but you shall not lord it over my thoughts about religion, either by your arguments, or through deeds.

## 6

<sup>1</sup> When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture. <sup>2</sup> And first, they stripped the old man, adorned as he was with the comeliness of piety. <sup>3</sup> Then tying back his arms and hands, they disdainfully used him with stripes; <sup>4</sup> a

herald opposite crying out, Obey the commands of the king. <sup>5</sup> But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all. <sup>6</sup> But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. <sup>7</sup> And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending. <sup>8</sup> then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright. <sup>9</sup> But he endured the pains, and despised the cruelty, and persevered through the indignities; <sup>10</sup> and like a noble athlete, the old man, when struck, vanquished his torturers. <sup>11</sup> His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage. <sup>12</sup> Wherefore, partly in pity for his old age, <sup>13</sup> partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, <sup>14</sup> Why do you unreasonably destroy yourself, O Eleazar, with these miseries? <sup>15</sup> We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh. <sup>16</sup> And Eleazar, as though the advice more painfully tortured him, cried out, <sup>17</sup> Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretense; <sup>18</sup> for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back, <sup>19</sup> and ourselves should become a pattern of impiety to the young, as being an

example of pollution eating. <sup>20</sup> It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice, <sup>21</sup> and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law. <sup>22</sup> Wherefore do you, O children of Abraham, die nobly for your religion. <sup>23</sup> You spearbearers of the tyrant, why do you linger? <sup>24</sup> Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire: <sup>25</sup> then with their wickedly contrived instruments they burned him on the fire, and poured stinking fluids down into his nostrils. <sup>26</sup> And he being at length burned down to the bones, and about to expire, raised his eyes Godward, and said, <sup>27</sup> You know, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. <sup>28</sup> Be merciful to your people, and be satisfied with the punishment of me on their account. <sup>29</sup> Let my blood be a purification for them, and take my life in recompense for theirs. <sup>30</sup> Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law. <sup>31</sup> Confessedly, therefore, religious reasoning is master of the passions. <sup>32</sup> For had the passions been superior to reasoning, I would have given them the witness of this mastery. <sup>33</sup> But now, since reasoning conquered the passions, we befittingly awarded it the authority of first place. <sup>34</sup> And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. <sup>35</sup> Ridiculous would it be were it not so; and I prove that reasoning has not only mastered

pains, but that it is also superior to the pleasures, and withstands them.

## 7

<sup>1</sup> The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions, <sup>2</sup> and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, <sup>3</sup> in no way shifted the rudder of piety till it sailed into the harbour of victory over death. <sup>4</sup> Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him. <sup>5</sup> For father Eleazar, projecting his disposition, broke the raging waves of the passions as with a jutting promontory. <sup>6</sup> O priest worthy of the priesthood! you did not pollute your sacred teeth; nor make your appetite, which had always embraced the clean and lawful, a partaker of profanity. <sup>7</sup> O harmonizer with the law, and sage devoted to a divine life! <sup>8</sup> Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even to death. <sup>9</sup> You, father, have gloriously established our right government by your endurance; and making of much account our service past, prevented its destruction, and, by your deeds, have made credible the words of philosophy. <sup>10</sup> O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar! <sup>11</sup> For as father Aaron, armed with a censer, hastening through the consuming fire,

vanquished the flame-bearing angel, <sup>12</sup> so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. <sup>13</sup> And, what is most wonderful, though an old man, though the labors of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth. <sup>14</sup> By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument. <sup>15</sup> O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. <sup>16</sup> If, then, an old man, through religion, despised tortures even to death, confessedly religious reasoning is ruler of the passions. <sup>17</sup> But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. <sup>18</sup> But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh; <sup>19</sup> they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God. <sup>20</sup> This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: <sup>21</sup> since what person, walking religiously by the whole rule of philosophy, and believing in God, <sup>22</sup> and knowing that it is a blessed thing to endure all kinds of hardships for virtue, would not, for the sake of religion, master his passion? <sup>23</sup> For the wise and brave man only is lord over his passions. <sup>24</sup> Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: <sup>25</sup> for when the tyrant was manifestly vanquished

in his first attempt, in being unable to force the old man to eat the unclean thing,-

## 8

<sup>1</sup> Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously. <sup>2</sup> The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely. <sup>3</sup> Whom, when the tyrant [\*]saw, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said: <sup>4</sup> O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before, <sup>5</sup> but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them. <sup>6</sup> Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance, <sup>7</sup> and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights. <sup>8</sup> For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. <sup>9</sup> Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. <sup>10</sup> Will you not reason upon this—that if you disobey, there

will be nothing left for you but to die in tortures? <sup>11</sup> Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. <sup>12</sup> And when the spearman brought forward the wheels, and the racks, and the hooks, and catapults, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue: <sup>13</sup> Fear, young men, and the righteousness which you worship will be merciful to you if you err from compulsion. <sup>14</sup> Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power. <sup>15</sup> Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these? <sup>16</sup> O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him? <sup>17</sup> Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death? <sup>18</sup> Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? <sup>19</sup> Let us have compassion upon our age and relent over the years of our mother. <sup>20</sup> And let us bear in mind that we shall be dying as rebels. <sup>21</sup> And Divine Justice will pardon us if we fear the king through necessity. <sup>22</sup> Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? <sup>23</sup> Let us not oppose necessity, nor seek vain-glory by our own excruciation. <sup>24</sup>

The law itself is not forward to put us to death, if we dread torture. <sup>25</sup> Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king? <sup>26</sup> But nothing of this kind did the young men say or think when about to be tortured. <sup>27</sup> For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart said:

## 9

<sup>1</sup> Why delay you, O tyrant? for we are readier to die than to transgress the injunctions of our fathers. <sup>2</sup> And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide. <sup>3</sup> O tyrant, counsellor of law-breaking, do not, hating us as you do, pity us more than we pity ourselves. <sup>4</sup> For we account escape to be worse than death. <sup>5</sup> And you think to scare us, by threatening us with death by tortures, as though you had learned nothing by the death of Eleazar. <sup>6</sup> But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame. <sup>7</sup> Make the attempt, then, O tyrant; and if you put us to death for our religion, think not that you harm us by torturing us. <sup>8</sup> For we through this ill-treatment and endurance shall bear off the rewards of virtue. <sup>9</sup> But you, for the wicked and despotic slaughter of us, shall, from the Divine vengeance, endure eternal torture by fire. <sup>10</sup> When they had thus spoken, the tyrant was not only exasperated against

them as being refractory, but enraged with them as being ungrateful. <sup>11</sup> So that, at his bidding, the torturers brought forth the oldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. <sup>12</sup> And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. <sup>13</sup> And the noble youth, extended upon this, became dislocated. <sup>14</sup> And with every member disjoined, he exclaimed in expostulation, <sup>15</sup> O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom you thus ill-usest; but a defender of the Divine law. <sup>16</sup> And when the spearmen said, Consent to eat, that you may be released from your tortures,— <sup>17</sup> he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints. <sup>18</sup> For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue. <sup>19</sup> While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. <sup>20</sup> And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine. <sup>21</sup> And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan. <sup>22</sup> But, as though transformed by fire into immortality, he nobly endured the rackings, saying <sup>23</sup> Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and

honorable fight of religion; <sup>24</sup> by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant. <sup>25</sup> And saying this, the revered youth abruptly closed his life. <sup>26</sup> And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapult. <sup>27</sup> And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, <sup>28</sup> after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said, <sup>29</sup> How sweet is every form of death for the religion of our fathers! and he said to the tyrant, <sup>30</sup> Thinkest you not, most cruel of all tyrants, that you are now tortured more than I, finding your overweening conception of tyranny conquered by our patience in behalf of our religion? <sup>31</sup> For I lighten my suffering by the pleasures which are connected with virtue. <sup>32</sup> But you are tortured with threatenings for impiety; and you shall not escape, most corrupt tyrant, the vengeance of Divine wrath.

## 10

<sup>1</sup> Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life. <sup>2</sup> But he cried out and said, Know you <sup>3</sup> not, that the father of those who are dead, became the father of me also; and that the same mother bare me; and that I was brought up in the same tenets? <sup>3</sup> I abjure not the noble relationship

of my brethren. <sup>4</sup> Now then, whatever instrument of vengeance you <sup>5</sup> have, apply it to my body, for you <sup>6</sup> are not able to touch, even if you <sup>7</sup> wish it, my soul. <sup>5</sup> But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. <sup>6</sup> And they dragged round his fingers, and his arms, and his legs, and his ankles. <sup>7</sup> And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel; <sup>8</sup> around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. <sup>9</sup> And when about to die, he said, <sup>10</sup> We, O accursed tyrant, suffer this for the sake of Divine education and virtue. <sup>11</sup> But you, for your impiety and blood shedding, shall endure indissoluble torments. <sup>12</sup> And thus having died worthily of his brethren, they dragged forward the fourth, saying, <sup>13</sup> Do not you share the madness of your brethren: but give regard to the king, and save yourself. <sup>14</sup> But he said to them, You have not a fire so scorching as to make me play the coward. <sup>15</sup> By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood. <sup>16</sup> Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before. <sup>17</sup> When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out. <sup>18</sup> But he said, Even if you take away the organ of speech, yet God hears the silent. <sup>19</sup> Behold,

my tongue is extended, cut it off; for not for that halt you extirpate our reasoning. <sup>20</sup> Gladly do we lose our limbs in behalf of God. <sup>21</sup> But God shall speedily find you, since you cut off the tongue, the instrument of divine melody.

## 11

<sup>1</sup> And when he had died, disfigured in his torments, the fifth leaped forward, and said, <sup>2</sup> I intend not, O tyrant, to get excused from the torment which is in behalf of virtue. <sup>3</sup> But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. <sup>4</sup> O you hater of virtue and of men, what have we done that you thus revel in our blood? <sup>5</sup> Does it seem evil to you that we worship the Founder of all things, and live according to his surpassing law? <sup>6</sup> But this is worthy of honors, not torments; <sup>7</sup> had you been capable of the higher feelings of men, and possessed the hope of salvation from God. <sup>8</sup> Behold now, being alien from God, you make war against those who are religious toward God. <sup>9</sup> As he said this, the spearbearers bound him, and drew him to the catapult: <sup>10</sup> to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion. <sup>11</sup> With his breath thus confined, and his body strangled, he said, <sup>12</sup> A great favor you bestow upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings. <sup>13</sup> He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he

said, <sup>14</sup> I am indeed younger than my brothers, but in understanding I am as old; <sup>15</sup> for having been born and reared to the same end, we are bound to die also in behalf of the same cause. <sup>16</sup> So that if you think proper to torment us for not eating the unclean;—torment! <sup>17</sup> As he said this, they brought him to the wheel. <sup>18</sup> Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath. <sup>19</sup> And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails. <sup>20</sup> And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered. <sup>21</sup> For religious understanding, O tyrant, is unconquered. <sup>22</sup> Armed with upright virtue, I also shall depart with my brethren. <sup>23</sup> I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious. <sup>24</sup> We six youths have destroyed your tyranny. <sup>25</sup> For is not your inability to overrule our reasoning, and to compel us to eat the unclean, your destruction? <sup>26</sup> Your fire is cold to us, your catapults are painless, and your violence harmless. <sup>27</sup> For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

## 12

<sup>1</sup> When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward: <sup>2</sup> whom the tyrant pitying, though he had been dreadfully reproached by his brethren, <sup>3</sup>

seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying, <sup>4</sup> You see the end of the madness of your brethren: for they have died in torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. <sup>5</sup> But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom. <sup>6</sup> And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. <sup>7</sup> And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) says, <sup>8</sup> Release me that I may speak to the king and all his friends. <sup>9</sup> And they, rejoicing exceedingly at the promise of the youth, quickly let him go. <sup>10</sup> And he, running up to the pans, said, <sup>11</sup> Impious tyrant, and most blasphemous man, were you not ashamed, having received prosperity and a kingdom from God, to kill His servants, and to rack the doers of godliness? <sup>12</sup> Wherefore the divine vengeance is reserving you for eternal fire and torments, which shall cling to you for all time. <sup>13</sup> Were you not ashamed, man as you are, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? <sup>14</sup> But they, bravely dying, fulfilled their religion towards God. <sup>15</sup> But you shall groan according to your deserts for having slain without cause the champions of virtue. <sup>16</sup> Wherefore, he continued, I myself, being about to die, <sup>17</sup> will not forsake my

brethren. <sup>18</sup> And I call upon the God of my fathers to be merciful to my race. <sup>19</sup> But you, both living and dead, he will punish. <sup>20</sup> Thus having prayed, he hurled himself into the pans; and so expired.

## 13

<sup>1</sup> If then, the seven brethren despised troubles even to death, it is confessed on all sides that righteous reasoning is absolute master over the passions. <sup>2</sup> For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the; <sup>3</sup> now it is not so: but by means of the reasoning which is praised by God, they mastered their passions. <sup>4</sup> And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. <sup>5</sup> How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? <sup>6</sup> For just as by means of towers projecting in front of harbors men break the threatening waves, and thus assure a still course to vessels entering port, <sup>7</sup> so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the interperance of passions. <sup>8</sup> For having arranged a holy choir of piety, they encouraged one another, saying, <sup>9</sup> Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. <sup>10</sup> Let us not be cowards in the manifestation of piety. <sup>11</sup> And one said, Courage, brother; and another, Nobly endure. <sup>12</sup> And another, Remember of what stock you  are; and by the hand of our father Isaac endured to be

slain for the sake of piety. <sup>13</sup> And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. <sup>14</sup> Let us not fear him who thinks he kills; <sup>15</sup> for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. <sup>16</sup> Let us arm ourselves, therefore, in the abnegation of the divine reasoning. <sup>17</sup> If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. <sup>18</sup> And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you. <sup>19</sup> Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence has imparted through fathers to children, and has engendered through the mother's womb. <sup>20</sup> In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, <sup>21</sup> and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; <sup>22</sup> and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God. <sup>23</sup> Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. <sup>24</sup> For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they

increased this harmony with each other. <sup>25</sup> For a like ardour for what is right and honorable increased their fellow-feeling towards each other. <sup>26</sup> For it acting along with religion, made their brotherly feeling more desirable to them. <sup>27</sup> And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were ill-used for their religion, tortured even to death.

## 14

<sup>1</sup> And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love. <sup>2</sup> O reasonings more royal than a king, and freer than freemen! <sup>3</sup> Sacred and harmonious concert of the seven brethren as concerning piety! <sup>4</sup> None of the seven youths turned cowardly, or shrank back from death. <sup>5</sup> But all of them, as though running the road to immortality, hastened on to death through tortures. <sup>6</sup> For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed to death for religion's sake, as through the immortal soul of religion. <sup>7</sup> O holy seven of harmonious brethren! for as the seven days of creation, about religion, <sup>8</sup> so the youths, circling around the number seven, annulled the fear of torments. <sup>9</sup> We now shudder at the recital of the affliction of those young men; but they not only [\*]saw, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. <sup>10</sup> And what could be more painful? for the power of

fire, being sharp and quick, speedily dissolved their bodies. <sup>11</sup> And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains. <sup>12</sup> For the mother of those seven youths endured the rackings of each of her children. <sup>13</sup> And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, <sup>14</sup> where irrational animals possess a similar sympathy and love for their offspring with men. <sup>15</sup> The tame birds frequenting the roofs of our houses, defend their fledglings. <sup>16</sup> Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder. <sup>17</sup> And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able. <sup>18</sup> But why should we point attention to the sympathy toward children shewn by irrational animals? <sup>19</sup> The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even to death. <sup>20</sup> But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

## 15

<sup>1</sup> O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny! <sup>2</sup> The mother, when two things were set before her, religion and the safety of her seven sons for a time,

on the conditional promise of a tyrant, <sup>3</sup> rather elected the religion which according to God preserves to eternal life. <sup>4</sup> O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! <sup>5</sup> for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. <sup>6</sup> And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; <sup>7</sup> and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; <sup>8</sup> yet, through fear of God, she neglected the temporary salvation of her children. <sup>9</sup> Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased. <sup>10</sup> For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even to death they obeyed her by observing the law. <sup>11</sup> And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. <sup>12</sup> But she inclined each one separately and all together to death for religion. <sup>13</sup> O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection! <sup>14</sup> At the racking and roasting of each one of them, the observant mother was prevented

by religion from changing. <sup>15</sup> She [\*]saw her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks. <sup>16</sup> O you mother, who was tried at this time with bitterer pangs than those of parturition! <sup>17</sup> O you only woman who have brought forth perfect holiness! <sup>18</sup> Your firstborn, expiring, turned you not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. <sup>19</sup> Nor when you did behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, did you weep! <sup>20</sup> When you did see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, you lamented not. <sup>21</sup> Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments! <sup>22</sup> With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires! <sup>23</sup> But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love. <sup>24</sup> Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off *her feelings* through faith in God. <sup>25</sup> For just as in a council-room, beholding in her own soul vehement counselors, nature and parentage and love of her children, and the racking of her children, <sup>26</sup> she holding two votes, one for the death, the other for the

preservation of her children, <sup>27</sup> did not lean to that which would have saved her children for the safety of a brief space. <sup>28</sup> But this daughter of Abraham remembered his holy fortitude. <sup>29</sup> O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections! <sup>30</sup> O you nobler in endurance than males, and more manly than men in patience! <sup>31</sup> For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, <sup>32</sup> so you, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of they children, did bear up nobly against the storms against religion.

## 16

<sup>1</sup> If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even to death, confessedly religious reasoning is master even of the passions. <sup>2</sup> I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments. <sup>3</sup> And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she [\*]saw her seven sons tortured. <sup>4</sup> But with the reasoning of religion the mother quenched passions so great and powerful. <sup>5</sup> For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus: <sup>6</sup> Ah! wretched I, and many times

miserable; who having born seven sons, have become the mother of none. <sup>7</sup> O seven useless childbirths, and seven profitless periods of labor, and fruitless givings of suck, and miserable nursings at the breast. <sup>8</sup> Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing. <sup>9</sup> Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother. <sup>10</sup> Ah, that I who had many and fair children, should be a lone widow full of sorrows! <sup>11</sup> Nor, should I die, shall I have a son to bury me. But with such a lament as this the holy and God-fearing mother bewailed none of them. <sup>12</sup> Nor did she divert any of them from death, nor grieve for them as for the dead. <sup>13</sup> But as one possessed with an adamant mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion. <sup>14</sup> O woman, soldier of God for religion, you, aged and a female, have conquered through endurance even a tyrant; and though but weak, have been found more powerful in deeds and words. <sup>15</sup> For when you were seized along with your children, you stood looking upon Eleazar in torments, and said to your sons in the Hebrew tongue, <sup>16</sup> O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. <sup>17</sup> For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures. <sup>18</sup> Remember that through God you<sup>☩</sup> obtained existence, and have enjoyed

it. <sup>19</sup> And on this second account you<sup>☩</sup> ought to bear every affliction because of God. <sup>20</sup> For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him. <sup>21</sup> And the righteous Daniel was cast to the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God. <sup>22</sup> You, then, having the same faith towards God, be not troubled. <sup>23</sup> For it is unreasonable that they who know religion should not stand up against troubles. <sup>24</sup> With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God. <sup>25</sup> And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

## 17

<sup>1</sup> And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person. <sup>2</sup> O you mother, who together with seven children did destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith! <sup>3</sup> For you, as an house bravely built upon the pillar of your children, did bear without swaying, the shock of tortures. <sup>4</sup> Be of good cheer, therefore, O holy-minded mother! holding the firm *substance of the* hope of your steadfastness with God. <sup>5</sup> Not so gracious does the moon appear with the stars in heaven, as you are established honorable

before God, and fixed in the firmament with your sons who you did illuminate with religion to the stars. <sup>6</sup> For your bearing of children was after the fashion of a child of Abraham. <sup>7</sup> And, were it lawful for us to paint as on a tablet the religion of your story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even to death. <sup>8</sup> And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation, <sup>9</sup> Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. <sup>10</sup> These also avenged their nation, looking to God, and enduring torments to death. <sup>11</sup> For it was truly a divine contest which was carried through by them. <sup>12</sup> For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. <sup>13</sup> Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. <sup>14</sup> The tyrant was the opposite; and the world and living men were the spectators. <sup>15</sup> And reverence for God conquered, and crowned her own athletes. <sup>16</sup> Who did not admire those champions of true legislation? who were not astonished? <sup>17</sup> The tyrant himself, and all their council, admired their endurance; <sup>18</sup> through which, also, they now stand beside the divine throne, and live a blessed life. <sup>19</sup> For Moses says, And all the saints are under your hands. <sup>20</sup> These, therefore, having been sanctified through God, have been honored not only with this honor, but

that also by their means the enemy did not overcome our nation; <sup>21</sup> and that the tyrant was punished, and their country purified. <sup>22</sup> For they became the ransom to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death. <sup>23</sup> For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. <sup>24</sup> And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

## 18

<sup>1</sup> O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious. <sup>2</sup> Knowing that religious reasoning is lord of the passions, and those not only inward but outward. <sup>3</sup> When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. <sup>4</sup> And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. <sup>5</sup> And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers, <sup>6</sup> then, departing from Jerusalem, he made war against the Persians. <sup>7</sup> And the righteous mother of the seven children spoke also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care

of the built-up rib. <sup>8</sup> No destroyer of the desert, *or* ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime. <sup>9</sup> And these my children, having arrived at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. <sup>10</sup> And he used to teach you, when yet with you, the law and the prophets. <sup>11</sup> He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. <sup>12</sup> And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire. <sup>13</sup> And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed. <sup>14</sup> And he used to put you in mind of the scripture of Esaias, which says, Even if you pass through the fire, it shall not burn you. <sup>15</sup> He chanted to you David, the hymn-writer, who says, Many are the

afflictions of the just. <sup>16</sup> He declared the proverbs of Solomon, who says, He is a tree of life to all those who do His will. <sup>17</sup> He used to verify Ezekiel, who said, Shall these dry bones live? <sup>18</sup> For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live. <sup>19</sup> This is our life, and the length of our days. <sup>20</sup> O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapult, and to all his torments! <sup>21</sup> He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. <sup>22</sup> Wherefore divine retribution pursued and will pursue the pestilent wretch. <sup>23</sup> But the children of Abraham, with their victorious mother, are assembled together to the choir of their father; having received pure and immortal souls from God. <sup>24</sup> To whom be glory for ever and ever. Amen.



# The Psalms

## BOOK 1

### 1

- <sup>1</sup> Blessed is the man who doesn't walk  
in the counsel of the wicked,  
nor stand on the path of sinners,  
nor sit in the seat of scoffers;  
<sup>2</sup> but his delight is in Yahweh's<sup>a</sup> law.  
On his law he meditates day and  
night.  
<sup>3</sup> He will be like a tree planted by the  
streams of water,  
that produces its fruit in its season,  
whose leaf also does not wither.  
Whatever he does shall prosper.  
<sup>4</sup> The wicked are not so,  
but are like the chaff which the  
wind drives away.  
<sup>5</sup> Therefore the wicked shall not stand in  
the judgment,  
nor sinners in the congregation of  
the righteous.  
<sup>6</sup> For Yahweh knows the way of the  
righteous,  
but the way of the wicked shall  
perish.

### 2

- <sup>1</sup> Why do the nations rage,  
and the peoples plot a vain thing?  
<sup>2</sup> The kings of the earth take a stand,  
and the rulers take counsel together,  
against Yahweh, and against his  
Anointed,<sup>b</sup> saying,  
<sup>3</sup> "Let's break their bonds apart,  
and cast their cords from us."  
<sup>4</sup> He who sits in the heavens will laugh.  
The Lord<sup>c</sup> will have them in  
derision.  
<sup>5</sup> Then he will speak to them in his  
anger,  
and terrify them in his wrath:  
<sup>6</sup> "Yet I have set my King on my holy  
hill of Zion."  
<sup>7</sup> I will tell of the decree.  
Yahweh said to me, "You are my son.  
Today I have become your father.  
<sup>8</sup> Ask of me, and I will give the nations  
for your inheritance,  
the uttermost parts of the earth for  
your possession.  
<sup>9</sup> You shall break them with a rod of  
iron.  
You shall dash them in pieces like a  
potter's vessel."  
<sup>10</sup> Now therefore be wise, you kings.  
Be instructed, you judges of the  
earth.  
<sup>11</sup> Serve Yahweh with fear,  
and rejoice with trembling.  
<sup>12</sup> Give sincere homage to the Son,<sup>d</sup> lest  
he be angry, and you perish  
on the way,  
for his wrath will soon be kindled.  
Blessed are all those who take  
refuge in him.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The word "Anointed" is the same as the word for "Messiah" or "Christ" <sup>c</sup> The word translated "Lord" is "Adonai." <sup>d</sup> or, Kiss the son

## 3

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

- <sup>1</sup> Yahweh, how my adversaries have increased!  
Many are those who rise up against me.
- <sup>2</sup> Many there are who say of my soul,  
“There is no help for him in God.”<sup>e</sup>  
*Selah.*
- <sup>3</sup> But you, Yahweh, are a shield around me,  
my glory, and the one who lifts up my head.
- <sup>4</sup> I cry to Yahweh with my voice,  
and he answers me out of his holy hill.  
*Selah.*
- <sup>5</sup> I laid myself down and slept.  
I awakened; for Yahweh sustains me.
- <sup>6</sup> I will not be afraid of tens of thousands of people  
who have set themselves against me on every side.
- <sup>7</sup> Arise, Yahweh!  
Save me, my God!  
For you have struck all of my enemies on the cheek bone.  
You have broken the teeth of the wicked.
- <sup>8</sup> Salvation belongs to Yahweh.  
Your blessing be on your people.  
*Selah.*

## 4

*For the Chief Musician; on stringed instruments. A Psalm by David.*

- <sup>1</sup> Answer me when I call, God of my righteousness.  
Give me relief from my distress.  
Have mercy on me, and hear my prayer.
- <sup>2</sup> You sons of men, how long shall my glory be turned into dishonor?  
Will you love vanity, and seek after falsehood?  
*Selah.*
- <sup>3</sup> But know that Yahweh has set apart for himself him who is godly:  
Yahweh will hear when I call to him.
- <sup>4</sup> Stand in awe, and don't sin.  
Search your own heart on your bed, and be still.  
*Selah.*
- <sup>5</sup> Offer the sacrifices of righteousness.  
Put your trust in Yahweh.
- <sup>6</sup> Many say, “Who will show us any good?”  
Yahweh, let the light of your face shine on us.
- <sup>7</sup> You have put gladness in my heart,  
more than when their grain and their new wine are increased.
- <sup>8</sup> In peace I will both lay myself down and sleep,  
for you, Yahweh alone, make me live in safety.

<sup>e</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

## 5

*For the Chief Musician, with the flutes. A Psalm by David.*

- <sup>1</sup> Give ear to my words, Yahweh.  
Consider my meditation.
- <sup>2</sup> Listen to the voice of my cry, my King  
and my God;  
for to you do I pray.
- <sup>3</sup> Yahweh, in the morning you shall hear  
my voice.  
In the morning I will lay my  
requests before you, and will  
watch expectantly.
- <sup>4</sup> For you are not a God who has  
pleasure in wickedness.  
Evil can't live with you.
- <sup>5</sup> The arrogant shall not stand in your  
sight.  
You hate all workers of iniquity.
- <sup>6</sup> You will destroy those who speak lies.  
Yahweh abhors the bloodthirsty and  
deceitful man.
- <sup>7</sup> But as for me, in the abundance of  
your loving kindness I will  
come into your house.  
I will bow toward your holy temple  
in reverence of you.
- <sup>8</sup> Lead me, Yahweh, in your  
righteousness because of my  
enemies.  
Make your way straight before my  
face.
- <sup>9</sup> For there is no faithfulness in their  
mouth.  
Their heart is destruction.  
Their throat is an open tomb.  
They flatter with their tongue.
- <sup>10</sup> Hold them guilty, God.

<sup>f</sup> Sheol is the place of the dead.

Let them fall by their own counsels;  
Thrust them out in the multitude of their  
transgressions,

for they have rebelled against you.

<sup>11</sup> But let all those who take refuge in  
you rejoice,

Let them always shout for joy,  
because you defend them.

Let them also who love your name be  
joyful in you.

<sup>12</sup> For you will bless the righteous.  
Yahweh, you will surround him with  
favor as with a shield.

## 6

*For the Chief Musician; on stringed instruments, upon the eight-stringed lyre. A Psalm by David.*

- <sup>1</sup> Yahweh, don't rebuke me in your  
anger,  
neither discipline me in your wrath.
- <sup>2</sup> Have mercy on me, Yahweh, for I am  
faint.  
Yahweh, heal me, for my bones are  
troubled.
- <sup>3</sup> My soul is also in great anguish.  
But you, Yahweh—how long?
- <sup>4</sup> Return, Yahweh. Deliver my soul,  
and save me for your loving  
kindness' sake.
- <sup>5</sup> For in death there is no memory of  
you.  
In Sheol,<sup>f</sup> who shall give you  
thanks?
- <sup>6</sup> I am weary with my groaning.  
Every night I flood my bed.  
I drench my couch with my tears.
- <sup>7</sup> My eye wastes away because of grief.

It grows old because of all my  
adversaries.

<sup>8</sup> Depart from me, all you workers of  
iniquity,  
for Yahweh has heard the voice of  
my weeping.

<sup>9</sup> Yahweh has heard my supplication.  
Yahweh accepts my prayer.

<sup>10</sup> May all my enemies be ashamed and  
dismayed.  
They shall turn back, they shall be  
disgraced suddenly.

## 7

*A meditation by David, which he sang to  
Yahweh, concerning the words of Cush, the  
Benjamite.*

<sup>1</sup> Yahweh, my God, I take refuge in you.  
Save me from all those who pursue  
me, and deliver me,

<sup>2</sup> lest they tear apart my soul like a lion,  
ripping it in pieces, while there is  
no one to deliver.

<sup>3</sup> Yahweh, my God, if I have done this,  
if there is iniquity in my hands,

<sup>4</sup> if I have rewarded evil to him who was  
at peace with me  
(yes, if I have delivered him who  
without cause was my  
adversary),

<sup>5</sup> let the enemy pursue my soul, and  
overtake it;  
yes, let him tread my life down to the  
earth,  
and lay my glory in the dust.  
*Selah.*

<sup>6</sup> Arise, Yahweh, in your anger.  
Lift up yourself against the rage of  
my adversaries.

Awake for me. You have commanded  
judgment.

<sup>7</sup> Let the congregation of the  
peoples surround you.  
Rule over them on high.

<sup>8</sup> Yahweh administers judgment to the  
peoples.

Judge me, Yahweh, according to  
my righteousness,  
and to my integrity that is in me.

<sup>9</sup> Oh let the wickedness of the wicked  
come to an end,  
but establish the righteous;  
their minds and hearts are searched  
by the righteous God.

<sup>10</sup> My shield is with God,  
who saves the upright in heart.

<sup>11</sup> God is a righteous judge,  
yes, a God who has indignation  
every day.

<sup>12</sup> If a man doesn't relent, he will  
sharpen his sword;  
he has bent and strung his bow.

<sup>13</sup> He has also prepared for himself the  
instruments of death.  
He makes ready his flaming arrows.

<sup>14</sup> Behold,<sup>g</sup> he travails with iniquity.  
Yes, he has conceived mischief,  
and brought out falsehood.

<sup>15</sup> He has dug a hole,  
and has fallen into the pit which he  
made.

<sup>16</sup> The trouble he causes shall return to  
his own head.  
His violence shall come down on  
the crown of his own head.

<sup>17</sup> I will give thanks to Yahweh  
according to his  
righteousness,

<sup>g</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

and will sing praise to the name of  
Yahweh Most High.

## 8

*For the Chief Musician; on an instrument  
of Gath. A Psalm by David.*

- <sup>1</sup> Yahweh, our Lord, how majestic is  
your name in all the earth,  
who has set your glory above the  
heavens!
- <sup>2</sup> From the lips of babes and infants you  
have established strength,  
because of your adversaries, that  
you might silence the enemy  
and the avenger.
- <sup>3</sup> When I consider your heavens, the  
work of your fingers,  
the moon and the stars, which you  
have ordained;
- <sup>4</sup> what is man, that you think of him?  
What is the son of man, that you  
care for him?
- <sup>5</sup> For you have made him a little lower  
than God,<sup>h</sup>  
and crowned him with glory and  
honor.
- <sup>6</sup> You make him ruler over the works of  
your hands.  
You have put all things under his  
feet:
- <sup>7</sup> All sheep and cattle,  
yes, and the animals of the field,  
<sup>8</sup> The birds of the sky, the fish of  
the sea,  
and whatever passes through the  
paths of the seas.

- <sup>9</sup> Yahweh, our Lord,  
how majestic is your name in all the  
earth!

## 9

*For the Chief Musician. Set to "The Death  
of the Son." A Psalm by David.*

- <sup>1</sup> I will give thanks to Yahweh with my  
whole heart.  
I will tell of all your marvelous  
works.
- <sup>2</sup> I will be glad and rejoice in you.  
I will sing praise to your name, O  
Most High.
- <sup>3</sup> When my enemies turn back,  
they stumble and perish in your  
presence.
- <sup>4</sup> For you have maintained my just  
cause.  
You sit on the throne judging  
righteously.
- <sup>5</sup> You have rebuked the nations.  
You have destroyed the wicked.  
You have blotted out their name  
forever and ever.
- <sup>6</sup> The enemy is overtaken by endless  
ruin.  
The very memory of the cities  
which you have overthrown  
has perished.
- <sup>7</sup> But Yahweh reigns forever.  
He has prepared his throne for  
judgment.
- <sup>8</sup> He will judge the world in  
righteousness.  
He will administer judgment to the  
peoples in uprightness.

<sup>h</sup> Hebrew: Elohim. The word Elohim, used here, usually means "God", but can also mean "gods", "princes", or "angels". The Septuagint reads "angels" here.

- <sup>9</sup> Yahweh will also be a high tower for  
the oppressed;  
a high tower in times of trouble.
- <sup>10</sup> Those who know your name will put  
their trust in you,  
for you, Yahweh, have not forsaken  
those who seek you.
- <sup>11</sup> Sing praises to Yahweh, who dwells  
in Zion,  
and declare among the people what  
he has done.
- <sup>12</sup> For he who avenges blood remembers  
them.  
He doesn't forget the cry of the  
afflicted.
- <sup>13</sup> Have mercy on me, Yahweh.  
See my affliction by those who hate  
me,  
and lift me up from the gates of death;  
<sup>14</sup> that I may show all of your  
praise.  
In the gates of the daughter of Zion,  
I will rejoice in your  
salvation.
- <sup>15</sup> The nations have sunk down in the pit  
that they made.  
In the net which they hid, their own  
foot is taken.
- <sup>16</sup> Yahweh has made himself known.  
He has executed judgment.  
The wicked is snared by the work  
of his own hands.  
*Meditation. Selah.*
- <sup>17</sup> The wicked shall be turned back to  
Sheol,<sup>i</sup>  
even all the nations that forget God.
- <sup>18</sup> For the needy shall not always be  
forgotten,  
nor the hope of the poor perish  
forever.

- <sup>19</sup> Arise, Yahweh! Don't let man  
prevail.  
Let the nations be judged in your  
sight.
- <sup>20</sup> Put them in fear, Yahweh.  
Let the nations know that they are  
only men.  
*Selah.*

## 10

- <sup>1</sup> Why do you stand far off, Yahweh?  
Why do you hide yourself in times  
of trouble?
- <sup>2</sup> In arrogance, the wicked hunt down  
the weak.  
They are caught in the schemes that  
they devise.
- <sup>3</sup> For the wicked boasts of his heart's  
cravings.  
He blesses the greedy, and  
condemns Yahweh.
- <sup>4</sup> The wicked, in the pride of his face,  
has no room in his thoughts for  
God.
- <sup>5</sup> His ways are prosperous at all times.  
He is haughty, and your laws are far  
from his sight.  
As for all his adversaries, he sneers at  
them.
- <sup>6</sup> He says in his heart, "I shall not  
be shaken.  
For generations I shall have no  
trouble."
- <sup>7</sup> His mouth is full of cursing, deceit,  
and oppression.  
Under his tongue is mischief and  
iniquity.
- <sup>8</sup> He lies in wait near the villages.  
From ambushes, he murders the  
innocent.

<sup>i</sup> Sheol is the place of the dead.

His eyes are secretly set against the  
helpless.

<sup>9</sup> He lurks in secret as a lion in his  
ambush.  
He lies in wait to catch the helpless.  
He catches the helpless, when he  
draws him in his net.

<sup>10</sup> The helpless are crushed.  
They collapse.  
They fall under his strength.

<sup>11</sup> He says in his heart, "God has  
forgotten.  
He hides his face.  
He will never see it."

<sup>12</sup> Arise, Yahweh!  
God, lift up your hand!  
Don't forget the helpless.

<sup>13</sup> Why does the wicked person  
condemn God,  
and say in his heart, "God won't  
call me into account?"

<sup>14</sup> But you do see trouble and grief.  
You consider it to take it into your  
hand.  
You help the victim and the  
fatherless.

<sup>15</sup> Break the arm of the wicked.  
As for the evil man, seek out his  
wickedness until you find  
none.

<sup>16</sup> Yahweh is King forever and ever!  
The nations will perish out of his  
land.

<sup>17</sup> Yahweh, you have heard the desire of  
the humble.  
You will prepare their heart.  
You will cause your ear to hear,  
<sup>18</sup> to judge the fatherless and the  
oppressed,  
that man who is of the earth may  
terrify no more.

## 11

*For the Chief Musician. By David.*

<sup>1</sup> In Yahweh, I take refuge.  
How can you say to my soul, "Flee  
as a bird to your mountain!"

<sup>2</sup> For, behold, the wicked bend their  
bows.  
They set their arrows on the strings,  
that they may shoot in darkness at  
the upright in heart.

<sup>3</sup> If the foundations are destroyed,  
what can the righteous do?

<sup>4</sup> Yahweh is in his holy temple.  
Yahweh is on his throne in heaven.  
His eyes observe.  
His eyes examine the children of  
men.

<sup>5</sup> Yahweh examines the righteous,  
but the wicked and him who loves  
violence his soul hates.

<sup>6</sup> On the wicked he will rain blazing  
coals;  
fire, sulfur, and scorching wind  
shall be the portion of their  
cup.

<sup>7</sup> For Yahweh is righteous.  
He loves righteousness.  
The upright shall see his face.

## 12

*For the Chief Musician; upon an eight-  
stringed lyre. A Psalm of David.*

<sup>1</sup> Help, Yahweh; for the godly man  
ceases.  
For the faithful fail from among the  
children of men.

<sup>2</sup> Everyone lies to his neighbor.

They speak with flattering lips, and  
with a double heart.  
<sup>3</sup> May Yahweh cut off all flattering lips,  
and the tongue that boasts,  
<sup>4</sup> who have said, "With our tongue we  
will prevail.  
Our lips are our own.  
Who is lord over us?"  
<sup>5</sup> "Because of the oppression of the  
weak and because of the  
groaning of the needy,  
I will now arise," says Yahweh;  
"I will set him in safety from those who  
malign him."  
<sup>6</sup> Yahweh's words are flawless words,  
as silver refined in a clay furnace,  
purified seven times.  
<sup>7</sup> You will keep them, Yahweh.  
You will preserve them from this  
generation forever.  
<sup>8</sup> The wicked walk on every side,  
when what is vile is exalted among  
the sons of men.

## 13

*For the Chief Musician. A Psalm by David.*

<sup>1</sup> How long, Yahweh?  
Will you forget me forever?  
How long will you hide your face  
from me?  
<sup>2</sup> How long shall I take counsel in my  
soul,  
having sorrow in my heart every  
day?  
How long shall my enemy triumph  
over me?  
<sup>3</sup> Behold, and answer me, Yahweh, my  
God.

Give light to my eyes, lest I sleep in  
death;  
<sup>4</sup> Lest my enemy say, "I have  
prevailed against him";  
Lest my adversaries rejoice when I  
fall.  
<sup>5</sup> But I trust in your loving kindness.  
My heart rejoices in your salvation.  
<sup>6</sup> I will sing to Yahweh,  
because he has been good to me.

## 14

*For the Chief Musician. By David.*

<sup>1</sup> The fool has said in his heart, "There is  
no God."  
They are corrupt.  
They have done abominable deeds.  
There is no one who does good.  
<sup>2</sup> Yahweh looked down from heaven on  
the children of men,  
to see if there were any who  
understood,  
who sought after God.  
<sup>3</sup> They have all gone aside.  
They have together become corrupt.  
There is no one who does good, no,  
not one.  
<sup>4</sup> Have all the workers of iniquity no  
knowledge,  
who eat up my people as they eat  
bread,  
and don't call on Yahweh?  
<sup>5</sup> There they were in great fear,  
for God is in the generation of the  
righteous.  
<sup>6</sup> You frustrate the plan of the poor,  
because Yahweh is his refuge.  
<sup>7</sup> Oh that the salvation of Israel would  
come out of Zion!

When Yahweh restores the fortunes  
of his people,  
then Jacob shall rejoice, and Israel  
shall be glad.

## 15

*A Psalm by David.*

- <sup>1</sup> Yahweh, who shall dwell in your  
sanctuary?  
Who shall live on your holy hill?  
<sup>2</sup> He who walks blamelessly does what  
is right,  
and speaks truth in his heart;  
<sup>3</sup> He who doesn't slander with his  
tongue,  
nor does evil to his friend,  
nor casts slurs against his fellow  
man;  
<sup>4</sup> In whose eyes a vile man is despised,  
but who honors those who fear  
Yahweh;  
he who keeps an oath even when it  
hurts, and doesn't change;  
<sup>5</sup> he who doesn't lend out his money for  
usury,  
nor take a bribe against the  
innocent.  
He who does these things shall never be  
shaken.

## 16

*A Poem by David.*

- <sup>1</sup> Preserve me, God, for in you do I take  
refuge.

- <sup>2</sup> My soul, you have said to Yahweh,  
"You are my Lord.  
Apart from you I have no good  
thing."  
<sup>3</sup> As for the saints who are in the earth,  
they are the excellent ones in whom  
is all my delight.  
<sup>4</sup> Their sorrows shall be multiplied who  
give gifts to another god.  
Their drink offerings of blood I will  
not offer,  
nor take their names on my lips.  
<sup>5</sup> Yahweh assigned my portion and my  
cup.  
You made my lot secure.  
<sup>6</sup> The lines have fallen to me in pleasant  
places.  
Yes, I have a good inheritance.  
<sup>7</sup> I will bless Yahweh, who has given me  
counsel.  
Yes, my heart instructs me in the  
night seasons.  
<sup>8</sup> I have set Yahweh always before me.  
Because he is at my right hand, I  
shall not be moved.  
<sup>9</sup> Therefore my heart is glad, and my  
tongue rejoices.  
My body shall also dwell in safety.  
<sup>10</sup> For you will not leave my soul in  
Sheol,<sup>j</sup>  
neither will you allow your holy  
one to see corruption.  
<sup>11</sup> You will show me the path of life.  
In your presence is fullness of joy.  
In your right hand there are pleasures  
forever more.

<sup>j</sup> Sheol is the place of the dead.

# 17

*A Prayer by David.*

- <sup>1</sup> Hear, Yahweh, my righteous plea;  
Give ear to my prayer, that doesn't  
go out of deceitful lips.
- <sup>2</sup> Let my sentence come out of your  
presence.  
Let your eyes look on equity.
- <sup>3</sup> You have proved my heart.  
You have visited me in the night.  
You have tried me, and found  
nothing.  
I have resolved that my mouth shall  
not disobey.
- <sup>4</sup> As for the deeds of men, by the word  
of your lips,  
I have kept myself from the ways of  
the violent.
- <sup>5</sup> My steps have held fast to your paths.  
My feet have not slipped.
- <sup>6</sup> I have called on you, for you will  
answer me, God.  
Turn your ear to me.  
Hear my speech.
- <sup>7</sup> Show your marvelous loving kindness,  
you who save those who take  
refuge by your right hand  
from their enemies.
- <sup>8</sup> Keep me as the apple of your eye.  
Hide me under the shadow of your  
wings,
- <sup>9</sup> from the wicked who oppress me,  
my deadly enemies, who surround  
me.
- <sup>10</sup> They close up their callous hearts.  
With their mouth they speak  
proudly.

- <sup>11</sup> They have now surrounded us in our  
steps.  
They set their eyes to cast us down  
to the earth.
- <sup>12</sup> He is like a lion that is greedy of his  
prey,  
as it were a young lion lurking in  
secret places.
- <sup>13</sup> Arise, Yahweh, confront him.  
Cast him down.  
Deliver my soul from the wicked by  
your sword;
- <sup>14</sup> from men by your hand,  
Yahweh,  
from men of the world, whose portion is  
in this life.  
You fill the belly of your cherished  
ones.  
Your sons have plenty,  
and they store up wealth for their  
children.
- <sup>15</sup> As for me, I shall see your face in  
righteousness.  
I shall be satisfied, when I awake,  
with seeing your form.

# 18

*For the Chief Musician. By David the  
servant of Yahweh, who spoke to Yahweh  
the words of this song in the day that  
Yahweh delivered him from the hand of all  
his enemies, and from the hand of Saul. He  
said,*

- <sup>1</sup> I love you, Yahweh, my strength.
- <sup>2</sup> Yahweh is my rock, my fortress, and  
my deliverer;  
my God, my rock, in whom I take  
refuge;  
my shield, and the horn of my  
salvation, my high tower.

<sup>3</sup> I call on Yahweh, who is worthy to be  
 praised;  
 and I am saved from my enemies.  
<sup>4</sup> The cords of death surrounded me.  
 The floods of ungodliness made me  
 afraid.  
<sup>5</sup> The cords of Sheol<sup>k</sup> were around me.  
 The snares of death came on me.  
<sup>6</sup> In my distress I called on Yahweh,  
 and cried to my God.  
 He heard my voice out of his temple.  
 My cry before him came into his  
 ears.  
<sup>7</sup> Then the earth shook and trembled.  
 The foundations also of the  
 mountains quaked and were  
 shaken,  
 because he was angry.  
<sup>8</sup> Smoke went out of his nostrils.  
 Consuming fire came out of his  
 mouth.  
 Coals were kindled by it.  
<sup>9</sup> He bowed the heavens also, and came  
 down.  
 Thick darkness was under his feet.  
<sup>10</sup> He rode on a cherub, and flew.  
 Yes, he soared on the wings of the  
 wind.  
<sup>11</sup> He made darkness his hiding place,  
 his pavilion around him,  
 darkness of waters, thick clouds of  
 the skies.  
<sup>12</sup> At the brightness before him his thick  
 clouds passed,  
 hailstones and coals of fire.  
<sup>13</sup> Yahweh also thundered in the sky.  
 The Most High uttered his voice:  
 hailstones and coals of fire.  
<sup>14</sup> He sent out his arrows, and scattered  
 them;

Yes, great lightning bolts, and  
 routed them.  
<sup>15</sup> Then the channels of waters appeared.  
 The foundations of the world were  
 laid bare at your rebuke,  
 Yahweh,  
 at the blast of the breath of your  
 nostrils.  
<sup>16</sup> He sent from on high.  
 He took me.  
 He drew me out of many waters.  
<sup>17</sup> He delivered me from my strong  
 enemy,  
 from those who hated me; for they  
 were too mighty for me.  
<sup>18</sup> They came on me in the day of my  
 calamity,  
 but Yahweh was my support.  
<sup>19</sup> He brought me out also into a large  
 place.  
 He delivered me, because he  
 delighted in me.  
<sup>20</sup> Yahweh has rewarded me according  
 to my righteousness.  
 According to the cleanness of my  
 hands has he recompensed  
 me.  
<sup>21</sup> For I have kept the ways of Yahweh,  
 and have not wickedly departed  
 from my God.  
<sup>22</sup> For all his ordinances were before me.  
 I didn't put away his statutes from  
 me.  
<sup>23</sup> I was also blameless with him.  
 I kept myself from my iniquity.  
<sup>24</sup> Therefore Yahweh has rewarded me  
 according to my  
 righteousness,  
 according to the cleanness of my  
 hands in his eyesight.

<sup>k</sup> Sheol is the place of the dead.

- 25 With the merciful you will show yourself merciful.  
With the perfect man, you will show yourself perfect.
- 26 With the pure, you will show yourself pure.  
With the crooked you will show yourself shrewd.
- 27 For you will save the afflicted people,  
but the haughty eyes you will bring down.
- 28 For you will light my lamp, Yahweh.  
My God will light up my darkness.
- 29 For by you, I advance through a troop.  
By my God, I leap over a wall.
- 30 As for God, his way is perfect.  
Yahweh's word is tried.  
He is a shield to all those who take refuge in him.
- 31 For who is God, except Yahweh?  
Who is a rock, besides our God,  
32 the God who arms me with strength, and makes my way perfect?
- 33 He makes my feet like deer's feet,  
and sets me on my high places.
- 34 He teaches my hands to war,  
so that my arms bend a bow of bronze.
- 35 You have also given me the shield of your salvation.  
Your right hand sustains me.  
Your gentleness has made me great.
- 36 You have enlarged my steps under me,  
My feet have not slipped.
- 37 I will pursue my enemies, and overtake them.
- Neither will I turn again until they are consumed.
- 38 I will strike them through, so that they will not be able to rise.  
They shall fall under my feet.
- 39 For you have armed me with strength to the battle.  
You have subdued under me those who rose up against me.
- 40 You have also made my enemies turn their backs to me,  
that I might cut off those who hate me.
- 41 They cried, but there was no one to save;  
even to Yahweh, but he didn't answer them.
- 42 Then I beat them small as the dust before the wind.  
I cast them out as the mire of the streets.
- 43 You have delivered me from the strivings of the people.  
You have made me the head of the nations.  
A people whom I have not known shall serve me.
- 44 As soon as they hear of me they shall obey me.  
The foreigners shall submit themselves to me.
- 45 The foreigners shall fade away,  
and shall come trembling out of their close places.
- 46 Yahweh lives; and blessed be my rock.  
Exalted be the God of my salvation,  
47 even the God who executes vengeance for me,  
and subdues peoples under me.

- 48 He rescues me from my enemies.  
 Yes, you lift me up above those  
 who rise up against me.  
 You deliver me from the violent  
 man.
- 49 Therefore I will give thanks to you,  
 Yahweh, among the nations,  
 and will sing praises to your name.
- 50 He gives great deliverance to his king,  
 and shows loving kindness to his  
 anointed,  
 to David and to his offspring,<sup>1</sup>  
 forever more.

## 19

*For the Chief Musician. A Psalm by David.*

- <sup>1</sup> The heavens declare the glory of God.  
 The expanse shows his handiwork.
- <sup>2</sup> Day after day they pour out speech,  
 and night after night they display  
 knowledge.
- <sup>3</sup> There is no speech nor language,  
 where their voice is not heard.
- <sup>4</sup> Their voice has gone out through all  
 the earth,  
 their words to the end of the world.  
 In them he has set a tent for the sun,  
<sup>5</sup> which is as a bridegroom coming  
 out of his room,  
 like a strong man rejoicing to run  
 his course.
- <sup>6</sup> His going out is from the end of the  
 heavens,  
 his circuit to its ends;  
 There is nothing hidden from its  
 heat.
- <sup>7</sup> Yahweh's law is perfect, restoring the  
 soul.

<sup>1</sup> or, seed

- Yahweh's testimony is sure,  
 making wise the simple.
- <sup>8</sup> Yahweh's precepts are right, rejoicing  
 the heart.  
 Yahweh's commandment is pure,  
 enlightening the eyes.
- <sup>9</sup> The fear of Yahweh is clean, enduring  
 forever.  
 Yahweh's ordinances are true, and  
 righteous altogether.
- <sup>10</sup> More to be desired are they than gold,  
 yes, than much fine gold;  
 sweeter also than honey and the  
 extract of the honeycomb.
- <sup>11</sup> Moreover by them is your servant  
 warned.  
 In keeping them there is great  
 reward.
- <sup>12</sup> Who can discern his errors?  
 Forgive me from hidden errors.
- <sup>13</sup> Keep back your servant also from  
 presumptuous sins.  
 Let them not have dominion over  
 me.  
 Then I will be upright.  
 I will be blameless and innocent of  
 great transgression.
- <sup>14</sup> Let the words of my mouth and the  
 meditation of my heart  
 be acceptable in your sight,  
 Yahweh, my rock, and my  
 redeemer.

## 20

*For the Chief Musician. A Psalm by David.*

- <sup>1</sup> May Yahweh answer you in the day of  
 trouble.  
 May the name of the God of Jacob  
 set you up on high,

- <sup>2</sup> send you help from the sanctuary,  
grant you support from Zion,  
<sup>3</sup> remember all your offerings,  
and accept your burned sacrifice.  
*Selah.*
- <sup>4</sup> May He grant you your heart's desire,  
and fulfill all your counsel.
- <sup>5</sup> We will triumph in your salvation.  
In the name of our God, we will set  
up our banners.  
May Yahweh grant all your  
requests.
- <sup>6</sup> Now I know that Yahweh saves his  
anointed.  
He will answer him from his holy  
heaven,  
with the saving strength of his right  
hand.
- <sup>7</sup> Some trust in chariots, and some in  
horses,  
but we trust the name of Yahweh  
our God.
- <sup>8</sup> They are bowed down and fallen,  
but we rise up, and stand upright.
- <sup>9</sup> Save, Yahweh!  
Let the King answer us when we  
call!

## 21

*For the Chief Musician. A Psalm by David.*

- <sup>1</sup> The king rejoices in your strength,  
Yahweh!  
How greatly he rejoices in your  
salvation!
- <sup>2</sup> You have given him his heart's desire,  
and have not withheld the request  
of his lips.  
*Selah.*
- <sup>3</sup> For you meet him with the blessings of  
goodness.  
You set a crown of fine gold on his  
head.
- <sup>4</sup> He asked life of you, you gave it to  
him,  
even length of days forever and  
ever.
- <sup>5</sup> His glory is great in your salvation.  
You lay honor and majesty on him.
- <sup>6</sup> For you make him most blessed  
forever.  
You make him glad with joy in  
your presence.
- <sup>7</sup> For the king trusts in Yahweh.  
Through the loving kindness of the  
Most High, he shall not be  
moved.
- <sup>8</sup> Your hand will find out all of your  
enemies.  
Your right hand will find out those  
who hate you.
- <sup>9</sup> You will make them as a fiery furnace  
in the time of your anger.  
Yahweh will swallow them up in  
his wrath.  
The fire shall devour them.
- <sup>10</sup> You will destroy their descendants  
from the earth,  
their posterity from among the  
children of men.
- <sup>11</sup> For they intended evil against you.  
They plotted evil against you which  
cannot succeed.
- <sup>12</sup> For you will make them turn their  
back,  
when you aim drawn bows at their  
face.
- <sup>13</sup> Be exalted, Yahweh, in your strength,

so we will sing and praise your  
power.

## 22

*For the Chief Musician; set to "The Doe of  
the Morning." A Psalm by David.*

- <sup>1</sup> My God, my God, why have you  
forsaken me?  
Why are you so far from helping  
me, and from the words of  
my groaning?
- <sup>2</sup> My God, I cry in the daytime, but you  
don't answer;  
in the night season, and am not  
silent.
- <sup>3</sup> But you are holy,  
you who inhabit the praises of  
Israel.
- <sup>4</sup> Our fathers trusted in you.  
They trusted, and you delivered  
them.
- <sup>5</sup> They cried to you, and were delivered.  
They trusted in you, and were not  
disappointed.
- <sup>6</sup> But I am a worm, and no man;  
a reproach of men, and despised by  
the people.
- <sup>7</sup> All those who see me mock me.  
They insult me with their lips. They  
shake their heads, saying,
- <sup>8</sup> "He trusts in Yahweh;  
let him deliver him.  
Let him rescue him, since he  
delights in him."
- <sup>9</sup> But you brought me out of the womb.  
You made me trust at my mother's  
breasts.
- <sup>10</sup> I was thrown on you from my  
mother's womb.

You are my God since my mother  
bore me.

- <sup>11</sup> Don't be far from me, for trouble is  
near.  
For there is no one to help.
- <sup>12</sup> Many bulls have surrounded me.  
Strong bulls of Bashan have  
encircled me.
- <sup>13</sup> They open their mouths wide against  
me,  
lions tearing prey and roaring.
- <sup>14</sup> I am poured out like water.  
All my bones are out of joint.  
My heart is like wax;  
it is melted within me.
- <sup>15</sup> My strength is dried up like a  
potsherd.  
My tongue sticks to the roof of my  
mouth.  
You have brought me into the dust of  
death.
- <sup>16</sup> For dogs have surrounded me.  
A company of evildoers have  
enclosed me.  
They have pierced my hands and  
feet.<sup>m</sup>
- <sup>17</sup> I can count all of my bones.  
They look and stare at me.
- <sup>18</sup> They divide my garments among  
them.  
They cast lots for my clothing.
- <sup>19</sup> But don't be far off, Yahweh.  
You are my help: hurry to help me.
- <sup>20</sup> Deliver my soul from the sword,  
my precious life from the power of  
the dog.
- <sup>21</sup> Save me from the lion's mouth!  
Yes, from the horns of the wild  
oxen, you have answered  
me.

<sup>m</sup> So Dead Sea Scrolls. Masoretic Text reads, "Like a lion, they pin my hands and feet."

- 22 I will declare your name to my  
brothers.  
Among the assembly, I will praise  
you.
- 23 You who fear Yahweh, praise him!  
All you descendants of Jacob,  
glorify him!  
Stand in awe of him, all you  
descendants of Israel!
- 24 For he has not despised nor abhorred  
the affliction of the afflicted,  
Neither has he hidden his face from  
him;  
but when he cried to him, he heard.
- 25 Of you comes my praise in the great  
assembly.  
I will pay my vows before those  
who fear him.
- 26 The humble shall eat and be satisfied.  
They shall praise Yahweh who seek  
after him.  
Let your hearts live forever.
- 27 All the ends of the earth shall  
remember and turn to  
Yahweh.  
All the relatives of the nations shall  
worship before you.
- 28 For the kingdom is Yahweh's.  
He is the ruler over the nations.
- 29 All the rich ones of the earth shall eat  
and worship.  
All those who go down to the dust  
shall bow before him,  
even he who can't keep his soul  
alive.
- 30 Posterity shall serve him.  
Future generations shall be told  
about the Lord.
- 31 They shall come and shall declare his  
righteousness to a people that  
shall be born,

for he has done it.

## 23

*A Psalm by David.*

- 1 Yahweh is my shepherd:  
I shall lack nothing.
- 2 He makes me lie down in green  
pastures.  
He leads me beside still waters.
- 3 He restores my soul.  
He guides me in the paths of  
righteousness for his name's  
sake.
- 4 Even though I walk through the valley  
of the shadow of death,  
I will fear no evil, for you are with  
me.  
Your rod and your staff,  
they comfort me.
- 5 You prepare a table before me  
in the presence of my enemies.  
You anoint my head with oil.  
My cup runs over.
- 6 Surely goodness and loving kindness  
shall follow me all the days  
of my life,  
and I will dwell in Yahweh's house  
forever.

## 24

*A Psalm by David.*

- 1 The earth is Yahweh's, with its  
fullness;  
the world, and those who dwell  
therein.
- 2 For he has founded it on the seas,  
and established it on the floods.
- 3 Who may ascend to Yahweh's hill?

Who may stand in his holy place?  
<sup>4</sup> He who has clean hands and a pure heart;  
 who has not lifted up his soul to falsehood,  
 and has not sworn deceitfully.  
<sup>5</sup> He shall receive a blessing from Yahweh,  
 righteousness from the God of his salvation.  
<sup>6</sup> This is the generation of those who seek Him,  
 who seek your face—even Jacob.  
*Selah.*  
<sup>7</sup> Lift up your heads, you gates!  
 Be lifted up, you everlasting doors,  
 and the King of glory will come in.  
<sup>8</sup> Who is the King of glory?  
 Yahweh strong and mighty,  
 Yahweh mighty in battle.  
<sup>9</sup> Lift up your heads, you gates;  
 yes, lift them up, you everlasting doors,  
 and the King of glory will come in.  
<sup>10</sup> Who is this King of glory?  
 Yahweh of Armies is the King of glory!

*Selah.*

## 25

*By David.*

<sup>1</sup> To you, Yahweh, do I lift up my soul.  
<sup>2</sup> My God, I have trusted in you.  
 Don't let me be shamed.  
 Don't let my enemies triumph over me.  
<sup>3</sup> Yes, no one who waits for you shall be shamed.

They shall be shamed who deal treacherously without cause.  
<sup>4</sup> Show me your ways, Yahweh.  
 Teach me your paths.  
<sup>5</sup> Guide me in your truth, and teach me,  
 For you are the God of my salvation,  
 I wait for you all day long.  
<sup>6</sup> Yahweh, remember your tender mercies and your loving kindness,  
 for they are from old times.  
<sup>7</sup> Don't remember the sins of my youth,  
 nor my transgressions.  
 Remember me according to your loving kindness,  
 for your goodness' sake, Yahweh.  
<sup>8</sup> Good and upright is Yahweh,  
 therefore he will instruct sinners in the way.  
<sup>9</sup> He will guide the humble in justice.  
 He will teach the humble his way.  
<sup>10</sup> All the paths of Yahweh are loving kindness and truth  
 to such as keep his covenant and his testimonies.  
<sup>11</sup> For your name's sake, Yahweh,  
 pardon my iniquity, for it is great.  
<sup>12</sup> What man is he who fears Yahweh?  
 He shall instruct him in the way that he shall choose.  
<sup>13</sup> His soul shall dwell at ease.  
 His offspring<sup>n</sup> shall inherit the land.  
<sup>14</sup> The friendship of Yahweh is with those who fear him.  
 He will show them his covenant.  
<sup>15</sup> My eyes are ever on Yahweh,  
 for he will pluck my feet out of the net.

<sup>n</sup> or, seed

- <sup>16</sup> Turn to me, and have mercy on me,  
 for I am desolate and afflicted.  
<sup>17</sup> The troubles of my heart are enlarged.  
 Oh bring me out of my distresses.  
<sup>18</sup> Consider my affliction and my travail.  
 Forgive all my sins.  
<sup>19</sup> Consider my enemies, for they are  
 many.  
 They hate me with cruel hatred.  
<sup>20</sup> Oh keep my soul, and deliver me.  
 Let me not be disappointed, for I  
 take refuge in you.  
<sup>21</sup> Let integrity and uprightness preserve  
 me,  
 for I wait for you.  
<sup>22</sup> Redeem Israel, God,  
 out of all of his troubles.

## 26

*By David.*

- <sup>1</sup> Judge me, Yahweh, for I have walked  
 in my integrity.  
 I have trusted also in Yahweh  
 without wavering.  
<sup>2</sup> Examine me, Yahweh, and prove me.  
 Try my heart and my mind.  
<sup>3</sup> For your loving kindness is before my  
 eyes.  
 I have walked in your truth.  
<sup>4</sup> I have not sat with deceitful men,  
 neither will I go in with hypocrites.  
<sup>5</sup> I hate the assembly of evildoers,  
 and will not sit with the wicked.  
<sup>6</sup> I will wash my hands in innocence,  
 so I will go about your altar,  
 Yahweh;  
<sup>7</sup> that I may make the voice of  
 thanksgiving to be heard,  
 and tell of all your wondrous deeds.

- <sup>8</sup> Yahweh, I love the habitation of your  
 house,  
 the place where your glory dwells.  
<sup>9</sup> Don't gather my soul with sinners,  
 nor my life with bloodthirsty men;  
<sup>10</sup> in whose hands is wickedness,  
 their right hand is full of bribes.  
<sup>11</sup> But as for me, I will walk in my  
 integrity.  
 Redeem me, and be merciful to me.  
<sup>12</sup> My foot stands in an even place.  
 In the congregations I will bless  
 Yahweh.

## 27

*By David.*

- <sup>1</sup> Yahweh is my light and my salvation.  
 Whom shall I fear?  
 Yahweh is the strength of my life.  
 Of whom shall I be afraid?  
<sup>2</sup> When evildoers came at me to eat up  
 my flesh,  
 even my adversaries and my foes,  
 they stumbled and fell.  
<sup>3</sup> Though an army should encamp  
 against me,  
 my heart shall not fear.  
 Though war should rise against me,  
 even then I will be confident.  
<sup>4</sup> One thing I have asked of Yahweh,  
 that I will seek after,  
 that I may dwell in Yahweh's house  
 all the days of my life,  
 to see Yahweh's beauty,  
 and to inquire in his temple.  
<sup>5</sup> For in the day of trouble he will keep  
 me secretly in his pavilion.  
 In the covert of his tabernacle he  
 will hide me.

He will lift me up on a rock.  
<sup>6</sup> Now my head will be lifted up above  
 my enemies around me.  
 I will offer sacrifices of joy in his tent.  
 I will sing, yes, I will sing praises to  
 Yahweh.  
<sup>7</sup> Hear, Yahweh, when I cry with my  
 voice.  
 Have mercy also on me, and answer  
 me.  
<sup>8</sup> When you said, "Seek my face,"  
 my heart said to you, "I will seek  
 your face, Yahweh."  
<sup>9</sup> Don't hide your face from me.  
 Don't put your servant away in  
 anger.  
 You have been my help.  
 Don't abandon me,  
 neither forsake me, God of my  
 salvation.  
<sup>10</sup> When my father and my mother  
 forsake me,  
 then Yahweh will take me up.  
<sup>11</sup> Teach me your way, Yahweh.  
 Lead me in a straight path, because  
 of my enemies.  
<sup>12</sup> Don't deliver me over to the desire of  
 my adversaries,  
 for false witnesses have risen up  
 against me,  
 such as breathe out cruelty.  
<sup>13</sup> I am still confident of this:  
 I will see the goodness of Yahweh  
 in the land of the living.  
<sup>14</sup> Wait for Yahweh.  
 Be strong, and let your heart take  
 courage.  
 Yes, wait for Yahweh.

## 28

*By David.*

<sup>1</sup> To you, Yahweh, I call.  
 My rock, don't be deaf to me;  
 lest, if you are silent to me,  
 I would become like those who go  
 down into the pit.  
<sup>2</sup> Hear the voice of my petitions, when I  
 cry to you,  
 when I lift up my hands toward  
 your Most Holy Place.  
<sup>3</sup> Don't draw me away with the wicked,  
 with the workers of iniquity who  
 speak peace with their  
 neighbors,  
 but mischief is in their hearts.  
<sup>4</sup> Give them according to their work, and  
 according to the wickedness  
 of their doings.  
 Give them according to the  
 operation of their hands.  
 Bring back on them what they  
 deserve.  
<sup>5</sup> Because they don't respect the works  
 of Yahweh,  
 nor the operation of his hands,  
 he will break them down and not  
 build them up.  
<sup>6</sup> Blessed be Yahweh,  
 because he has heard the voice of  
 my petitions.  
<sup>7</sup> Yahweh is my strength and my shield.  
 My heart has trusted in him, and I  
 am helped.  
 Therefore my heart greatly rejoices.  
 With my song I will thank him.  
<sup>8</sup> Yahweh is their strength.  
 He is a stronghold of salvation to  
 his anointed.

<sup>9</sup> Save your people,  
and bless your inheritance.  
Be their shepherd also,  
and bear them up forever.

## 29

*A Psalm by David.*

<sup>1</sup> Ascribe to Yahweh, you sons of the  
mighty,  
ascribe to Yahweh glory and  
strength.  
<sup>2</sup> Ascribe to Yahweh the glory due to his  
name.  
Worship Yahweh in holy array.  
<sup>3</sup> Yahweh's voice is on the waters.  
The God of glory thunders, even  
Yahweh on many waters.  
<sup>4</sup> Yahweh's voice is powerful.  
Yahweh's voice is full of majesty.  
<sup>5</sup> Yahweh's voice breaks the cedars.  
Yes, Yahweh breaks in pieces the  
cedars of Lebanon.  
<sup>6</sup> He makes them also to skip like a calf;  
Lebanon and Sirion like a young,  
wild ox.  
<sup>7</sup> Yahweh's voice strikes with flashes of  
lightning.  
<sup>8</sup> Yahweh's voice shakes the  
wilderness.  
Yahweh shakes the wilderness of  
Kadesh.  
<sup>9</sup> Yahweh's voice makes the deer calve,  
and strips the forests bare.  
In his temple everything says,  
"Glory!"  
<sup>10</sup> Yahweh sat enthroned at the Flood.  
Yes, Yahweh sits as King forever.

<sup>11</sup> Yahweh will give strength to his  
people.  
Yahweh will bless his people with  
peace.

## 30

*A Psalm. A Song for the Dedication of the  
Temple. By David.*

<sup>1</sup> I will extol you, Yahweh, for you have  
raised me up,  
and have not made my foes to  
rejoice over me.  
<sup>2</sup> Yahweh my God, I cried to you,  
and you have healed me.  
<sup>3</sup> Yahweh, you have brought up my soul  
from Sheol.<sup>o</sup>  
You have kept me alive, that I  
should not go down to the  
pit.  
<sup>4</sup> Sing praise to Yahweh, you saints of  
his.  
Give thanks to his holy name.  
<sup>5</sup> For his anger is but for a moment.  
His favor is for a lifetime.  
Weeping may stay for the night,  
but joy comes in the morning.  
<sup>6</sup> As for me, I said in my prosperity,  
"I shall never be moved."  
<sup>7</sup> You, Yahweh, when you favored me,  
made my mountain stand  
strong;  
but when you hid your face, I was  
troubled.  
<sup>8</sup> I cried to you, Yahweh.  
To Yahweh I made supplication:  
<sup>9</sup> "What profit is there in my destruction,  
if I go down to the pit?  
Shall the dust praise you?"

<sup>o</sup> Sheol is the place of the dead.

Shall it declare your truth?  
<sup>10</sup> Hear, Yahweh, and have mercy on  
 me.  
 Yahweh, be my helper.”  
<sup>11</sup> You have turned my mourning into  
 dancing for me.  
 You have removed my sackcloth,  
 and clothed me with  
 gladness,  
<sup>12</sup> To the end that my heart may  
 sing praise to you, and not  
 be silent.  
 Yahweh my God, I will give thanks to  
 you forever!

### 31

*For the Chief Musician. A Psalm by David.*

<sup>1</sup> In you, Yahweh, I take refuge.  
 Let me never be disappointed.  
 Deliver me in your righteousness.  
<sup>2</sup> Bow down your ear to me.  
 Deliver me speedily.  
 Be to me a strong rock,  
 a house of defense to save me.  
<sup>3</sup> For you are my rock and my fortress,  
 therefore for your name's sake lead  
 me and guide me.  
<sup>4</sup> Pluck me out of the net that they have  
 laid secretly for me,  
 for you are my stronghold.  
<sup>5</sup> Into your hand I commend my spirit.  
 You redeem me, Yahweh, God of  
 truth.  
<sup>6</sup> I hate those who regard lying vanities,  
 but I trust in Yahweh.  
<sup>7</sup> I will be glad and rejoice in your  
 loving kindness,  
 for you have seen my affliction.

You have known my soul in  
 adversities.  
<sup>8</sup> You have not shut me up into the hand  
 of the enemy.  
 You have set my feet in a large  
 place.  
<sup>9</sup> Have mercy on me, Yahweh, for I am  
 in distress.  
 My eye, my soul, and my body  
 waste away with grief.  
<sup>10</sup> For my life is spent with sorrow,  
 my years with sighing.  
 My strength fails because of my  
 iniquity.  
 My bones are wasted away.  
<sup>11</sup> Because of all my adversaries I have  
 become utterly contemptible  
 to my neighbors,  
 A fear to my acquaintances.  
 Those who saw me on the street  
 fled from me.  
<sup>12</sup> I am forgotten from their hearts like a  
 dead man.  
 I am like broken pottery.  
<sup>13</sup> For I have heard the slander of many,  
 terror on every side,  
 while they conspire together against  
 me,  
 they plot to take away my life.  
<sup>14</sup> But I trust in you, Yahweh.  
 I said, “You are my God.”  
<sup>15</sup> My times are in your hand.  
 Deliver me from the hand of my  
 enemies, and from those  
 who persecute me.  
<sup>16</sup> Make your face to shine on your  
 servant.  
 Save me in your loving kindness.  
<sup>17</sup> Let me not be disappointed, Yahweh,  
 for I have called on you.  
 Let the wicked be disappointed.

Let them be silent in Sheol.<sup>P</sup>

<sup>18</sup> Let the lying lips be mute,  
which speak against the righteous  
insolently, with pride and  
contempt.

<sup>19</sup> Oh how great is your goodness,  
which you have laid up for those  
who fear you,  
which you have worked for those  
who take refuge in you,  
before the sons of men!

<sup>20</sup> In the shelter of your presence you  
will hide them from the  
plotting of man.  
You will keep them secretly in a  
dwelling away from the  
strife of tongues.

<sup>21</sup> Praise be to Yahweh,  
for he has shown me his marvelous  
loving kindness in a strong  
city.

<sup>22</sup> As for me, I said in my haste, "I am  
cut off from before your  
eyes."  
Nevertheless you heard the voice of  
my petitions when I cried to  
you.

<sup>23</sup> Oh love Yahweh, all you his saints!  
Yahweh preserves the faithful,  
and fully recompenses him who behaves  
arrogantly.

<sup>24</sup> Be strong, and let your heart take  
courage,  
all you who hope in Yahweh.

## 32

*By David. A contemplative psalm.*

<sup>1</sup> Blessed is he whose disobedience is  
forgiven,

<sup>P</sup> Sheol is the place of the dead.

whose sin is covered.

<sup>2</sup> Blessed is the man to whom Yahweh  
doesn't impute iniquity,  
in whose spirit there is no deceit.

<sup>3</sup> When I kept silence, my bones wasted  
away through my groaning  
all day long.

<sup>4</sup> For day and night your hand was  
heavy on me.  
My strength was sapped in the heat  
of summer.  
*Selah.*

<sup>5</sup> I acknowledged my sin to you.  
I didn't hide my iniquity.  
I said, I will confess my transgressions  
to Yahweh,  
and you forgave the iniquity of my  
sin.  
*Selah.*

<sup>6</sup> For this, let everyone who is godly  
pray to you in a time when  
you may be found.  
Surely when the great waters  
overflow, they shall not  
reach to him.

<sup>7</sup> You are my hiding place.  
You will preserve me from trouble.  
You will surround me with songs of  
deliverance.  
*Selah.*

<sup>8</sup> I will instruct you and teach you in the  
way which you shall go.  
I will counsel you with my eye on  
you.

<sup>9</sup> Don't be like the horse, or like the  
mule, which have no  
understanding,  
who are controlled by bit and  
bridle, or else they will not  
come near to you.

- <sup>10</sup> Many sorrows come to the wicked,  
but loving kindness shall surround  
him who trusts in Yahweh.
- <sup>11</sup> Be glad in Yahweh, and rejoice, you  
righteous!  
Shout for joy, all you who are  
upright in heart!

### 33

- <sup>1</sup> Rejoice in Yahweh, you righteous!  
Praise is fitting for the upright.
- <sup>2</sup> Give thanks to Yahweh with the lyre.  
Sing praises to him with the harp of  
ten strings.
- <sup>3</sup> Sing to him a new song.  
Play skillfully with a shout of joy!
- <sup>4</sup> For Yahweh's word is right.  
All his work is done in faithfulness.
- <sup>5</sup> He loves righteousness and justice.  
The earth is full of the loving  
kindness of Yahweh.
- <sup>6</sup> By Yahweh's word, the heavens were  
made;  
all their army by the breath of his  
mouth.
- <sup>7</sup> He gathers the waters of the sea  
together as a heap.  
He lays up the deeps in storehouses.
- <sup>8</sup> Let all the earth fear Yahweh.  
Let all the inhabitants of the world  
stand in awe of him.
- <sup>9</sup> For he spoke, and it was done.  
He commanded, and it stood firm.
- <sup>10</sup> Yahweh brings the counsel of the  
nations to nothing.  
He makes the thoughts of the  
peoples to be of no effect.
- <sup>11</sup> The counsel of Yahweh stands fast  
forever,  
the thoughts of his heart to all  
generations.
- <sup>12</sup> Blessed is the nation whose God is  
Yahweh,  
the people whom he has chosen for  
his own inheritance.
- <sup>13</sup> Yahweh looks from heaven.  
He sees all the sons of men.
- <sup>14</sup> From the place of his habitation he  
looks out on all the  
inhabitants of the earth,  
<sup>15</sup> he who fashions all of their  
hearts;  
and he considers all of their works.
- <sup>16</sup> There is no king saved by the  
multitude of an army.  
A mighty man is not delivered by  
great strength.
- <sup>17</sup> A horse is a vain thing for safety,  
neither does he deliver any by his  
great power.
- <sup>18</sup> Behold, Yahweh's eye is on those  
who fear him,  
on those who hope in his loving  
kindness;  
<sup>19</sup> to deliver their soul from death,  
to keep them alive in famine.
- <sup>20</sup> Our soul has waited for Yahweh.  
He is our help and our shield.
- <sup>21</sup> For our heart rejoices in him,  
because we have trusted in his holy  
name.
- <sup>22</sup> Let your loving kindness be on us,  
Yahweh,  
since we have hoped in you.

## 34

*By David; when he pretended to be insane  
before Abimelech, who drove him away,  
and he departed.*

<sup>1</sup> <sup>q</sup> I will bless Yahweh at all times.  
His praise will always be in my  
mouth.

<sup>2</sup> My soul shall boast in Yahweh.  
The humble shall hear of it, and be  
glad.

<sup>3</sup> Oh magnify Yahweh with me.  
Let us exalt his name together.

<sup>4</sup> I sought Yahweh, and he answered me,  
and delivered me from all my fears.

<sup>5</sup> They looked to him, and were radiant.  
Their faces shall never be covered  
with shame.

<sup>6</sup> This poor man cried, and Yahweh  
heard him,  
and saved him out of all his  
troubles.

<sup>7</sup> Yahweh's angel encamps around those  
who fear him,  
and delivers them.

<sup>8</sup> Oh taste and see that Yahweh is good.  
Blessed is the man who takes  
refuge in him.

<sup>9</sup> Oh fear Yahweh, you his saints,  
for there is no lack with those who  
fear him.

<sup>10</sup> The young lions do lack, and suffer  
hunger,  
but those who seek Yahweh shall  
not lack any good thing.

<sup>11</sup> Come, you children, listen to me.  
I will teach you the fear of Yahweh.

<sup>12</sup> Who is someone who desires life,  
and loves many days, that he may  
see good?

<sup>13</sup> Keep your tongue from evil,  
and your lips from speaking lies.

<sup>14</sup> Depart from evil, and do good.  
seek peace, and pursue it.

<sup>15</sup> Yahweh's eyes are toward the  
righteous.  
His ears listen to their cry.

<sup>16</sup> Yahweh's face is against those who  
do evil,  
to cut off their memory from the  
earth.

<sup>17</sup> The righteous cry, and Yahweh hears,  
and delivers them out of all their  
troubles.

<sup>18</sup> Yahweh is near to those who have a  
broken heart,  
and saves those who have a crushed  
spirit.

<sup>19</sup> Many are the afflictions of the  
righteous,  
but Yahweh delivers him out of  
them all.

<sup>20</sup> He protects all of his bones.  
Not one of them is broken.

<sup>21</sup> Evil shall kill the wicked.  
Those who hate the righteous shall  
be condemned.

<sup>22</sup> Yahweh redeems the soul of his  
servants.  
None of those who take refuge in  
him shall be condemned.

<sup>q</sup> Psalm 34 is an acrostic poem, with each verse starting with a letter of the alphabet (ordered from Alef to Tav).

## 35

*By David.*

- <sup>1</sup> Contend, Yahweh, with those who contend with me.  
Fight against those who fight against me.
- <sup>2</sup> Take hold of shield and buckler,  
and stand up for my help.
- <sup>3</sup> Brandish the spear and block those who pursue me.  
Tell my soul, "I am your salvation."
- <sup>4</sup> Let those who seek after my soul be disappointed and brought to dishonor.  
Let those who plot my ruin be turned back and confounded.
- <sup>5</sup> Let them be as chaff before the wind,  
Yahweh's angel driving them on.
- <sup>6</sup> Let their way be dark and slippery,  
Yahweh's angel pursuing them.
- <sup>7</sup> For without cause they have hidden their net in a pit for me.  
Without cause they have dug a pit for my soul.
- <sup>8</sup> Let destruction come on him unawares.  
Let his net that he has hidden catch himself.  
Let him fall into that destruction.
- <sup>9</sup> My soul shall be joyful in Yahweh.  
It shall rejoice in his salvation.
- <sup>10</sup> All my bones shall say, "Yahweh, who is like you,  
who delivers the poor from him who is too strong for him;  
yes, the poor and the needy from him who robs him?"
- <sup>11</sup> Unrighteous witnesses rise up.  
They ask me about things that I don't know about.
- <sup>12</sup> They reward me evil for good,  
to the bereaving of my soul.
- <sup>13</sup> But as for me, when they were sick,  
my clothing was sackcloth.  
I afflicted my soul with fasting.  
My prayer returned into my own bosom.
- <sup>14</sup> I behaved myself as though it had been my friend or my brother.  
I bowed down mourning, as one who mourns his mother.
- <sup>15</sup> But in my adversity, they rejoiced,  
and gathered themselves together.  
The attackers gathered themselves together against me, and I didn't know it.  
They tore at me, and didn't cease.
- <sup>16</sup> Like the profane mockers in feasts,  
they gnashed their teeth at me.
- <sup>17</sup> Lord, how long will you look on?  
Rescue my soul from their destruction,  
my precious life from the lions.
- <sup>18</sup> I will give you thanks in the great assembly.  
I will praise you among many people.
- <sup>19</sup> Don't let those who are my enemies wrongfully rejoice over me;  
neither let those who hate me without a cause wink their eyes.
- <sup>20</sup> For they don't speak peace,  
but they devise deceitful words against those who are quiet in the land.

- 21 Yes, they opened their mouth wide  
against me.  
They said, "Aha! Aha! Our eye has  
seen it!"
- 22 You have seen it, Yahweh. Don't  
keep silent.  
Lord, don't be far from me.
- 23 Wake up! Rise up to defend me, my  
God!  
My Lord, contend for me!
- 24 Vindicate me, Yahweh my God,  
according to your  
righteousness.  
Don't let them gloat over me.
- 25 Don't let them say in their heart,  
"Aha! That's the way we  
want it!"  
Don't let them say, "We have  
swallowed him up!"
- 26 Let them be disappointed and  
confounded together who  
rejoice at my calamity.  
Let them be clothed with shame and  
dishonor who magnify  
themselves against me.
- 27 Let them shout for joy and be glad,  
who favor my righteous  
cause.  
Yes, let them say continually,  
"Yahweh be magnified,  
who has pleasure in the prosperity  
of his servant!"
- 28 My tongue shall talk about your  
righteousness and about your  
praise all day long.

## 36

*For the Chief Musician. By David, the  
servant of Yahweh.*

- 1 An inner sanctuary is within my heart  
about the disobedience of the  
wicked:  
"There is no fear of God before his  
eyes."
- 2 For he flatters himself in his own eyes,  
too much to detect and hate his sin.
- 3 The words of his mouth are iniquity  
and deceit.  
He has ceased to be wise and to do  
good.
- 4 He plots iniquity on his bed.  
He sets himself in a way that is not  
good.  
He doesn't abhor evil.
- 5 Your loving kindness, Yahweh, is in  
the heavens.  
Your faithfulness reaches to the  
skies.
- 6 Your righteousness is like the  
mountains of God.  
Your judgments are like a great  
deep.  
Yahweh, you preserve man and  
animal.
- 7 How precious is your loving kindness,  
God!  
The children of men take refuge  
under the shadow of your  
wings.
- 8 They shall be abundantly satisfied with  
the abundance of your house.  
You will make them drink of the  
river of your pleasures.
- 9 For with you is the spring of life.

In your light shall we see light.  
<sup>10</sup> Oh continue your loving kindness to  
 those who know you,  
 your righteousness to the upright in  
 heart.  
<sup>11</sup> Don't let the foot of pride come  
 against me.  
 Don't let the hand of the wicked  
 drive me away.  
<sup>12</sup> There the workers of iniquity are  
 fallen.  
 They are thrust down, and shall not  
 be able to rise.

### 37

*By David.*

<sup>1</sup> Don't fret because of evildoers,  
 neither be envious against those  
 who work unrighteousness.  
<sup>2</sup> For they shall soon be cut down like  
 the grass,  
 and wither like the green herb.  
<sup>3</sup> Trust in Yahweh, and do good.  
 Dwell in the land, and enjoy safe  
 pasture.  
<sup>4</sup> Also delight yourself in Yahweh,  
 and he will give you the desires of  
 your heart.  
<sup>5</sup> Commit your way to Yahweh.  
 Trust also in him, and he will do  
 this:  
<sup>6</sup> he will make your righteousness go out  
 as the light,  
 and your justice as the noon day  
 sun.  
<sup>7</sup> Rest in Yahweh, and wait patiently for  
 him.  
 Don't fret because of him who  
 prospers in his way,

because of the man who makes  
 wicked plots happen.  
<sup>8</sup> Cease from anger, and forsake wrath.  
 Don't fret, it leads only to  
 evildoing.  
<sup>9</sup> For evildoers shall be cut off,  
 but those who wait for Yahweh  
 shall inherit the land.  
<sup>10</sup> For yet a little while, and the wicked  
 will be no more.  
 Yes, though you look for his place,  
 he isn't there.  
<sup>11</sup> But the humble shall inherit the land,  
 and shall delight themselves in the  
 abundance of peace.  
<sup>12</sup> The wicked plots against the just,  
 and gnashes at him with his teeth.  
<sup>13</sup> The Lord will laugh at him,  
 for he sees that his day is coming.  
<sup>14</sup> The wicked have drawn out the  
 sword, and have bent their  
 bow,  
 to cast down the poor and needy,  
 to kill those who are upright on the  
 path.  
<sup>15</sup> Their sword shall enter into their own  
 heart.  
 Their bows shall be broken.  
<sup>16</sup> Better is a little that the righteous has,  
 than the abundance of many  
 wicked.  
<sup>17</sup> For the arms of the wicked shall be  
 broken,  
 but Yahweh upholds the righteous.  
<sup>18</sup> Yahweh knows the days of the  
 perfect.  
 Their inheritance shall be forever.  
<sup>19</sup> They shall not be disappointed in the  
 time of evil.

- In the days of famine they shall be satisfied.
- 20 But the wicked shall perish.  
The enemies of Yahweh shall be like the beauty of the fields.  
They will vanish—  
vanish like smoke.
- 21 The wicked borrow, and don't pay back,  
but the righteous give generously.
- 22 For such as are blessed by him shall inherit the land.  
Those who are cursed by him shall be cut off.
- 23 A man's goings are established by Yahweh.  
He delights in his way.
- 24 Though he stumble, he shall not fall,  
for Yahweh holds him up with his hand.
- 25 I have been young, and now am old,  
yet I have not seen the righteous forsaken,  
nor his children begging for bread.
- 26 All day long he deals graciously, and lends.  
His offspring<sup>r</sup> is blessed.
- 27 Depart from evil, and do good.  
Live securely forever.
- 28 For Yahweh loves justice,  
and doesn't forsake his saints.  
They are preserved forever,  
but the children of the wicked shall be cut off.
- 29 The righteous shall inherit the land,  
and live in it forever.
- 30 The mouth of the righteous talks of wisdom.  
His tongue speaks justice.
- 31 The law of his God is in his heart.  
None of his steps shall slide.
- 32 The wicked watches the righteous,  
and seeks to kill him.
- 33 Yahweh will not leave him in his hand,  
nor condemn him when he is judged.
- 34 Wait for Yahweh, and keep his way,  
and he will exalt you to inherit the land.  
When the wicked are cut off, you shall see it.
- 35 I have seen the wicked in great power,  
spreading himself like a green tree in its native soil.
- 36 But he passed away, and behold, he was not.  
Yes, I sought him, but he could not be found.
- 37 Mark the perfect man, and see the upright,  
for there is a future for the man of peace.
- 38 As for transgressors, they shall be destroyed together.  
The future of the wicked shall be cut off.
- 39 But the salvation of the righteous is from Yahweh.  
He is their stronghold in the time of trouble.
- 40 Yahweh helps them, and rescues them.  
He rescues them from the wicked,  
and saves them,  
Because they have taken refuge in him.

<sup>r</sup> or, seed

## 38

*A Psalm by David, for a memorial.*

- <sup>1</sup> Yahweh, don't rebuke me in your wrath,  
neither chasten me in your hot displeasure.
- <sup>2</sup> For your arrows have pierced me,  
your hand presses hard on me.
- <sup>3</sup> There is no soundness in my flesh  
because of your indignation,  
neither is there any health in my bones  
because of my sin.
- <sup>4</sup> For my iniquities have gone over my head.  
As a heavy burden, they are too heavy for me.
- <sup>5</sup> My wounds are loathsome and corrupt,  
because of my foolishness.
- <sup>6</sup> I am pained and bowed down greatly.  
I go mourning all day long.
- <sup>7</sup> For my waist is filled with burning.  
There is no soundness in my flesh.
- <sup>8</sup> I am faint and severely bruised.  
I have groaned by reason of the anguish of my heart.
- <sup>9</sup> Lord, all my desire is before you.  
My groaning is not hidden from you.
- <sup>10</sup> My heart throbs.  
My strength fails me.  
As for the light of my eyes, it has also left me.
- <sup>11</sup> My lovers and my friends stand aloof  
from my plague.  
My kinsmen stand far away.
- <sup>12</sup> They also who seek after my life lay snares.

- Those who seek my hurt speak  
mischievous things,  
and meditate deceits all day long.
- <sup>13</sup> But I, as a deaf man, don't hear.  
I am as a mute man who doesn't open his mouth.
- <sup>14</sup> Yes, I am as a man who doesn't hear,  
in whose mouth are no reproofs.
- <sup>15</sup> For in you, Yahweh, do I hope.  
You will answer, Lord my God.
- <sup>16</sup> For I said, "Don't let them gloat over me,  
or exalt themselves over me when my foot slips."
- <sup>17</sup> For I am ready to fall.  
My pain is continually before me.
- <sup>18</sup> For I will declare my iniquity.  
I will be sorry for my sin.
- <sup>19</sup> But my enemies are vigorous and many.  
Those who hate me without reason are numerous.
- <sup>20</sup> They who also render evil for good are adversaries to me,  
because I follow what is good.
- <sup>21</sup> Don't forsake me, Yahweh.  
My God, don't be far from me.
- <sup>22</sup> Hurry to help me,  
Lord, my salvation.

## 39

*For the Chief Musician. For Jeduthun. A Psalm by David.*

- <sup>1</sup> I said, "I will watch my ways, so that I don't sin with my tongue.  
I will keep my mouth with a bridle while the wicked is before me."
- <sup>2</sup> I was mute with silence.

I held my peace, even from good.  
 My sorrow was stirred.  
<sup>3</sup> My heart was hot within me.  
 While I meditated, the fire burned:  
 I spoke with my tongue:  
<sup>4</sup> “Yahweh, show me my end,  
 what is the measure of my days.  
 Let me know how frail I am.  
<sup>5</sup> Behold, you have made my days hand  
 widths.  
 My lifetime is as nothing before  
 you.  
 Surely every man stands as a breath.”  
*Selah.*  
<sup>6</sup> “Surely every man walks like a  
 shadow.  
 Surely they busy themselves in  
 vain.  
 He heaps up, and doesn’t know  
 who shall gather.  
<sup>7</sup> Now, Lord, what do I wait for?  
 My hope is in you.  
<sup>8</sup> Deliver me from all my transgressions.  
 Don’t make me the reproach of the  
 foolish.  
<sup>9</sup> I was mute.  
 I didn’t open my mouth,  
 because you did it.  
<sup>10</sup> Remove your scourge away from me.  
 I am overcome by the blow of your  
 hand.  
<sup>11</sup> When you rebuke and correct man for  
 iniquity,  
 You consume his wealth like a  
 moth.  
 Surely every man is but a breath.”  
*Selah.*  
<sup>12</sup> “Hear my prayer, Yahweh, and give  
 ear to my cry.  
 Don’t be silent at my tears.

For I am a stranger with you,  
 a foreigner, as all my fathers were.  
<sup>13</sup> Oh spare me, that I may recover  
 strength,  
 before I go away, and exist no  
 more.”

## 40

*For the Chief Musician. A Psalm by David.*

<sup>1</sup> I waited patiently for Yahweh.  
 He turned to me, and heard my cry.  
<sup>2</sup> He brought me up also out of a  
 horrible pit,  
 out of the miry clay.  
 He set my feet on a rock,  
 and gave me a firm place to stand.  
<sup>3</sup> He has put a new song in my mouth,  
 even praise to our God.  
 Many shall see it, and fear, and  
 shall trust in Yahweh.  
<sup>4</sup> Blessed is the man who makes  
 Yahweh his trust,  
 and doesn’t respect the proud, nor  
 such as turn aside to lies.  
<sup>5</sup> Many, Yahweh, my God, are the  
 wonderful works which you  
 have done,  
 and your thoughts which are toward  
 us.  
 They can’t be declared back to you.  
 If I would declare and speak of  
 them, they are more than can  
 be numbered.  
<sup>6</sup> Sacrifice and offering you didn’t  
 desire.  
 You have opened my ears.  
 You have not required burnt  
 offering and sin offering.  
<sup>7</sup> Then I said, “Behold, I have come.

It is written about me in the book in  
the scroll.

<sup>8</sup> I delight to do your will, my God.  
Yes, your law is within my heart.”

<sup>9</sup> I have proclaimed glad news of  
righteousness in the great  
assembly.  
Behold, I will not seal my lips,  
Yahweh, you know.

<sup>10</sup> I have not hidden your righteousness  
within my heart.  
I have declared your faithfulness  
and your salvation.  
I have not concealed your loving  
kindness and your truth from  
the great assembly.

<sup>11</sup> Don't withhold your tender mercies  
from me, Yahweh.  
Let your loving kindness and your  
truth continually preserve  
me.

<sup>12</sup> For innumerable evils have  
surrounded me.  
My iniquities have overtaken me,  
so that I am not able to look  
up.  
They are more than the hairs of my  
head.  
My heart has failed me.

<sup>13</sup> Be pleased, Yahweh, to deliver me.  
Hurry to help me, Yahweh.

<sup>14</sup> Let them be disappointed and  
confounded together who  
seek after my soul to destroy  
it.  
Let them be turned backward and  
brought to dishonor who  
delight in my hurt.

<sup>15</sup> Let them be desolate by reason of  
their shame that tell me,  
“Aha! Aha!”

<sup>16</sup> Let all those who seek you rejoice and  
be glad in you.  
Let such as love your salvation say  
continually, “Let Yahweh be  
exalted!”

<sup>17</sup> But I am poor and needy.  
May the Lord think about me.  
You are my help and my deliverer.  
Don't delay, my God.

## 41

*For the Chief Musician. A Psalm by David.*

<sup>1</sup> Blessed is he who considers the poor.  
Yahweh will deliver him in the day  
of evil.

<sup>2</sup> Yahweh will preserve him, and keep  
him alive.  
He shall be blessed on the earth,  
and he will not surrender him to the  
will of his enemies.

<sup>3</sup> Yahweh will sustain him on his  
sickbed,  
and restore him from his bed of  
illness.

<sup>4</sup> I said, “Yahweh, have mercy on me!  
Heal me, for I have sinned against  
you.”

<sup>5</sup> My enemies speak evil against me:  
“When will he die, and his name  
perish?”

<sup>6</sup> If he comes to see me, he speaks  
falsehood.  
His heart gathers iniquity to itself.  
When he goes abroad, he tells it.

<sup>7</sup> All who hate me whisper together  
against me.  
They imagine the worst for me.

<sup>8</sup> “An evil disease”, they say, “has  
afflicted him.”

- Now that he lies he shall rise up no more.”
- <sup>9</sup> Yes, my own familiar friend, in whom I trusted,  
who ate bread with me,  
has lifted up his heel against me.
- <sup>10</sup> But you, Yahweh, have mercy on me,  
and raise me up,  
that I may repay them.
- <sup>11</sup> By this I know that you delight in me,

- because my enemy doesn't triumph over me.
- <sup>12</sup> As for me, you uphold me in my integrity,  
and set me in your presence forever.
- <sup>13</sup> Blessed be Yahweh, the God of Israel,  
from everlasting and to everlasting!  
Amen and amen.

## BOOK 2

### 42

*For the Chief Musician. A contemplation by the sons of Korah.*

- <sup>1</sup> As the deer pants for the water brooks,  
so my soul pants after you, God.<sup>s</sup>
- <sup>2</sup> My soul thirsts for God, for the living God.  
When shall I come and appear before God?
- <sup>3</sup> My tears have been my food day and night,  
while they continually ask me,  
“Where is your God?”
- <sup>4</sup> These things I remember, and pour out my soul within me,  
how I used to go with the crowd,  
and led them to God's house,  
with the voice of joy and praise, a multitude keeping a holy day.
- <sup>5</sup> Why are you in despair, my soul?  
Why are you disturbed within me?  
Hope in God!

- For I shall still praise him for the saving help of his presence.
- <sup>6</sup> My God, my soul is in despair within me.  
Therefore I remember you from the land of the Jordan,  
the heights of Hermon, from the hill Mizar.
- <sup>7</sup> Deep calls to deep at the noise of your waterfalls.  
All your waves and your billows have swept over me.
- <sup>8</sup> Yahweh<sup>t</sup> will command his loving kindness in the daytime.  
In the night his song shall be with me:  
a prayer to the God of my life.
- <sup>9</sup> I will ask God, my rock, “Why have you forgotten me?  
Why do I go mourning because of the oppression of the enemy?”
- <sup>10</sup> As with a sword in my bones, my adversaries reproach me,  
while they continually ask me,  
“Where is your God?”
- <sup>11</sup> Why are you in despair, my soul?

<sup>s</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim). <sup>t</sup> “Yahweh” is God's proper Name, sometimes rendered “LORD” (all caps) in other translations.

Why are you disturbed within me?  
 Hope in God! For I shall still praise him,  
 the saving help of my countenance,  
 and my God.

### 43

<sup>1</sup> Vindicate me, God, and plead my  
 cause against an ungodly  
 nation.  
 Oh, deliver me from deceitful and  
 wicked men.

<sup>2</sup> For you are the God of my strength.  
 Why have you rejected me?  
 Why do I go mourning because of  
 the oppression of the  
 enemy?

<sup>3</sup> Oh, send out your light and your truth.  
 Let them lead me.  
 Let them bring me to your holy hill,  
 To your tents.

<sup>4</sup> Then I will go to the altar of God,  
 to God, my exceeding joy.  
 I will praise you on the harp, God, my  
 God.

<sup>5</sup> Why are you in despair, my soul?  
 Why are you disturbed within me?  
 Hope in God!  
 For I shall still praise him:  
 my Savior, my helper, and my God.

### 44

*For the Chief Musician. By the sons of  
 Korah. A contemplative psalm.*

<sup>1</sup> We have heard with our ears, God;  
 our fathers have told us,  
 what work you did in their days,  
 in the days of old.

<sup>2</sup> You drove out the nations with your  
 hand,

but you planted them.  
 You afflicted the peoples,  
 but you spread them abroad.

<sup>3</sup> For they didn't get the land in  
 possession by their own  
 sword,  
 neither did their own arm save  
 them;  
 but your right hand, and your arm, and  
 the light of your face,  
 because you were favorable to  
 them.

<sup>4</sup> You are my King, God.  
 Command victories for Jacob!

<sup>5</sup> Through you, will we push down our  
 adversaries.  
 Through your name, will we tread  
 them under who rise up  
 against us.

<sup>6</sup> For I will not trust in my bow,  
 neither shall my sword save me.

<sup>7</sup> But you have saved us from our  
 adversaries,  
 and have shamed those who hate  
 us.

<sup>8</sup> In God we have made our boast all day  
 long,  
 we will give thanks to your name  
 forever.

*Selah.*

<sup>9</sup> But now you rejected us, and brought  
 us to dishonor,  
 and don't go out with our armies.

<sup>10</sup> You make us turn back from the  
 adversary.  
 Those who hate us take plunder for  
 themselves.

<sup>11</sup> You have made us like sheep for  
 food,  
 and have scattered us among the  
 nations.

- 12 You sell your people for nothing,  
and have gained nothing from their  
sale.
- 13 You make us a reproach to our  
neighbors,  
a scoffing and a derision to those  
who are around us.
- 14 You make us a byword among the  
nations,  
a shaking of the head among the  
peoples.
- 15 All day long my dishonor is before  
me,  
and shame covers my face,  
16 At the taunt of one who  
reproaches and verbally  
abuses,  
because of the enemy and the  
avenger.
- 17 All this has come on us,  
yet have we not forgotten you,  
Neither have we been false to your  
covenant.
- 18 Our heart has not turned back,  
neither have our steps strayed from  
your path,  
19 Though you have crushed us in  
the haunt of jackals,  
and covered us with the shadow of  
death.
- 20 If we have forgotten the name of our  
God,  
or spread out our hands to a strange  
god;  
21 won't God search this out?  
For he knows the secrets of the  
heart.
- 22 Yes, for your sake we are killed all  
day long.

- We are regarded as sheep for the  
slaughter.
- 23 Wake up!  
Why do you sleep, Lord?<sup>u</sup>  
Arise!  
Don't reject us forever.
- 24 Why do you hide your face,  
and forget our affliction and our  
oppression?
- 25 For our soul is bowed down to the  
dust.  
Our body clings to the earth.
- 26 Rise up to help us.  
Redeem us for your loving  
kindness' sake.

## 45

*For the Chief Musician. Set to "The  
Lilies." A contemplation by the sons of  
Korah. A wedding song.*

- 1 My heart overflows with a noble  
theme.  
I recite my verses for the king.  
My tongue is like the pen of a  
skillful writer.
- 2 You are the most excellent of the sons  
of men.  
Grace has anointed your lips,  
therefore God has blessed you  
forever.
- 3 Strap your sword on your thigh,  
mighty one:  
your splendor and your majesty.
- 4 In your majesty ride on victoriously on  
behalf of truth, humility, and  
righteousness.  
Let your right hand display  
awesome deeds.
- 5 Your arrows are sharp.

<sup>u</sup> The word translated "Lord" is "Adonai."

- The nations fall under you, with  
arrows in the heart of the  
king's enemies.
- <sup>6</sup> Your throne, God, is forever and ever.  
A scepter of equity is the scepter of  
your kingdom.
- <sup>7</sup> You have loved righteousness, and  
hated wickedness.  
Therefore God, your God, has  
anointed you with the oil of  
gladness above your fellows.
- <sup>8</sup> All your garments smell like myrrh,  
aloes, and cassia.  
Out of ivory palaces stringed  
instruments have made you  
glad.
- <sup>9</sup> Kings' daughters are among your  
honorable women.  
At your right hand the queen stands  
in gold of Ophir.
- <sup>10</sup> Listen, daughter, consider, and turn  
your ear.  
Forget your own people, and also  
your father's house.
- <sup>11</sup> So the king will desire your  
beauty,  
honor him, for he is your lord.
- <sup>12</sup> The daughter of Tyre comes with a  
gift.  
The rich among the people entreat  
your favor.
- <sup>13</sup> The princess inside is all glorious.  
Her clothing is interwoven with  
gold.
- <sup>14</sup> She shall be led to the king in  
embroidered work.  
The virgins, her companions who  
follow her, shall be brought  
to you.

- <sup>15</sup> With gladness and rejoicing they shall  
be led.  
They shall enter into the king's  
palace.
- <sup>16</sup> Your sons will take the place of your  
fathers.  
You shall make them princes in all  
the earth.
- <sup>17</sup> I will make your name to be  
remembered in all  
generations.  
Therefore the peoples shall give  
you thanks forever and ever.

## 46

*For the Chief Musician. By the sons of  
Korah. According to Alamoth. <sup>v</sup>*

- <sup>1</sup> God is our refuge and strength,  
a very present help in trouble.
- <sup>2</sup> Therefore we won't be afraid, though  
the earth changes,  
though the mountains are shaken  
into the heart of the seas;  
<sup>3</sup> though its waters roar and are  
troubled,  
though the mountains tremble with  
their swelling.  
*Selah.*
- <sup>4</sup> There is a river, the streams of which  
make the city of God glad,  
the holy place of the tents of the  
Most High.
- <sup>5</sup> God is within her. She shall not be  
moved.  
God will help her at dawn.
- <sup>6</sup> The nations raged. The kingdoms were  
moved.  
He lifted his voice, and the earth  
melted.

<sup>v</sup> Alamoth is a musical term.

- <sup>7</sup> Yahweh of Armies is with us.  
The God of Jacob is our refuge.  
*Selah.*
- <sup>8</sup> Come, see Yahweh's works,  
what desolations he has made in the  
earth.
- <sup>9</sup> He makes wars cease to the end of the  
earth.  
He breaks the bow, and shatters the  
spear.  
He burns the chariots in the fire.
- <sup>10</sup> "Be still, and know that I am God.  
I will be exalted among the nations.  
I will be exalted in the earth."
- <sup>11</sup> Yahweh of Armies is with us.  
The God of Jacob is our refuge.  
*Selah.*

## 47

*For the Chief Musician. A Psalm by the  
sons of Korah.*

- <sup>1</sup> Oh clap your hands, all you nations.  
Shout to God with the voice of  
triumph!
- <sup>2</sup> For Yahweh Most High is awesome.  
He is a great King over all the  
earth.
- <sup>3</sup> He subdues nations under us,  
and peoples under our feet.
- <sup>4</sup> He chooses our inheritance for us,  
the glory of Jacob whom he loved.  
*Selah.*
- <sup>5</sup> God has gone up with a shout,  
Yahweh with the sound of a  
trumpet.
- <sup>6</sup> Sing praise to God, sing praises.  
Sing praises to our King, sing  
praises.
- <sup>7</sup> For God is the King of all the earth.

- Sing praises with understanding.
- <sup>8</sup> God reigns over the nations.  
God sits on his holy throne.
- <sup>9</sup> The princes of the peoples are gathered  
together,  
the people of the God of Abraham.  
For the shields of the earth belong  
to God.  
He is greatly exalted!

## 48

*A Song. A Psalm by the sons of Korah.*

- <sup>1</sup> Great is Yahweh, and greatly to be  
praised,  
in the city of our God, in his holy  
mountain.
- <sup>2</sup> Beautiful in elevation, the joy of the  
whole earth,  
is Mount Zion, on the north sides,  
the city of the great King.
- <sup>3</sup> God has shown himself in her citadels  
as a refuge.
- <sup>4</sup> For, behold, the kings assembled  
themselves,  
they passed by together.
- <sup>5</sup> They saw it, then they were amazed.  
They were dismayed.  
They hurried away.
- <sup>6</sup> Trembling took hold of them there,  
pain, as of a woman in travail.
- <sup>7</sup> With the east wind, you break the  
ships of Tarshish.
- <sup>8</sup> As we have heard, so we have seen,  
in the city of Yahweh of Armies, in  
the city of our God.  
God will establish it forever.  
*Selah.*
- <sup>9</sup> We have thought about your loving  
kindness, God,

in the middle of your temple.  
<sup>10</sup> As is your name, God,  
 so is your praise to the ends of the  
 earth.  
 Your right hand is full of  
 righteousness.  
<sup>11</sup> Let Mount Zion be glad!  
 Let the daughters of Judah rejoice,  
 Because of your judgments.  
<sup>12</sup> Walk about Zion, and go around her.  
 Number its towers.  
<sup>13</sup> Mark well her bulwarks.  
 Consider her palaces,  
 that you may tell it to the next  
 generation.  
<sup>14</sup> For this God is our God forever and  
 ever.  
 He will be our guide even to death.

## 49

*For the Chief Musician. A Psalm by the  
 sons of Korah.*

<sup>1</sup> Hear this, all you peoples.  
 Listen, all you inhabitants of the  
 world,  
<sup>2</sup> both low and high,  
 rich and poor together.  
<sup>3</sup> My mouth will speak words of  
 wisdom.  
 My heart shall utter understanding.  
<sup>4</sup> I will incline my ear to a proverb.  
 I will open my riddle on the harp.  
<sup>5</sup> Why should I fear in the days of evil,  
 when iniquity at my heels  
 surrounds me?  
<sup>6</sup> Those who trust in their wealth,  
 and boast in the multitude of their  
 riches—

<sup>7</sup> none of them can by any means  
 redeem his brother,  
 nor give God a ransom for him.  
<sup>8</sup> For the redemption of their life is  
 costly,  
 no payment is ever enough,  
<sup>9</sup> That he should live on forever,  
 that he should not see corruption.  
<sup>10</sup> For he sees that wise men die;  
 likewise the fool and the senseless  
 perish,  
 and leave their wealth to others.  
<sup>11</sup> Their inward thought is that their  
 houses will endure forever,  
 and their dwelling places to all  
 generations.  
 They name their lands after  
 themselves.  
<sup>12</sup> But man, despite his riches, doesn't  
 endure.  
 He is like the animals that perish.  
<sup>13</sup> This is the destiny of those who are  
 foolish,  
 and of those who approve their  
 sayings.  
*Selah.*  
<sup>14</sup> They are appointed as a flock for  
 Sheol.<sup>w</sup>  
 Death shall be their shepherd.  
 The upright shall have dominion over  
 them in the morning.  
 Their beauty shall decay in Sheol,<sup>x</sup>  
 far from their mansion.  
<sup>15</sup> But God will redeem my soul from  
 the power of Sheol,<sup>y</sup>  
 for he will receive me.  
*Selah.*  
<sup>16</sup> Don't be afraid when a man is made  
 rich,

<sup>w</sup> Sheol is the place of the dead. <sup>x</sup> Sheol is the place of the dead. <sup>y</sup> Sheol is the place of the dead.

when the glory of his house is  
increased.

<sup>17</sup> For when he dies he shall carry  
nothing away.  
His glory shall not descend after  
him.

<sup>18</sup> Though while he lived he blessed his  
soul—  
and men praise you when you do  
well for yourself—  
<sup>19</sup> he shall go to the generation of  
his fathers.  
They shall never see the light.

<sup>20</sup> A man who has riches without  
understanding,  
is like the animals that perish.

## 50

*A Psalm by Asaph.*

<sup>1</sup> The Mighty One, God, Yahweh,  
speaks,  
and calls the earth from sunrise to  
sunset.

<sup>2</sup> Out of Zion, the perfection of beauty,  
God shines out.

<sup>3</sup> Our God comes, and does not keep  
silent.  
A fire devours before him.  
It is very stormy around him.

<sup>4</sup> He calls to the heavens above,  
to the earth, that he may judge his  
people:

<sup>5</sup> “Gather my saints together to me,  
those who have made a covenant  
with me by sacrifice.”

<sup>6</sup> The heavens shall declare his  
righteousness,  
for God himself is judge.

*Selah.*

<sup>7</sup> “Hear, my people, and I will speak;  
Israel, and I will testify against you.  
I am God, your God.

<sup>8</sup> I don’t rebuke you for your sacrifices.  
Your burnt offerings are continually  
before me.

<sup>9</sup> I have no need for a bull from your  
stall,  
nor male goats from your pens.

<sup>10</sup> For every animal of the forest is mine,  
and the livestock on a thousand  
hills.

<sup>11</sup> I know all the birds of the mountains.  
The wild animals of the field are  
mine.

<sup>12</sup> If I were hungry, I would not tell you,  
for the world is mine, and all that is  
in it.

<sup>13</sup> Will I eat the flesh of bulls,  
or drink the blood of goats?

<sup>14</sup> Offer to God the sacrifice of  
thanksgiving.  
Pay your vows to the Most High.

<sup>15</sup> Call on me in the day of trouble.  
I will deliver you, and you will  
honor me.”

<sup>16</sup> But to the wicked God says,  
“What right do you have to declare  
my statutes,  
that you have taken my covenant on  
your lips,  
<sup>17</sup> since you hate instruction,  
and throw my words behind you?”

<sup>18</sup> When you saw a thief, you consented  
with him,  
and have participated with  
adulterers.

<sup>19</sup> “You give your mouth to evil.  
Your tongue frames deceit.

- <sup>20</sup> You sit and speak against your  
brother.  
You slander your own mother's  
son.
- <sup>21</sup> You have done these things, and I  
kept silent.  
You thought that I was just like  
you.  
I will rebuke you, and accuse you in  
front of your eyes.
- <sup>22</sup> "Now consider this, you who forget  
God,  
lest I tear you into pieces, and there  
be no one to deliver.
- <sup>23</sup> Whoever offers the sacrifice of  
thanksgiving glorifies me,  
and prepares his way so that I will  
show God's salvation to  
him."

## 51

*For the Chief Musician. A Psalm by David,  
when Nathan the prophet came to him,  
after he had gone in to Bathsheba.*

- <sup>1</sup> Have mercy on me, God, according to  
your loving kindness.  
According to the multitude of your  
tender mercies, blot out my  
transgressions.
- <sup>2</sup> Wash me thoroughly from my iniquity.  
Cleanse me from my sin.
- <sup>3</sup> For I know my transgressions.  
My sin is constantly before me.
- <sup>4</sup> Against you, and you only, have I  
sinned,  
and done that which is evil in your  
sight;  
that you may be proved right when you  
speak,

- and justified when you judge.
- <sup>5</sup> Behold, I was born in iniquity.  
In sin my mother conceived me.
- <sup>6</sup> Behold, you desire truth in the inward  
parts.  
You teach me wisdom in the inmost  
place.
- <sup>7</sup> Purify me with hyssop, and I will be  
clean.  
Wash me, and I will be whiter than  
snow.
- <sup>8</sup> Let me hear joy and gladness,  
That the bones which you have  
broken may rejoice.
- <sup>9</sup> Hide your face from my sins,  
and blot out all of my iniquities.
- <sup>10</sup> Create in me a clean heart, O God.  
Renew a right spirit within me.
- <sup>11</sup> Don't throw me from your presence,  
and don't take your holy Spirit from  
me.
- <sup>12</sup> Restore to me the joy of your  
salvation.  
Uphold me with a willing spirit.
- <sup>13</sup> Then I will teach transgressors your  
ways.  
Sinners shall be converted to you.
- <sup>14</sup> Deliver me from the guilt of  
bloodshed, O God, the God  
of my salvation.  
My tongue shall sing aloud of your  
righteousness.
- <sup>15</sup> Lord, open my lips.  
My mouth shall declare your praise.
- <sup>16</sup> For you don't delight in sacrifice, or  
else I would give it.  
You have no pleasure in burnt  
offering.
- <sup>17</sup> The sacrifices of God are a broken  
spirit.

A broken and contrite heart, O God,  
 you will not despise.  
<sup>18</sup> Do well in your good pleasure to  
 Zion.  
 Build the walls of Jerusalem.  
<sup>19</sup> Then you will delight in the sacrifices  
 of righteousness,  
 in burnt offerings and in whole  
 burnt offerings.  
 Then they will offer bulls on your altar.

## 52

*For the Chief Musician. A contemplation  
 by David, when Doeg the Edomite came  
 and told Saul, "David has come to  
 Abimelech's house."*

<sup>1</sup> Why do you boast of mischief, mighty  
 man?  
 God's loving kindness endures  
 continually.  
<sup>2</sup> Your tongue plots destruction,  
 like a sharp razor, working  
 deceitfully.  
<sup>3</sup> You love evil more than good,  
 lying rather than speaking the truth.  
*Selah.*  
<sup>4</sup> You love all devouring words,  
 you deceitful tongue.  
<sup>5</sup> God will likewise destroy you forever.  
 He will take you up, and pluck you  
 out of your tent,  
 and root you out of the land of the  
 living.  
*Selah.*  
<sup>6</sup> The righteous also will see it, and fear,  
 and laugh at him, saying,  
<sup>7</sup> "Behold, this is the man who didn't  
 make God his strength,

but trusted in the abundance of his  
 riches,  
 and strengthened himself in his  
 wickedness."  
<sup>8</sup> But as for me, I am like a green olive  
 tree in God's house.  
 I trust in God's loving kindness  
 forever and ever.  
<sup>9</sup> I will give you thanks forever, because  
 you have done it.  
 I will hope in your name, for it is  
 good,  
 in the presence of your saints.

## 53

*For the Chief Musician. To the tune of  
 "Mahalath." A contemplation by David.*

<sup>1</sup> The fool has said in his heart, "There is  
 no God."  
 They are corrupt, and have done  
 abominable iniquity.  
 There is no one who does good.  
<sup>2</sup> God looks down from heaven on the  
 children of men,  
 to see if there are any who  
 understood,  
 who seek after God.  
<sup>3</sup> Every one of them has gone back.  
 They have become filthy together.  
 There is no one who does good, no,  
 not one.  
<sup>4</sup> Have the workers of iniquity no  
 knowledge,  
 who eat up my people as they eat  
 bread,  
 and don't call on God?  
<sup>5</sup> There they were in great fear, where  
 no fear was,

for God has scattered the bones of  
him who encamps against  
you.  
You have put them to shame,  
because God has rejected them.  
<sup>6</sup> Oh that the salvation of Israel would  
come out of Zion!  
When God brings back his people  
from captivity,  
then Jacob shall rejoice,  
and Israel shall be glad.

## 54

*For the Chief Musician. On stringed  
instruments. A contemplation by David,  
when the Ziphites came and said to Saul,  
"Isn't David hiding himself among us?"*

<sup>1</sup> Save me, God, by your name.  
Vindicate me in your might.  
<sup>2</sup> Hear my prayer, God.  
Listen to the words of my mouth.  
<sup>3</sup> For strangers have risen up against me.  
Violent men have sought after my  
soul.  
They haven't set God before them.  
*Selah.*  
<sup>4</sup> Behold, God is my helper.  
The Lord is the one who sustains  
my soul.  
<sup>5</sup> He will repay the evil to my enemies.  
Destroy them in your truth.  
<sup>6</sup> With a free will offering, I will  
sacrifice to you.  
I will give thanks to your name,  
Yahweh, for it is good.  
<sup>7</sup> For he has delivered me out of all  
trouble.  
My eye has seen triumph over my  
enemies.

## 55

*For the Chief Musician. On stringed  
instruments. A contemplation by David.*

<sup>1</sup> Listen to my prayer, God.  
Don't hide yourself from my  
supplication.  
<sup>2</sup> Attend to me, and answer me.  
I am restless in my complaint, and  
moan,  
<sup>3</sup> Because of the voice of the  
enemy,  
Because of the oppression of the  
wicked.  
For they bring suffering on me.  
In anger they hold a grudge against  
me.  
<sup>4</sup> My heart is severely pained within me.  
The terrors of death have fallen on  
me.  
<sup>5</sup> Fearfulness and trembling have come  
on me.  
Horror has overwhelmed me.  
<sup>6</sup> I said, "Oh that I had wings like a  
dove!  
Then I would fly away, and be at  
rest.  
<sup>7</sup> Behold, then I would wander far off.  
I would lodge in the wilderness."  
*Selah.*  
<sup>8</sup> "I would hurry to a shelter from the  
stormy wind and storm."  
<sup>9</sup> Confuse them, Lord, and confound  
their language,  
for I have seen violence and strife  
in the city.  
<sup>10</sup> Day and night they prowl around on  
its walls.

Malice and abuse are also within her.

<sup>11</sup> Destructive forces are within her.  
Threats and lies don't depart from her streets.

<sup>12</sup> For it was not an enemy who insulted me,  
then I could have endured it.  
Neither was it he who hated me who raised himself up against me,  
then I would have hidden myself from him.

<sup>13</sup> But it was you, a man like me,  
my companion, and my familiar friend.

<sup>14</sup> We took sweet fellowship together.  
We walked in God's house with company.

<sup>15</sup> Let death come suddenly on them.  
Let them go down alive into Sheol.<sup>z</sup>  
For wickedness is among them, in their dwelling.

<sup>16</sup> As for me, I will call on God.  
Yahweh will save me.

<sup>17</sup> Evening, morning, and at noon, I will cry out in distress.  
He will hear my voice.

<sup>18</sup> He has redeemed my soul in peace from the battle that was against me,  
although there are many who oppose me.

<sup>19</sup> God, who is enthroned forever,  
will hear, and answer them.  
*Selah.*  
They never change,  
who don't fear God.

<sup>20</sup> He raises his hands against his friends.  
He has violated his covenant.

<sup>21</sup> His mouth was smooth as butter,  
but his heart was war.  
His words were softer than oil,  
yet they were drawn swords.

<sup>22</sup> Cast your burden on Yahweh, and he will sustain you.  
He will never allow the righteous to be moved.

<sup>23</sup> But you, God, will bring them down into the pit of destruction.  
Bloodthirsty and deceitful men shall not live out half their days,  
but I will trust in you.

## 56

*For the Chief Musician. To the tune of "Silent Dove in Distant Lands." A poem by David, when the Philistines seized him in Gath.*

<sup>1</sup> Be merciful to me, God, for man wants to swallow me up.  
All day long, he attacks and oppresses me.

<sup>2</sup> My enemies want to swallow me up all day long,  
for they are many who fight proudly against me.

<sup>3</sup> When I am afraid,  
I will put my trust in you.

<sup>4</sup> In God, I praise his word.  
In God, I put my trust.  
I will not be afraid.  
What can flesh do to me?

<sup>5</sup> All day long they twist my words.  
All their thoughts are against me for evil.

<sup>6</sup> They conspire and lurk,

<sup>z</sup> Sheol is the place of the dead.

watching my steps, they are eager  
 to take my life.  
<sup>7</sup> Shall they escape by iniquity?  
 In anger cast down the peoples,  
 God.  
<sup>8</sup> You number my wanderings.  
 You put my tears into your bottle.  
 Aren't they in your book?  
<sup>9</sup> Then my enemies shall turn back in the  
 day that I call.  
 I know this, that God is for me.  
<sup>10</sup> In God, I will praise his word.  
 In Yahweh, I will praise his word.  
<sup>11</sup> I have put my trust in God.  
 I will not be afraid.  
 What can man do to me?  
<sup>12</sup> Your vows are on me, God.  
 I will give thank offerings to you.  
<sup>13</sup> For you have delivered my soul from  
 death,  
 and prevented my feet from falling,  
 that I may walk before God in the  
 light of the living.

## 57

*For the Chief Musician. To the tune of "Do  
 Not Destroy." A poem by David, when he  
 fled from Saul, in the cave.*

<sup>1</sup> Be merciful to me, God, be merciful to  
 me,  
 for my soul takes refuge in you.  
 Yes, in the shadow of your wings, I will  
 take refuge,  
 until disaster has passed.  
<sup>2</sup> I cry out to God Most High,  
 to God who accomplishes my requests  
 for me.

<sup>3</sup> He will send from heaven, and save  
 me,  
 he rebukes the one who is pursuing  
 me.  
*Selah.*  
 God will send out his loving kindness  
 and his truth.  
<sup>4</sup> My soul is among lions.  
 I lie among those who are set on  
 fire,  
 even the sons of men, whose teeth  
 are spears and arrows,  
 and their tongue a sharp sword.  
<sup>5</sup> Be exalted, God, above the heavens!  
 Let your glory be above all the  
 earth!  
<sup>6</sup> They have prepared a net for my steps.  
 My soul is bowed down.  
 They dig a pit before me.  
 They fall into the middle of it  
 themselves.  
*Selah.*  
<sup>7</sup> My heart is steadfast, God, my heart is  
 steadfast.  
 I will sing, yes, I will sing praises.  
<sup>8</sup> Wake up, my glory! Wake up, lute and  
 harp!  
 I will wake up the dawn.  
<sup>9</sup> I will give thanks to you, Lord, among  
 the peoples.  
 I will sing praises to you among the  
 nations.  
<sup>10</sup> For your great loving kindness  
 reaches to the heavens,  
 and your truth to the skies.  
<sup>11</sup> Be exalted, God, above the heavens.  
 Let your glory be over all the earth.

## 58

*For the Chief Musician. To the tune of "Do Not Destroy." A poem by David.*

- <sup>1</sup> Do you indeed speak righteousness,  
silent ones?  
Do you judge blamelessly, you sons  
of men?
- <sup>2</sup> No, in your heart you plot injustice.  
You measure out the violence of  
your hands in the earth.
- <sup>3</sup> The wicked go astray from the womb.  
They are wayward as soon as they  
are born, speaking lies.
- <sup>4</sup> Their poison is like the poison of a  
snake;  
like a deaf cobra that stops its ear,  
<sup>5</sup> which doesn't listen to the voice  
of charmers,  
no matter how skillful the charmer  
may be.
- <sup>6</sup> Break their teeth, God, in their mouth.  
Break out the great teeth of the  
young lions, Yahweh.
- <sup>7</sup> Let them vanish like water that flows  
away.  
When they draw the bow, let their  
arrows be made blunt.
- <sup>8</sup> Let them be like a snail which melts  
and passes away,  
like the stillborn child, who has not  
seen the sun.
- <sup>9</sup> Before your pots can feel the heat of  
the thorns,  
he will sweep away the green and  
the burning alike.
- <sup>10</sup> The righteous shall rejoice when he  
sees the vengeance.

He shall wash his feet in the blood  
of the wicked;

- <sup>11</sup> so that men shall say, "Most certainly  
there is a reward for the  
righteous.

Most certainly there is a God who  
judges the earth."

## 59

*For the Chief Musician. To the tune of "Do Not Destroy." A poem by David, when Saul sent, and they watched the house to kill him.*

- <sup>1</sup> Deliver me from my enemies, my God.  
Set me on high from those who rise  
up against me.
- <sup>2</sup> Deliver me from the workers of  
iniquity.  
Save me from the bloodthirsty men.
- <sup>3</sup> For, behold, they lie in wait for my  
soul.  
The mighty gather themselves  
together against me,  
not for my disobedience, nor for my  
sin, Yahweh.
- <sup>4</sup> I have done no wrong, yet they are  
ready to attack me.  
Rise up, behold, and help me!
- <sup>5</sup> You, Yahweh God of Armies, the God  
of Israel,  
rouse yourself to punish the nations.  
Show no mercy to the wicked  
traitors.  
*Selah.*
- <sup>6</sup> They return at evening, howling like  
dogs,  
and prowl around the city.
- <sup>7</sup> Behold, they spew with their mouth.  
Swords are in their lips,

“For”, they say, “who hears us?”  
<sup>8</sup> But you, Yahweh, laugh at them.  
 You scoff at all the nations.  
<sup>9</sup> Oh, my Strength, I watch for you,  
 for God is my high tower.  
<sup>10</sup> My God will go before me with his  
 loving kindness.  
 God will let me look at my enemies  
 in triumph.  
<sup>11</sup> Don’t kill them, or my people may  
 forget.  
 Scatter them by your power, and  
 bring them down, Lord our  
 shield.  
<sup>12</sup> For the sin of their mouth, and the  
 words of their lips,  
 let them be caught in their pride,  
 for the curses and lies which they  
 utter.  
<sup>13</sup> Consume them in wrath.  
 Consume them, and they will be no  
 more.  
 Let them know that God rules in Jacob,  
 to the ends of the earth.  
*Selah.*  
<sup>14</sup> At evening let them return.  
 Let them howl like a dog, and go  
 around the city.  
<sup>15</sup> They shall wander up and down for  
 food,  
 and wait all night if they aren’t  
 satisfied.  
<sup>16</sup> But I will sing of your strength.  
 Yes, I will sing aloud of your  
 loving kindness in the  
 morning.  
 For you have been my high tower,  
 a refuge in the day of my distress.  
<sup>17</sup> To you, my strength, I will sing  
 praises.

For God is my high tower, the God  
 of my mercy.

## 60

*For the Chief Musician. To the tune of  
 “The Lily of the Covenant.” A teaching  
 poem by David, when he fought with Aram  
 Naharaim and with Aram Zobah, and Joab  
 returned, and killed twelve thousand of  
 Edom in the Valley of Salt.*

<sup>1</sup> God, you have rejected us.  
 You have broken us down.  
 You have been angry.  
 Restore us, again.  
<sup>2</sup> You have made the land tremble.  
 You have torn it.  
 Mend its fractures,  
 for it quakes.  
<sup>3</sup> You have shown your people hard  
 things.  
 You have made us drink the wine  
 that makes us stagger.  
<sup>4</sup> You have given a banner to those who  
 fear you,  
 that it may be displayed because of  
 the truth.  
*Selah.*  
<sup>5</sup> So that your beloved may be delivered,  
 save with your right hand, and  
 answer us.  
<sup>6</sup> God has spoken from his sanctuary:  
 “I will triumph.  
 I will divide Shechem,  
 and measure out the valley of  
 Succoth.  
<sup>7</sup> Gilead is mine, and Manasseh is mine.  
 Ephraim also is the defense of my  
 head.  
 Judah is my scepter.

- <sup>8</sup> Moab is my wash basin.  
I will throw my shoe on Edom.  
I shout in triumph over Philistia.”
- <sup>9</sup> Who will bring me into the strong  
city?  
Who has led me to Edom?
- <sup>10</sup> Haven't you, God, rejected us?  
You don't go out with our armies,  
God.
- <sup>11</sup> Give us help against the adversary,  
for the help of man is vain.
- <sup>12</sup> Through God we shall do valiantly,  
for it is he who will tread down our  
adversaries.

## 61

*For the Chief Musician. For a stringed  
instrument. By David.*

- <sup>1</sup> Hear my cry, God.  
Listen to my prayer.
- <sup>2</sup> From the end of the earth, I will call to  
you, when my heart is  
overwhelmed.  
Lead me to the rock that is higher  
than I.
- <sup>3</sup> For you have been a refuge for me,  
a strong tower from the enemy.
- <sup>4</sup> I will dwell in your tent forever.  
I will take refuge in the shelter of  
your wings.  
*Selah.*
- <sup>5</sup> For you, God, have heard my vows.  
You have given me the heritage of  
those who fear your name.
- <sup>6</sup> You will prolong the king's life;  
his years shall be for generations.
- <sup>7</sup> He shall be enthroned in God's  
presence forever.

Appoint your loving kindness and  
truth, that they may preserve  
him.

- <sup>8</sup> So I will sing praise to your name  
forever,  
that I may fulfill my vows daily.

## 62

*For the Chief Musician. To Jeduthan. A  
Psalm by David.*

- <sup>1</sup> My soul rests in God alone.  
My salvation is from him.
- <sup>2</sup> He alone is my rock and my salvation,  
my fortress—  
I will never be greatly shaken.
- <sup>3</sup> How long will you assault a man,  
would all of you throw him down,  
Like a leaning wall, like a tottering  
fence?
- <sup>4</sup> They fully intend to throw him down  
from his lofty place.  
They delight in lies.  
They bless with their mouth, but  
they curse inwardly.  
*Selah.*
- <sup>5</sup> My soul, wait in silence for God alone,  
for my expectation is from him.
- <sup>6</sup> He alone is my rock and my salvation,  
my fortress.  
I will not be shaken.
- <sup>7</sup> With God is my salvation and my  
honor.  
The rock of my strength, and my  
refuge, is in God.
- <sup>8</sup> Trust in him at all times, you people.  
Pour out your heart before him.  
God is a refuge for us.  
*Selah.*

<sup>9</sup> Surely men of low degree are just a  
breath,  
and men of high degree are a lie.  
In the balances they will go up.  
They are together lighter than a  
breath.

<sup>10</sup> Don't trust in oppression.  
Don't become vain in robbery.  
If riches increase,  
don't set your heart on them.

<sup>11</sup> God has spoken once;  
twice I have heard this,  
that power belongs to God.

<sup>12</sup> Also to you, Lord, belongs loving  
kindness,  
for you reward every man  
according to his work.

## 63

*A Psalm by David, when he was in the  
desert of Judah.*

<sup>1</sup> God, you are my God.  
I will earnestly seek you.  
My soul thirsts for you.  
My flesh longs for you,  
in a dry and weary land, where  
there is no water.

<sup>2</sup> So I have seen you in the sanctuary,  
watching your power and your  
glory.

<sup>3</sup> Because your loving kindness is better  
than life,  
my lips shall praise you.

<sup>4</sup> So I will bless you while I live.  
I will lift up my hands in your  
name.

<sup>5</sup> My soul shall be satisfied as with the  
richest food.

My mouth shall praise you with  
joyful lips,  
<sup>6</sup> when I remember you on my bed,  
and think about you in the night  
watches.

<sup>7</sup> For you have been my help.  
I will rejoice in the shadow of your  
wings.

<sup>8</sup> My soul stays close to you.  
Your right hand holds me up.

<sup>9</sup> But those who seek my soul, to destroy  
it,  
shall go into the lower parts of the  
earth.

<sup>10</sup> They shall be given over to the power  
of the sword.  
They shall be jackal food.

<sup>11</sup> But the king shall rejoice in God.  
Everyone who swears by him will  
praise him,  
for the mouth of those who speak  
lies shall be silenced.

## 64

*For the Chief Musician. A Psalm by David.*

<sup>1</sup> Hear my voice, God, in my complaint.  
Preserve my life from fear of the  
enemy.

<sup>2</sup> Hide me from the conspiracy of the  
wicked,  
from the noisy crowd of the ones  
doing evil;

<sup>3</sup> who sharpen their tongue like a sword,  
and aim their arrows, deadly words,  
<sup>4</sup> to shoot innocent men from  
ambushes.  
They shoot at him suddenly and  
fearlessly.

- <sup>5</sup> They encourage themselves in evil plans.  
They talk about laying snares secretly.  
They say, “Who will see them?”
- <sup>6</sup> They plot injustice, saying, “We have made a perfect plan!”  
Surely man’s mind and heart are cunning.
- <sup>7</sup> But God will shoot at them.  
They will be suddenly struck down with an arrow.
- <sup>8</sup> Their own tongues shall ruin them.  
All who see them will shake their heads.
- <sup>9</sup> All mankind shall be afraid.  
They shall declare the work of God,  
and shall wisely ponder what he has done.
- <sup>10</sup> The righteous shall be glad in Yahweh,  
and shall take refuge in him.  
All the upright in heart shall praise him!

## 65

*For the Chief Musician. A Psalm by David.  
A song.*

- <sup>1</sup> Praise waits for you, God, in Zion.  
To you shall vows be performed.
- <sup>2</sup> You who hear prayer,  
to you all men will come.
- <sup>3</sup> Sins overwhelmed me,  
but you atoned for our transgressions.
- <sup>4</sup> Blessed is one whom you choose, and  
cause to come near,  
that he may live in your courts.

- We will be filled with the goodness  
of your house,  
your holy temple.
- <sup>5</sup> By awesome deeds of righteousness,  
you answer us,  
God of our salvation.  
You who are the hope of all the ends of  
the earth,  
of those who are far away on the  
sea;
- <sup>6</sup> Who by his power forms the  
mountains,  
having armed yourself with  
strength;
- <sup>7</sup> who stills the roaring of the seas,  
the roaring of their waves,  
and the turmoil of the nations.
- <sup>8</sup> They also who dwell in faraway places  
are afraid at your wonders.  
You call the morning’s dawn and  
the evening with songs of  
joy.
- <sup>9</sup> You visit the earth, and water it.  
You greatly enrich it.  
The river of God is full of water.  
You provide them grain, for so you  
have ordained it.
- <sup>10</sup> You drench its furrows.  
You level its ridges.  
You soften it with showers.  
You bless it with a crop.
- <sup>11</sup> You crown the year with your bounty.  
Your carts overflow with  
abundance.
- <sup>12</sup> The wilderness grasslands overflow.  
The hills are clothed with gladness.
- <sup>13</sup> The pastures are covered with flocks.  
The valleys also are clothed with  
grain.  
They shout for joy!  
They also sing.

## 66

*For the Chief Musician. A song. A Psalm.*

- <sup>1</sup> Make a joyful shout to God, all the earth!  
<sup>2</sup> Sing to the glory of his name!  
 Offer glory and praise!  
<sup>3</sup> Tell God, “How awesome are your deeds!  
 Through the greatness of your power, your enemies submit themselves to you.  
<sup>4</sup> All the earth will worship you,  
 and will sing to you;  
 they will sing to your name.”  
*Selah.*  
<sup>5</sup> Come, and see God’s deeds—  
 awesome work on behalf of the children of men.  
<sup>6</sup> He turned the sea into dry land.  
 They went through the river on foot.  
 There, we rejoiced in him.  
<sup>7</sup> He rules by his might forever.  
 His eyes watch the nations.  
 Don’t let the rebellious rise up against him.  
*Selah.*  
<sup>8</sup> Praise our God, you peoples!  
 Make the sound of his praise heard,  
<sup>9</sup> who preserves our life among the living,  
 and doesn’t allow our feet to be moved.  
<sup>10</sup> For you, God, have tested us.  
 You have refined us, as silver is refined.  
<sup>11</sup> You brought us into prison.  
 You laid a burden on our backs.

- <sup>12</sup> You allowed men to ride over our heads.  
 We went through fire and through water,  
 but you brought us to the place of abundance.  
<sup>13</sup> I will come into your temple with burnt offerings.  
 I will pay my vows to you, <sup>14</sup> which my lips promised,  
 and my mouth spoke, when I was in distress.  
<sup>15</sup> I will offer to you burnt offerings of fat animals,  
 with the offering of rams,  
 I will offer bulls with goats.  
*Selah.*  
<sup>16</sup> Come, and hear, all you who fear God.  
 I will declare what he has done for my soul.  
<sup>17</sup> I cried to him with my mouth.  
 He was extolled with my tongue.  
<sup>18</sup> If I cherished sin in my heart,  
 the Lord wouldn’t have listened.  
<sup>19</sup> But most certainly, God has listened.  
 He has heard the voice of my prayer.  
<sup>20</sup> Blessed be God, who has not turned away my prayer,  
 nor his loving kindness from me.

## 67

*For the Chief Musician. With stringed instruments. A Psalm. A song.*

- <sup>1</sup> May God be merciful to us, bless us,  
 and cause his face to shine on us.  
*Selah.*  
<sup>2</sup> That your way may be known on earth,

and your salvation among all  
nations,  
<sup>3</sup> let the peoples praise you, God.  
Let all the peoples praise you.  
<sup>4</sup> Oh let the nations be glad and sing for  
joy,  
for you will judge the peoples with  
equity,  
and govern the nations on earth.  
*Selah.*  
<sup>5</sup> Let the peoples praise you, God.  
Let all the peoples praise you.  
<sup>6</sup> The earth has yielded its increase.  
God, even our own God, will bless  
us.  
<sup>7</sup> God will bless us.  
All the ends of the earth shall fear  
him.

## 68

*For the Chief Musician. A Psalm by David.  
A song.*

<sup>1</sup> Let God arise!  
Let his enemies be scattered!  
Let them who hate him also flee  
before him.  
<sup>2</sup> As smoke is driven away,  
so drive them away.  
As wax melts before the fire,  
so let the wicked perish at the  
presence of God.  
<sup>3</sup> But let the righteous be glad.  
Let them rejoice before God.  
Yes, let them rejoice with gladness.  
<sup>4</sup> Sing to God! Sing praises to his name!  
Extol him who rides on the clouds:  
to Yah, his name!  
Rejoice before him!

<sup>5</sup> A father of the fatherless, and a  
defender of the widows,  
is God in his holy habitation.  
<sup>6</sup> God sets the lonely in families.  
He brings out the prisoners with singing,  
but the rebellious dwell in a sun-  
scorched land.  
<sup>7</sup> God, when you went out before your  
people,  
when you marched through the  
wilderness...  
*Selah.*  
<sup>8</sup> The earth trembled.  
The sky also poured down rain at  
the presence of the God of  
Sinai—  
at the presence of God, the God of  
Israel.  
<sup>9</sup> You, God, sent a plentiful rain.  
You confirmed your inheritance,  
when it was weary.  
<sup>10</sup> Your congregation lived therein.  
You, God, prepared your goodness  
for the poor.  
<sup>11</sup> The Lord announced the word.  
The ones who proclaim it are a  
great company.  
<sup>12</sup> “Kings of armies flee! They flee!”  
She who waits at home divides the  
plunder,  
<sup>13</sup> while you sleep among the camp  
fires,  
the wings of a dove sheathed with  
silver,  
her feathers with shining gold.  
<sup>14</sup> When the Almighty scattered kings in  
her,  
it snowed on Zalmon.  
<sup>15</sup> The mountains of Bashan are majestic  
mountains.

- The mountains of Bashan are  
rugged.
- <sup>16</sup> Why do you look in envy, you rugged  
mountains,  
at the mountain where God chooses  
to reign?  
Yes, Yahweh will dwell there  
forever.
- <sup>17</sup> The chariots of God are tens of  
thousands and thousands of  
thousands.  
The Lord is among them, from  
Sinai, into the sanctuary.
- <sup>18</sup> You have ascended on high.  
You have led away captives.  
You have received gifts among men,  
yes, among the rebellious also, that  
Yah God might dwell there.
- <sup>19</sup> Blessed be the Lord, who daily bears  
our burdens,  
even the God who is our salvation.  
*Selah.*
- <sup>20</sup> God is to us a God of deliverance.  
To Yahweh, the Lord, belongs  
escape from death.
- <sup>21</sup> But God will strike through the head  
of his enemies,  
the hairy scalp of such a one as still  
continues in his guiltiness.
- <sup>22</sup> The Lord said, "I will bring you again  
from Bashan,  
I will bring you again from the  
depths of the sea;
- <sup>23</sup> That you may crush them, dipping  
your foot in blood,  
that the tongues of your dogs may  
have their portion from your  
enemies."
- <sup>24</sup> They have seen your processions,  
God,  
even the processions of my God,  
my King, into the sanctuary.
- <sup>25</sup> The singers went before, the minstrels  
followed after,  
among the ladies playing with  
tambourines,
- <sup>26</sup> "Bless God in the congregations,  
even the Lord in the assembly of  
Israel!"
- <sup>27</sup> There is little Benjamin, their ruler,  
the princes of Judah, their council,  
the princes of Zebulun, and the  
princes of Naphtali.
- <sup>28</sup> Your God has commanded your  
strength.  
Strengthen, God, that which you  
have done for us.
- <sup>29</sup> Because of your temple at Jerusalem,  
kings shall bring presents to you.
- <sup>30</sup> Rebuke the wild animal of the reeds,  
the multitude of the bulls, with the  
calves of the peoples.  
Being humbled, may it bring bars of  
silver.  
Scatter the nations that delight in  
war.
- <sup>31</sup> Princes shall come out of Egypt.  
Ethiopia shall hurry to stretch out  
her hands to God.
- <sup>32</sup> Sing to God, you kingdoms of the  
earth!  
Sing praises to the Lord!  
*Selah.*
- <sup>33</sup> To him who rides on the heaven of  
heavens, which are of old;  
behold, he utters his voice, a mighty  
voice.
- <sup>34</sup> Ascribe strength to God!  
His excellency is over Israel,  
his strength is in the skies.

<sup>35</sup> You are awesome, God, in your sanctuaries.  
The God of Israel gives strength  
and power to his people.  
Praise be to God!

## 69

*For the Chief Musician. To the tune of "Lilies." By David.*

<sup>1</sup> Save me, God,  
for the waters have come up to my neck!  
<sup>2</sup> I sink in deep mire, where there is no foothold.  
I have come into deep waters,  
where the floods overflow me.  
<sup>3</sup> I am weary with my crying.  
My throat is dry.  
My eyes fail, looking for my God.  
<sup>4</sup> Those who hate me without a cause are more than the hairs of my head.  
Those who want to cut me off,  
being my enemies wrongfully, are mighty.  
I have to restore what I didn't take away.  
<sup>5</sup> God, you know my foolishness.  
My sins aren't hidden from you.  
<sup>6</sup> Don't let those who wait for you be shamed through me, Lord Yahweh of Armies.  
Don't let those who seek you be brought to dishonor through me, God of Israel.  
<sup>7</sup> Because for your sake, I have borne reproach.  
Shame has covered my face.

<sup>8</sup> I have become a stranger to my brothers,  
an alien to my mother's children.  
<sup>9</sup> For the zeal of your house consumes me.  
The reproaches of those who reproach you have fallen on me.  
<sup>10</sup> When I wept and I fasted,  
that was to my reproach.  
<sup>11</sup> When I made sackcloth my clothing,  
I became a byword to them.  
<sup>12</sup> Those who sit in the gate talk about me.  
I am the song of the drunkards.  
<sup>13</sup> But as for me, my prayer is to you, Yahweh, in an acceptable time.  
God, in the abundance of your loving kindness, answer me in the truth of your salvation.  
<sup>14</sup> Deliver me out of the mire, and don't let me sink.  
Let me be delivered from those who hate me, and out of the deep waters.  
<sup>15</sup> Don't let the flood waters overwhelm me,  
neither let the deep swallow me up.  
Don't let the pit shut its mouth on me.  
<sup>16</sup> Answer me, Yahweh, for your loving kindness is good.  
According to the multitude of your tender mercies, turn to me.  
<sup>17</sup> Don't hide your face from your servant,  
for I am in distress.  
Answer me speedily!  
<sup>18</sup> Draw near to my soul, and redeem it.

Ransom me because of my  
enemies.

<sup>19</sup> You know my reproach, my shame,  
and my dishonor.  
My adversaries are all before you.

<sup>20</sup> Reproach has broken my heart, and I  
am full of heaviness.  
I looked for some to take pity, but  
there was none;  
for comforters, but I found none.

<sup>21</sup> They also gave me gall for my food.  
In my thirst, they gave me vinegar  
to drink.

<sup>22</sup> Let their table before them become a  
snare.  
May it become a retribution and a  
trap.

<sup>23</sup> Let their eyes be darkened, so that  
they can't see.  
Let their backs be continually bent.

<sup>24</sup> Pour out your indignation on them.  
Let the fierceness of your anger  
overtake them.

<sup>25</sup> Let their habitation be desolate.  
Let no one dwell in their tents.

<sup>26</sup> For they persecute him whom you  
have wounded.  
They tell of the sorrow of those  
whom you have hurt.

<sup>27</sup> Charge them with crime upon crime.  
Don't let them come into your  
righteousness.

<sup>28</sup> Let them be blotted out of the book of  
life,  
and not be written with the  
righteous.

<sup>29</sup> But I am in pain and distress.  
Let your salvation, God, protect me.

<sup>30</sup> I will praise the name of God with a  
song,

and will magnify him with  
thanksgiving.

<sup>31</sup> It will please Yahweh better than an  
ox,  
or a bull that has horns and hoofs.

<sup>32</sup> The humble have seen it, and are  
glad.  
You who seek after God, let your  
heart live.

<sup>33</sup> For Yahweh hears the needy,  
and doesn't despise his captive  
people.

<sup>34</sup> Let heaven and earth praise him;  
the seas, and everything that moves  
therein!

<sup>35</sup> For God will save Zion, and build the  
cities of Judah.  
They shall settle there, and own it.

<sup>36</sup> The children also of his servants shall  
inherit it.  
Those who love his name shall  
dwell therein.

## 70

*For the Chief Musician. By David. A  
reminder.*

<sup>1</sup> Hurry, God, to deliver me.  
Come quickly to help me, Yahweh.

<sup>2</sup> Let them be disappointed and  
confounded who seek my  
soul.  
Let those who desire my ruin be  
turned back in disgrace.

<sup>3</sup> Let them be turned because of their  
shame  
Who say, "Aha! Aha!"

<sup>4</sup> Let all those who seek you rejoice and  
be glad in you.

Let those who love your salvation  
continually say,  
“Let God be exalted!”

<sup>5</sup> But I am poor and needy.  
Come to me quickly, God.  
You are my help and my deliverer.  
Yahweh, don't delay.

## 71

<sup>1</sup> In you, Yahweh, I take refuge.  
Never let me be disappointed.  
<sup>2</sup> Deliver me in your righteousness, and  
rescue me.  
Turn your ear to me, and save me.  
<sup>3</sup> Be to me a rock of refuge to which I  
may always go.  
Give the command to save me,  
for you are my rock and my  
fortress.  
<sup>4</sup> Rescue me, my God, from the hand of  
the wicked,  
from the hand of the unrighteous  
and cruel man.  
<sup>5</sup> For you are my hope, Lord Yahweh;  
my confidence from my youth.  
<sup>6</sup> I have relied on you from the womb.  
You are he who took me out of my  
mother's womb.  
I will always praise you.  
<sup>7</sup> I am a marvel to many,  
but you are my strong refuge.  
<sup>8</sup> My mouth shall be filled with your  
praise,  
with your honor all the day.  
<sup>9</sup> Don't reject me in my old age.  
Don't forsake me when my strength  
fails.  
<sup>10</sup> For my enemies talk about me.  
Those who watch for my soul  
conspire together,

<sup>11</sup> saying, “God has forsaken him.  
Pursue and take him, for no one  
will rescue him.”  
<sup>12</sup> God, don't be far from me.  
My God, hurry to help me.  
<sup>13</sup> Let my accusers be disappointed and  
consumed.  
Let them be covered with disgrace  
and scorn who want to harm  
me.  
<sup>14</sup> But I will always hope,  
and will add to all of your praise.  
<sup>15</sup> My mouth will tell about your  
righteousness,  
and of your salvation all day,  
though I don't know its full  
measure.  
<sup>16</sup> I will come with the mighty acts of  
the Lord Yahweh.  
I will make mention of your  
righteousness, even of yours  
alone.  
<sup>17</sup> God, you have taught me from my  
youth.  
Until now, I have declared your  
wondrous works.  
<sup>18</sup> Yes, even when I am old and gray-  
haired, God, don't forsake  
me,  
until I have declared your strength  
to the next generation,  
your might to everyone who is to  
come.  
<sup>19</sup> Your righteousness also, God, reaches  
to the heavens;  
you have done great things.  
God, who is like you?  
<sup>20</sup> You, who have shown us many and  
bitter troubles,  
you will let me live.

You will bring us up again from the  
depths of the earth.

<sup>21</sup> Increase my honor,  
and comfort me again.

<sup>22</sup> I will also praise you with the harp for  
your faithfulness, my God.  
I sing praises to you with the lyre,  
Holy One of Israel.

<sup>23</sup> My lips shall shout for joy!  
My soul, which you have  
redeemed, sings praises to  
you!

<sup>24</sup> My tongue will also talk about your  
righteousness all day long,  
for they are disappointed, and they  
are confounded,  
who want to harm me.

## 72

*By Solomon.*

<sup>1</sup> God, give the king your justice;  
your righteousness to the royal son.

<sup>2</sup> He will judge your people with  
righteousness,  
and your poor with justice.

<sup>3</sup> The mountains shall bring prosperity  
to the people.  
The hills bring the fruit of  
righteousness.

<sup>4</sup> He will judge the poor of the people.  
He will save the children of the  
needy,  
and will break the oppressor in  
pieces.

<sup>5</sup> They shall fear you while the sun  
endures;  
and as long as the moon,  
throughout all generations.

<sup>6</sup> He will come down like rain on the  
mown grass,  
as showers that water the earth.

<sup>7</sup> In his days, the righteous shall  
flourish,  
and abundance of peace, until the  
moon is no more.

<sup>8</sup> He shall have dominion also from sea  
to sea,  
from the River to the ends of the  
earth.

<sup>9</sup> Those who dwell in the wilderness  
shall bow before him.  
His enemies shall lick the dust.

<sup>10</sup> The kings of Tarshish and of the  
islands will bring tribute.  
The kings of Sheba and Seba shall  
offer gifts.

<sup>11</sup> Yes, all kings shall fall down before  
him.  
All nations shall serve him.

<sup>12</sup> For he will deliver the needy when he  
cries;  
the poor, who has no helper.

<sup>13</sup> He will have pity on the poor and  
needy.  
He will save the souls of the needy.

<sup>14</sup> He will redeem their soul from  
oppression and violence.  
Their blood will be precious in his  
sight.

<sup>15</sup> They shall live, and to him shall be  
given of the gold of Sheba.  
Men shall pray for him continually.  
They shall bless him all day long.

<sup>16</sup> Abundance of grain shall be  
throughout the land.  
Its fruit sways like Lebanon.  
Let it flourish, thriving like the  
grass of the field.

<sup>17</sup> His name endures forever.  
 His name continues as long as the  
 sun.  
 Men shall be blessed by him.  
 All nations will call him blessed.  
<sup>18</sup> Praise be to Yahweh God, the God of  
 Israel,  
 who alone does marvelous deeds.

<sup>19</sup> Blessed be his glorious name forever!  
 Let the whole earth be filled with  
 his glory!  
 Amen and amen.  
<sup>20</sup> This ends the prayers by David, the son  
 of Jesse.

### BOOK 3

## 73

*A Psalm by Asaph.*

<sup>1</sup> Surely God<sup>a</sup> is good to Israel,  
 to those who are pure in heart.  
<sup>2</sup> But as for me, my feet were almost  
 gone.  
 My steps had nearly slipped.  
<sup>3</sup> For I was envious of the arrogant,  
 when I saw the prosperity of the  
 wicked.  
<sup>4</sup> For there are no struggles in their  
 death,  
 but their strength is firm.  
<sup>5</sup> They are free from burdens of men,  
 neither are they plagued like other  
 men.  
<sup>6</sup> Therefore pride is like a chain around  
 their neck.  
 Violence covers them like a  
 garment.  
<sup>7</sup> Their eyes bulge with fat.  
 Their minds pass the limits of  
 conceit.  
<sup>8</sup> They scoff and speak with malice.  
 In arrogance, they threaten  
 oppression.

<sup>9</sup> They have set their mouth in the  
 heavens.  
 Their tongue walks through the  
 earth.  
<sup>10</sup> Therefore their people return to them,  
 and they drink up waters of  
 abundance.  
<sup>11</sup> They say, “How does God know?  
 Is there knowledge in the Most  
 High?”  
<sup>12</sup> Behold, these are the wicked.  
 Being always at ease, they increase  
 in riches.  
<sup>13</sup> Surely in vain I have cleansed my  
 heart,  
 and washed my hands in innocence,  
<sup>14</sup> For all day long have I been plagued,  
 and punished every morning.  
<sup>15</sup> If I had said, “I will speak thus”;  
 behold, I would have betrayed the  
 generation of your children.  
<sup>16</sup> When I tried to understand this,  
 it was too painful for me;  
<sup>17</sup> Until I entered God’s sanctuary,  
 and considered their latter end.  
<sup>18</sup> Surely you set them in slippery  
 places.  
 You throw them down to  
 destruction.

<sup>a</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

<sup>19</sup> How they are suddenly destroyed!  
 They are completely swept away  
 with terrors.  
<sup>20</sup> As a dream when one wakes up,  
 so, Lord,<sup>b</sup> when you awake, you  
 will despise their fantasies.  
<sup>21</sup> For my soul was grieved.  
 I was embittered in my heart.  
<sup>22</sup> I was so senseless and ignorant.  
 I was a brute beast before you.  
<sup>23</sup> Nevertheless, I am continually with  
 you.  
 You have held my right hand.  
<sup>24</sup> You will guide me with your counsel,  
 and afterward receive me to glory.  
<sup>25</sup> Whom do I have in heaven?  
 There is no one on earth whom I  
 desire besides you.  
<sup>26</sup> My flesh and my heart fails,  
 but God is the strength of my heart  
 and my portion forever.  
<sup>27</sup> For, behold, those who are far from  
 you shall perish.  
 You have destroyed all those who  
 are unfaithful to you.  
<sup>28</sup> But it is good for me to come close to  
 God.  
 I have made the Lord Yahweh<sup>c</sup> my  
 refuge,  
 that I may tell of all your works.

## 74

*A contemplation by Asaph.*

<sup>1</sup> God, why have you rejected us  
 forever?

Why does your anger smolder  
 against the sheep of your  
 pasture?  
<sup>2</sup> Remember your congregation, which  
 you purchased of old,  
 which you have redeemed to be the  
 tribe of your inheritance;  
 Mount Zion, in which you have  
 lived.  
<sup>3</sup> Lift up your feet to the perpetual ruins,  
 all the evil that the enemy has done  
 in the sanctuary.  
<sup>4</sup> Your adversaries have roared in the  
 middle of your assembly.  
 They have set up their standards as  
 signs.  
<sup>5</sup> They behaved like men wielding axes,  
 cutting through a thicket of trees.  
<sup>6</sup> Now they break all its carved work  
 down with hatchet and  
 hammers.  
<sup>7</sup> They have burned your sanctuary  
 to the ground.  
 They have profaned the dwelling  
 place of your Name.  
<sup>8</sup> They said in their heart, "We will  
 crush them completely."  
 They have burned up all the places  
 in the land where God was  
 worshiped.  
<sup>9</sup> We see no miraculous signs.  
 There is no longer any prophet,  
 neither is there among us anyone  
 who knows how long.  
<sup>10</sup> How long, God, shall the adversary  
 reproach?  
 Shall the enemy blaspheme your  
 name forever?

<sup>b</sup> The word translated "Lord" is "Adonai." <sup>c</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

- 11 Why do you draw back your hand,  
even your right hand?  
Take it out of your pocket and  
consume them!
- 12 Yet God is my King of old,  
working salvation throughout the  
earth.
- 13 You divided the sea by your strength.  
You broke the heads of the sea  
monsters in the waters.
- 14 You broke the heads of Leviathan in  
pieces.  
You gave him as food to people and  
desert creatures.
- 15 You opened up spring and stream.  
You dried up mighty rivers.
- 16 The day is yours, the night is also  
yours.  
You have prepared the light and the  
sun.
- 17 You have set all the boundaries of the  
earth.  
You have made summer and winter.
- 18 Remember this, that the enemy has  
mocked you, Yahweh.  
Foolish people have blasphemed  
your name.
- 19 Don't deliver the soul of your dove to  
wild beasts.  
Don't forget the life of your poor  
forever.
- 20 Honor your covenant,  
for haunts of violence fill the dark  
places of the earth.
- 21 Don't let the oppressed return  
ashamed.  
Let the poor and needy praise your  
name.
- 22 Arise, God! Plead your own cause.

Remember how the foolish man  
mocks you all day.

- 23 Don't forget the voice of your  
adversaries.  
The tumult of those who rise up  
against you ascends  
continually.

## 75

*For the Chief Musician. To the tune of "Do  
Not Destroy." A Psalm by Asaph. A song.*

- 1 We give thanks to you, God.  
We give thanks, for your Name is  
near.  
Men tell about your wondrous  
works.
- 2 When I choose the appointed time,  
I will judge blamelessly.
- 3 The earth and all its inhabitants quake.  
I firmly hold its pillars.  
*Selah.*
- 4 I said to the arrogant, "Don't boast!"  
I said to the wicked, "Don't lift up  
the horn.
- 5 Don't lift up your horn on high.  
Don't speak with a stiff neck."
- 6 For neither from the east, nor from the  
west,  
nor yet from the south, comes  
exaltation.
- 7 But God is the judge.  
He puts down one, and lifts up  
another.
- 8 For in Yahweh's hand there is a cup,  
full of foaming wine mixed with  
spices.  
He pours it out.  
Indeed the wicked of the earth drink  
and drink it to its very dregs.

- <sup>9</sup> But I will declare this forever:  
I will sing praises to the God of  
Jacob.
- <sup>10</sup> I will cut off all the horns of the  
wicked,  
but the horns of the righteous shall  
be lifted up.

## 76

*For the Chief Musician. On stringed instruments. A Psalm by Asaph. A song.*

- <sup>1</sup> In Judah, God is known.  
His name is great in Israel.
- <sup>2</sup> His tabernacle is also in Salem;  
His dwelling place in Zion.
- <sup>3</sup> There he broke the flaming arrows of  
the bow,  
the shield, and the sword, and the  
weapons of war.  
*Selah.*
- <sup>4</sup> Glorious are you, and excellent,  
more than mountains of game.
- <sup>5</sup> Valiant men lie plundered,  
they have slept their last sleep.  
None of the men of war can lift  
their hands.
- <sup>6</sup> At your rebuke, God of Jacob,  
both chariot and horse are cast into  
a deep sleep.
- <sup>7</sup> You, even you, are to be feared.  
Who can stand in your sight when  
you are angry?
- <sup>8</sup> You pronounced judgment from  
heaven.  
The earth feared, and was silent,  
<sup>9</sup> when God arose to judgment,  
to save all the afflicted ones of the  
earth.

*Selah.*

- <sup>10</sup> Surely the wrath of man praises you.  
The survivors of your wrath are  
restrained.
- <sup>11</sup> Make vows to Yahweh your God, and  
fulfill them!  
Let all of his neighbors bring  
presents to him who is to be  
feared.
- <sup>12</sup> He will cut off the spirit of princes.  
He is feared by the kings of the  
earth.

## 77

*For the Chief Musician. To Jeduthun. A Psalm by Asaph.*

- <sup>1</sup> My cry goes to God!  
Indeed, I cry to God for help,  
and for him to listen to me.
- <sup>2</sup> In the day of my trouble I sought the  
Lord.  
My hand was stretched out in the  
night, and didn't get tired.  
My soul refused to be comforted.
- <sup>3</sup> I remember God, and I groan.  
I complain, and my spirit is  
overwhelmed.  
*Selah.*
- <sup>4</sup> You hold my eyelids open.  
I am so troubled that I can't speak.
- <sup>5</sup> I have considered the days of old,  
the years of ancient times.
- <sup>6</sup> I remember my song in the night.  
I consider in my own heart;  
my spirit diligently inquires:
- <sup>7</sup> "Will the Lord reject us forever?  
Will he be favorable no more?"
- <sup>8</sup> Has his loving kindness vanished  
forever?

Does his promise fail for  
generations?

<sup>9</sup> Has God forgotten to be gracious?  
Has he, in anger, withheld his  
compassion?"  
*Selah.*

<sup>10</sup> Then I thought, "I will appeal to this:  
the years of the right hand of the  
Most High."

<sup>11</sup> I will remember Yah's deeds;  
for I will remember your wonders  
of old.

<sup>12</sup> I will also meditate on all your work,  
and consider your doings.

<sup>13</sup> Your way, God, is in the sanctuary.  
What god is great like God?

<sup>14</sup> You are the God who does wonders.  
You have made your strength  
known among the peoples.

<sup>15</sup> You have redeemed your people with  
your arm,  
the sons of Jacob and Joseph.  
*Selah.*

<sup>16</sup> The waters saw you, God.  
The waters saw you, and they  
writhed.  
The depths also convulsed.

<sup>17</sup> The clouds poured out water.  
The skies resounded with thunder.  
Your arrows also flashed around.

<sup>18</sup> The voice of your thunder was in the  
whirlwind.  
The lightnings lit up the world.  
The earth trembled and shook.

<sup>19</sup> Your way was through the sea;  
your paths through the great waters.  
Your footsteps were not known.

<sup>20</sup> You led your people like a flock,  
by the hand of Moses and Aaron.

## 78

*A contemplation by Asaph.*

<sup>1</sup> Hear my teaching, my people.  
Turn your ears to the words of my  
mouth.

<sup>2</sup> I will open my mouth in a parable.  
I will utter dark sayings of old,  
<sup>3</sup> Which we have heard and known,  
and our fathers have told us.

<sup>4</sup> We will not hide them from their  
children,  
telling to the generation to come the  
praises of Yahweh,  
his strength, and his wondrous  
deeds that he has done.

<sup>5</sup> For he established a testimony in  
Jacob,  
and appointed a teaching in Israel,  
which he commanded our fathers,  
that they should make them known  
to their children;

<sup>6</sup> that the generation to come might  
know, even the children who  
should be born;  
who should arise and tell their  
children,

<sup>7</sup> that they might set their hope in God,  
and not forget God's deeds,  
but keep his commandments,  
<sup>8</sup> and might not be as their fathers,  
a stubborn and rebellious  
generation,  
a generation that didn't make their  
hearts loyal,  
whose spirit was not steadfast with  
God.

<sup>9</sup> The children of Ephraim, being armed  
and carrying bows,

- turned back in the day of battle.
- <sup>10</sup> They didn't keep God's covenant,  
and refused to walk in his law.
- <sup>11</sup> They forgot his doings,  
his wondrous deeds that he had  
shown them.
- <sup>12</sup> He did marvelous things in the sight  
of their fathers,  
in the land of Egypt, in the field of  
Zoan.
- <sup>13</sup> He split the sea, and caused them to  
pass through.  
He made the waters stand as a heap.
- <sup>14</sup> In the daytime he also led them with a  
cloud,  
and all night with a light of fire.
- <sup>15</sup> He split rocks in the wilderness,  
and gave them drink abundantly as  
out of the depths.
- <sup>16</sup> He brought streams also out of the  
rock,  
and caused waters to run down like  
rivers.
- <sup>17</sup> Yet they still went on to sin against  
him,  
to rebel against the Most High in  
the desert.
- <sup>18</sup> They tempted God in their heart  
by asking food according to their  
desire.
- <sup>19</sup> Yes, they spoke against God.  
They said, "Can God prepare a  
table in the wilderness?"
- <sup>20</sup> Behold, he struck the rock, so that  
waters gushed out,  
and streams overflowed.  
Can he give bread also?  
Will he provide flesh for his  
people?"
- <sup>21</sup> Therefore Yahweh heard, and was  
angry.  
A fire was kindled against Jacob,  
anger also went up against Israel,  
<sup>22</sup> because they didn't believe in God,  
and didn't trust in his salvation.
- <sup>23</sup> Yet he commanded the skies above,  
and opened the doors of heaven.
- <sup>24</sup> He rained down manna on them to  
eat,  
and gave them food from the sky.
- <sup>25</sup> Man ate the bread of angels.  
He sent them food to the full.
- <sup>26</sup> He caused the east wind to blow in  
the sky.  
By his power he guided the south  
wind.
- <sup>27</sup> He rained also flesh on them as the  
dust;  
winged birds as the sand of the  
seas.
- <sup>28</sup> He let them fall in the middle of their  
camp,  
around their habitations.
- <sup>29</sup> So they ate, and were well filled.  
He gave them their own desire.
- <sup>30</sup> They didn't turn from their cravings.  
Their food was yet in their mouths,  
<sup>31</sup> when the anger of God went up  
against them,  
killed some of their fattest,  
and struck down the young men of  
Israel.
- <sup>32</sup> For all this they still sinned,  
and didn't believe in his wondrous  
works.
- <sup>33</sup> Therefore he consumed their days in  
vanity,  
and their years in terror.

- 34 When he killed them, then they  
inquired after him.  
They returned and sought God  
earnestly.
- 35 They remembered that God was their  
rock,  
the Most High God, their redeemer.
- 36 But they flattered him with their  
mouth,  
and lied to him with their tongue.
- 37 For their heart was not right with him,  
neither were they faithful in his  
covenant.
- 38 But he, being merciful, forgave  
iniquity, and didn't destroy  
them.  
Yes, many times he turned his  
anger away,  
and didn't stir up all his wrath.
- 39 He remembered that they were but  
flesh,  
a wind that passes away, and  
doesn't come again.
- 40 How often they rebelled against him  
in the wilderness,  
and grieved him in the desert!
- 41 They turned again and tempted God,  
and provoked the Holy One of  
Israel.
- 42 They didn't remember his hand,  
nor the day when he redeemed them  
from the adversary;
- 43 how he set his signs in Egypt,  
his wonders in the field of Zoan,
- 44 he turned their rivers into blood,  
and their streams, so that they could  
not drink.
- 45 He sent among them swarms of flies,  
which devoured them;  
and frogs, which destroyed them.
- 46 He gave also their increase to the  
caterpillar,  
and their labor to the locust.
- 47 He destroyed their vines with hail,  
their sycamore fig trees with frost.
- 48 He gave over their livestock also to  
the hail,  
and their flocks to hot thunderbolts.
- 49 He threw on them the fierceness of  
his anger,  
wrath, indignation, and trouble,  
and a band of angels of evil.
- 50 He made a path for his anger.  
He didn't spare their soul from  
death,  
but gave their life over to the  
pestilence,
- 51 and struck all the firstborn in Egypt,  
the chief of their strength in the  
tents of Ham.
- 52 But he led out his own people like  
sheep,  
and guided them in the wilderness  
like a flock.
- 53 He led them safely, so that they  
weren't afraid,  
but the sea overwhelmed their  
enemies.
- 54 He brought them to the border of his  
sanctuary,  
to this mountain, which his right  
hand had taken.
- 55 He also drove out the nations before  
them,  
allotted them for an inheritance by  
line,  
and made the tribes of Israel to  
dwell in their tents.
- 56 Yet they tempted and rebelled against  
the Most High God,

and didn't keep his testimonies;  
<sup>57</sup> but turned back, and dealt  
 treacherously like their  
 fathers.  
 They were turned aside like a  
 deceitful bow.  
<sup>58</sup> For they provoked him to anger with  
 their high places,  
 and moved him to jealousy with  
 their engraved images.  
<sup>59</sup> When God heard this, he was angry,  
 and greatly abhorred Israel;  
<sup>60</sup> So that he abandoned the tent of  
 Shiloh,  
 the tent which he placed among  
 men;  
<sup>61</sup> and delivered his strength into  
 captivity,  
 his glory into the adversary's hand.  
<sup>62</sup> He also gave his people over to the  
 sword,  
 and was angry with his inheritance.  
<sup>63</sup> Fire devoured their young men.  
 Their virgins had no wedding song.  
<sup>64</sup> Their priests fell by the sword,  
 and their widows couldn't weep.  
<sup>65</sup> Then the Lord awakened as one out of  
 sleep,  
 like a mighty man who shouts by  
 reason of wine.  
<sup>66</sup> He struck his adversaries backward.  
 He put them to a perpetual  
 reproach.  
<sup>67</sup> Moreover he rejected the tent of  
 Joseph,  
 and didn't choose the tribe of  
 Ephraim,  
<sup>68</sup> But chose the tribe of Judah,  
 Mount Zion which he loved.  
<sup>69</sup> He built his sanctuary like the heights,

like the earth which he has  
 established forever.  
<sup>70</sup> He also chose David his servant,  
 and took him from the sheepfolds;  
<sup>71</sup> from following the ewes that have  
 their young,  
 he brought him to be the shepherd  
 of Jacob, his people,  
 and Israel, his inheritance.  
<sup>72</sup> So he was their shepherd according to  
 the integrity of his heart,  
 and guided them by the skillfulness  
 of his hands.

## 79

*A Psalm by Asaph.*

<sup>1</sup> God, the nations have come into your  
 inheritance.  
 They have defiled your holy  
 temple.  
 They have laid Jerusalem in heaps.  
<sup>2</sup> They have given the dead bodies of  
 your servants to be food for  
 the birds of the sky,  
 the flesh of your saints to the  
 animals of the earth.  
<sup>3</sup> Their blood they have shed like water  
 around Jerusalem.  
 There was no one to bury them.  
<sup>4</sup> We have become a reproach to our  
 neighbors,  
 a scoffing and derision to those who  
 are around us.  
<sup>5</sup> How long, Yahweh?  
 Will you be angry forever?  
 Will your jealousy burn like fire?  
<sup>6</sup> Pour out your wrath on the nations that  
 don't know you;

on the kingdoms that don't call on  
your name;

<sup>7</sup> For they have devoured Jacob,  
and destroyed his homeland.

<sup>8</sup> Don't hold the iniquities of our  
forefathers against us.  
Let your tender mercies speedily  
meet us,  
for we are in desperate need.

<sup>9</sup> Help us, God of our salvation, for the  
glory of your name.  
Deliver us, and forgive our sins, for  
your name's sake.

<sup>10</sup> Why should the nations say, "Where  
is their God?"  
Let it be known among the nations,  
before our eyes,  
that vengeance for your servants'  
blood is being poured out.

<sup>11</sup> Let the sighing of the prisoner come  
before you.  
According to the greatness of your  
power, preserve those who  
are sentenced to death.

<sup>12</sup> Pay back to our neighbors seven  
times into their bosom  
their reproach with which they have  
reproached you, Lord.

<sup>13</sup> So we, your people and sheep of your  
pasture,  
will give you thanks forever.  
We will praise you forever, to all  
generations.

## 80

*For the Chief Musician. To the tune of  
"The Lilies of the Covenant." A Psalm by  
Asaph.*

<sup>1</sup> Hear us, Shepherd of Israel,

you who lead Joseph like a flock,  
you who sit above the cherubim,  
shine out.

<sup>2</sup> Before Ephraim and Benjamin and  
Manasseh, stir up your  
might!  
Come to save us!

<sup>3</sup> Turn us again, God.  
Cause your face to shine,  
and we will be saved.

<sup>4</sup> Yahweh God of Armies,  
How long will you be angry against  
the prayer of your people?

<sup>5</sup> You have fed them with the bread of  
tears,  
and given them tears to drink in  
large measure.

<sup>6</sup> You make us a source of contention to  
our neighbors.  
Our enemies laugh among  
themselves.

<sup>7</sup> Turn us again, God of Armies.  
Cause your face to shine,  
and we will be saved.

<sup>8</sup> You brought a vine out of Egypt.  
You drove out the nations, and  
planted it.

<sup>9</sup> You cleared the ground for it.  
It took deep root, and filled the  
land.

<sup>10</sup> The mountains were covered with its  
shadow.  
Its boughs were like God's cedars.

<sup>11</sup> It sent out its branches to the sea,  
Its shoots to the River.

<sup>12</sup> Why have you broken down its walls,  
so that all those who pass by the  
way pluck it?

<sup>13</sup> The boar out of the wood ravages it.

The wild animals of the field feed  
on it.

<sup>14</sup> Turn again, we beg you, God of  
Armies.  
Look down from heaven, and see,  
and visit this vine,

<sup>15</sup> the stock which your right hand  
planted,  
the branch that you made strong for  
yourself.

<sup>16</sup> It's burned with fire.  
It's cut down.  
They perish at your rebuke.

<sup>17</sup> Let your hand be on the man of your  
right hand,  
on the son of man whom you made  
strong for yourself.

<sup>18</sup> So we will not turn away from you.  
Revive us, and we will call on your  
name.

<sup>19</sup> Turn us again, Yahweh God of  
Armies.  
Cause your face to shine, and we  
will be saved.

## 81

*For the Chief Musician. On an instrument  
of Gath. By Asaph.*

<sup>1</sup> Sing aloud to God, our strength!  
Make a joyful shout to the God of  
Jacob!

<sup>2</sup> Raise a song, and bring here the  
tambourine,  
the pleasant lyre with the harp.

<sup>3</sup> Blow the trumpet at the New Moon,  
at the full moon, on our feast day.

<sup>4</sup> For it is a statute for Israel,  
an ordinance of the God of Jacob.

<sup>5</sup> He appointed it in Joseph for a  
testimony,  
when he went out over the land of  
Egypt,  
I heard a language that I didn't  
know.

<sup>6</sup> "I removed his shoulder from the  
burden.  
His hands were freed from the  
basket.

<sup>7</sup> You called in trouble, and I delivered  
you.  
I answered you in the secret place  
of thunder.  
I tested you at the waters of  
Meribah."  
*Selah.*

<sup>8</sup> "Hear, my people, and I will testify to  
you,  
Israel, if you would listen to me!

<sup>9</sup> There shall be no strange god in you,  
neither shall you worship any  
foreign god.

<sup>10</sup> I am Yahweh, your God,  
who brought you up out of the land  
of Egypt.  
Open your mouth wide, and I will  
fill it.

<sup>11</sup> But my people didn't listen to my  
voice.  
Israel desired none of me.

<sup>12</sup> So I let them go after the  
stubbornness of their hearts,  
that they might walk in their own  
counsels.

<sup>13</sup> Oh that my people would listen to me,  
that Israel would walk in my ways!

<sup>14</sup> I would soon subdue their enemies,  
and turn my hand against their  
adversaries.

- <sup>15</sup> The haters of Yahweh would cringe  
before him,  
and their punishment would last  
forever.
- <sup>16</sup> But he would have also fed them with  
the finest of the wheat.  
I will satisfy you with honey out of  
the rock.”

## 82

*A Psalm by Asaph.*

- <sup>1</sup> God presides in the great assembly.  
He judges among the gods.
- <sup>2</sup> “How long will you judge unjustly,  
and show partiality to the wicked?”  
*Selah.*
- <sup>3</sup> “Defend the weak, the poor, and the  
fatherless.  
Maintain the rights of the poor and  
oppressed.
- <sup>4</sup> Rescue the weak and needy.  
Deliver them out of the hand of the  
wicked.”
- <sup>5</sup> They don’t know, neither do they  
understand.  
They walk back and forth in  
darkness.  
All the foundations of the earth are  
shaken.
- <sup>6</sup> I said, “You are gods,  
all of you are sons of the Most  
High.
- <sup>7</sup> Nevertheless you shall die like men,  
and fall like one of the rulers.”
- <sup>8</sup> Arise, God, judge the earth,  
for you inherit all of the nations.

## 83

*A song. A Psalm by Asaph.*

- <sup>1</sup> God, don’t keep silent.  
Don’t keep silent,  
and don’t be still, God.
- <sup>2</sup> For, behold, your enemies are stirred  
up.  
Those who hate you have lifted up  
their heads.
- <sup>3</sup> They conspire with cunning against  
your people.  
They plot against your cherished  
ones.
- <sup>4</sup> “Come,” they say, “let’s destroy them  
as a nation,  
that the name of Israel may be  
remembered no more.”
- <sup>5</sup> For they have conspired together with  
one mind.  
They form an alliance against you.
- <sup>6</sup> The tents of Edom and the Ishmaelites;  
Moab, and the Hagrites;
- <sup>7</sup> Gebal, Ammon, and Amalek;  
Philistia with the inhabitants of  
Tyre;
- <sup>8</sup> Assyria also is joined with them.  
They have helped the children of  
Lot.  
*Selah.*
- <sup>9</sup> Do to them as you did to Midian,  
as to Sisera, as to Jabin, at the river  
Kishon;
- <sup>10</sup> who perished at Endor,  
who became as dung for the earth.
- <sup>11</sup> Make their nobles like Oreb and  
Zeeb;  
yes, all their princes like Zebah and  
Zalmunna;

- <sup>12</sup> who said, "Let us take possession  
of God's pasture lands."  
<sup>13</sup> My God, make them like  
tumbleweed;  
like chaff before the wind.  
<sup>14</sup> As the fire that burns the forest,  
as the flame that sets the mountains  
on fire,  
<sup>15</sup> so pursue them with your  
tempest,  
and terrify them with your storm.  
<sup>16</sup> Fill their faces with confusion,  
that they may seek your name,  
Yahweh.  
<sup>17</sup> Let them be disappointed and  
dismayed forever.  
Yes, let them be confounded and  
perish;  
<sup>18</sup> that they may know that you alone,  
whose name is Yahweh,  
are the Most High over all the earth.

## 84

*For the Chief Musician. On an instrument  
of Gath. A Psalm by the sons of Korah.*

- <sup>1</sup> How lovely are your dwellings,  
Yahweh of Armies!  
<sup>2</sup> My soul longs, and even faints for the  
courts of Yahweh.  
My heart and my flesh cry out for  
the living God.  
<sup>3</sup> Yes, the sparrow has found a home,  
and the swallow a nest for herself,  
where she may have her  
young,

- near your altars, Yahweh of  
Armies, my King, and my  
God.  
<sup>4</sup> Blessed are those who dwell in your  
house.  
They are always praising you.  
*Selah.*  
<sup>5</sup> Blessed are those whose strength is in  
you;  
who have set their hearts on a  
pilgrimage.  
<sup>6</sup> Passing through the valley of  
Weeping, they make it a  
place of springs.  
Yes, the autumn rain covers it with  
blessings.  
<sup>7</sup> They go from strength to strength.  
Everyone of them appears before  
God in Zion.  
<sup>8</sup> Yahweh, God of Armies, hear my  
prayer.  
Listen, God of Jacob.  
*Selah.*  
<sup>9</sup> Behold, God our shield,  
look at the face of your anointed.  
<sup>10</sup> For a day in your courts is better than  
a thousand.  
I would rather be a doorkeeper in  
the house of my God,  
than to dwell in the tents of  
wickedness.  
<sup>11</sup> For Yahweh God is a sun and a  
shield.  
Yahweh will give grace and glory.  
He withholds no good thing from  
those who walk blamelessly.  
<sup>12</sup> Yahweh of Armies,  
blessed is the man who trusts in you.

## 85

*For the Chief Musician. A Psalm by the sons of Korah.*

- <sup>1</sup> Yahweh, you have been favorable to  
your land.  
You have restored the fortunes of  
Jacob.
- <sup>2</sup> You have forgiven the iniquity of your  
people.  
You have covered all their sin.  
*Selah.*
- <sup>3</sup> You have taken away all your wrath.  
You have turned from the  
fierceness of your anger.
- <sup>4</sup> Turn us, God of our salvation,  
and cause your indignation toward  
us to cease.
- <sup>5</sup> Will you be angry with us forever?  
Will you draw out your anger to all  
generations?
- <sup>6</sup> Won't you revive us again,  
that your people may rejoice in  
you?
- <sup>7</sup> Show us your loving kindness,  
Yahweh.  
Grant us your salvation.
- <sup>8</sup> I will hear what God, Yahweh, will  
speak,  
for he will speak peace to his  
people, his saints;  
but let them not turn again to folly.
- <sup>9</sup> Surely his salvation is near those who  
fear him,  
that glory may dwell in our land.
- <sup>10</sup> Mercy and truth meet together.  
Righteousness and peace have  
kissed each other.
- <sup>11</sup> Truth springs out of the earth.

Righteousness has looked down  
from heaven.

- <sup>12</sup> Yes, Yahweh will give that which is  
good.  
Our land will yield its increase.
- <sup>13</sup> Righteousness goes before him,  
And prepares the way for his steps.

## 86

*A Prayer by David.*

- <sup>1</sup> Hear, Yahweh, and answer me,  
for I am poor and needy.
- <sup>2</sup> Preserve my soul, for I am godly.  
You, my God, save your servant  
who trusts in you.
- <sup>3</sup> Be merciful to me, Lord,  
for I call to you all day long.
- <sup>4</sup> Bring joy to the soul of your servant,  
for to you, Lord, do I lift up my  
soul.
- <sup>5</sup> For you, Lord, are good, and ready to  
forgive;  
abundant in loving kindness to all  
those who call on you.
- <sup>6</sup> Hear, Yahweh, my prayer.  
Listen to the voice of my petitions.
- <sup>7</sup> In the day of my trouble I will call on  
you,  
for you will answer me.
- <sup>8</sup> There is no one like you among the  
gods, Lord,  
nor any deeds like your deeds.
- <sup>9</sup> All nations you have made will come  
and worship before you,  
Lord.  
They shall glorify your name.
- <sup>10</sup> For you are great, and do wondrous  
things.  
You are God alone.

- <sup>11</sup> Teach me your way, Yahweh.  
I will walk in your truth.  
Make my heart undivided to fear  
your name.
- <sup>12</sup> I will praise you, Lord my God, with  
my whole heart.  
I will glorify your name forever  
more.
- <sup>13</sup> For your loving kindness is great  
toward me.  
You have delivered my soul from  
the lowest Sheol.<sup>d</sup>
- <sup>14</sup> God, the proud have risen up against  
me.  
A company of violent men have  
sought after my soul,  
and they don't hold regard for you  
before them.
- <sup>15</sup> But you, Lord, are a merciful and  
gracious God,  
slow to anger, and abundant in  
loving kindness and truth.
- <sup>16</sup> Turn to me, and have mercy on me!  
Give your strength to your servant.  
Save the son of your servant.
- <sup>17</sup> Show me a sign of your goodness,  
that those who hate me may see it,  
and be shamed,  
because you, Yahweh, have helped  
me, and comforted me.

## 87

*A Psalm by the sons of Korah; a Song.*

- <sup>1</sup> His foundation is in the holy  
mountains.
- <sup>2</sup> Yahweh loves the gates of Zion  
more than all the dwellings  
of Jacob.

- <sup>3</sup> Glorious things are spoken about you,  
city of God.  
*Selah.*
- <sup>4</sup> I will record Rahab<sup>e</sup> and Babylon  
among those who  
acknowledge me.  
Behold, Philistia, Tyre, and also  
Ethiopia:  
"This one was born there."
- <sup>5</sup> Yes, of Zion it will be said, "This one  
and that one was born in  
her";  
the Most High himself will  
establish her.
- <sup>6</sup> Yahweh will count, when he writes up  
the peoples,  
"This one was born there."  
*Selah.*
- <sup>7</sup> Those who sing as well as those who  
dance say,  
"All my springs are in you."

## 88

*A Song. A Psalm by the sons of Korah. For  
the Chief Musician. To the tune of "The  
Suffering of Affliction." A contemplation by  
Heman, the Ezrahite.*

- <sup>1</sup> Yahweh, the God of my salvation,  
I have cried day and night before  
you.
- <sup>2</sup> Let my prayer enter into your  
presence.  
Turn your ear to my cry.
- <sup>3</sup> For my soul is full of troubles.  
My life draws near to Sheol.<sup>f</sup>
- <sup>4</sup> I am counted among those who go  
down into the pit.

<sup>d</sup> Sheol is the place of the dead. <sup>e</sup> Rahab is a reference to Egypt. <sup>f</sup> Sheol is the place of the dead.

I am like a man who has no help,  
<sup>5</sup> set apart among the dead,  
 like the slain who lie in the grave,  
 whom you remember no more.  
 They are cut off from your hand.

<sup>6</sup> You have laid me in the lowest pit,  
 in the darkest depths.

<sup>7</sup> Your wrath lies heavily on me.  
 You have afflicted me with all your  
 waves.  
*Selah.*

<sup>8</sup> You have taken my friends from me.  
 You have made me an abomination  
 to them.  
 I am confined, and I can't escape.

<sup>9</sup> My eyes are dim from grief.  
 I have called on you daily, Yahweh.  
 I have spread out my hands to you.

<sup>10</sup> Do you show wonders to the dead?  
 Do the departed spirits rise up and  
 praise you?  
*Selah.*

<sup>11</sup> Is your loving kindness declared in  
 the grave?  
 Or your faithfulness in Destruction?

<sup>12</sup> Are your wonders made known in the  
 dark?  
 Or your righteousness in the land of  
 forgetfulness?

<sup>13</sup> But to you, Yahweh, I have cried.  
 In the morning, my prayer comes  
 before you.

<sup>14</sup> Yahweh, why do you reject my soul?  
 Why do you hide your face from  
 me?

<sup>15</sup> I am afflicted and ready to die from  
 my youth up.  
 While I suffer your terrors, I am  
 distracted.

<sup>16</sup> Your fierce wrath has gone over me.

<sup>8</sup> or, seed

Your terrors have cut me off.  
<sup>17</sup> They came around me like water all  
 day long.  
 They completely engulfed me.

<sup>18</sup> You have put lover and friend far  
 from me,  
 and my friends into darkness.

## 89

*A contemplation by Ethan, the Ezrahite.*

<sup>1</sup> I will sing of the loving kindness of  
 Yahweh forever.  
 With my mouth, I will make known  
 your faithfulness to all  
 generations.

<sup>2</sup> I indeed declare, "Love stands firm  
 forever.  
 You established the heavens.  
 Your faithfulness is in them."

<sup>3</sup> "I have made a covenant with my  
 chosen one,  
 I have sworn to David, my servant,

<sup>4</sup> 'I will establish your offspring<sup>g</sup>  
 forever,  
 and build up your throne to all  
 generations.'" *Selah.*

<sup>5</sup> The heavens will praise your wonders,  
 Yahweh;  
 your faithfulness also in the  
 assembly of the holy ones.

<sup>6</sup> For who in the skies can be compared  
 to Yahweh?  
 Who among the sons of the  
 heavenly beings is like  
 Yahweh,

<sup>7</sup> a very awesome God in the council of  
 the holy ones,

- to be feared above all those who are  
around him?
- <sup>8</sup> Yahweh, God of Armies, who is a  
mighty one, like you?  
Yah, your faithfulness is around  
you.
- <sup>9</sup> You rule the pride of the sea.  
When its waves rise up, you calm  
them.
- <sup>10</sup> You have broken Rahab in pieces,  
like one of the slain.  
You have scattered your enemies  
with your mighty arm.
- <sup>11</sup> The heavens are yours.  
The earth also is yours;  
the world and its fullness.  
You have founded them.
- <sup>12</sup> The north and the south, you have  
created them.  
Tabor and Hermon rejoice in your  
name.
- <sup>13</sup> You have a mighty arm.  
Your hand is strong, and your right  
hand is exalted.
- <sup>14</sup> Righteousness and justice are the  
foundation of your throne.  
Loving kindness and truth go  
before your face.
- <sup>15</sup> Blessed are the people who learn to  
acclaim you.  
They walk in the light of your  
presence, Yahweh.
- <sup>16</sup> In your name they rejoice all day.  
In your righteousness, they are  
exalted.
- <sup>17</sup> For you are the glory of their strength.  
In your favor, our horn will be  
exalted.
- <sup>18</sup> For our shield belongs to Yahweh;  
our king to the Holy One of Israel.
- <sup>19</sup> Then you spoke in vision to your  
saints,  
and said, "I have given strength to  
the warrior.  
I have exalted a young man from  
the people.
- <sup>20</sup> I have found David, my servant.  
I have anointed him with my holy  
oil,
- <sup>21</sup> with whom my hand shall be  
established.  
My arm will also strengthen him.
- <sup>22</sup> No enemy will tax him.  
No wicked man will oppress him.
- <sup>23</sup> I will beat down his adversaries  
before him,  
and strike those who hate him.
- <sup>24</sup> But my faithfulness and my loving  
kindness will be with him.  
In my name, his horn will be  
exalted.
- <sup>25</sup> I will set his hand also on the sea,  
and his right hand on the rivers.
- <sup>26</sup> He will call to me, 'You are my  
Father,  
my God, and the rock of my  
salvation!'
- <sup>27</sup> I will also appoint him my firstborn,  
the highest of the kings of the earth.
- <sup>28</sup> I will keep my loving kindness for  
him forever more.  
My covenant will stand firm with  
him.
- <sup>29</sup> I will also make his offspring<sup>h</sup> endure  
forever,  
and his throne as the days of  
heaven.
- <sup>30</sup> If his children forsake my law,  
and don't walk in my ordinances;
- <sup>31</sup> if they break my statutes,

<sup>h</sup> or, seed

- and don't keep my commandments;  
 32 then I will punish their sin with the  
     rod,  
     and their iniquity with stripes.  
 33 But I will not completely take my  
     loving kindness from him,  
     nor allow my faithfulness to fail.  
 34 I will not break my covenant,  
     nor alter what my lips have uttered.  
 35 Once have I sworn by my holiness,  
     I will not lie to David.  
 36 His offspring<sup>i</sup> will endure forever,  
     his throne like the sun before me.  
 37 It will be established forever like the  
     moon,  
     the faithful witness in the sky.”  
     *Selah.*  
 38 But you have rejected and spurned.  
     You have been angry with your  
     anointed.  
 39 You have renounced the covenant of  
     your servant.  
     You have defiled his crown in the  
     dust.  
 40 You have broken down all his hedges.  
     You have brought his strongholds  
     to ruin.  
 41 All who pass by the way rob him.  
     He has become a reproach to his  
     neighbors.  
 42 You have exalted the right hand of his  
     adversaries.  
     You have made all of his enemies  
     rejoice.
- 43 Yes, you turn back the edge of his  
     sword,  
     and haven't supported him in battle.  
 44 You have ended his splendor,  
     and thrown his throne down to the  
     ground.  
 45 You have shortened the days of his  
     youth.  
     You have covered him with shame.  
     *Selah.*  
 46 How long, Yahweh?  
     Will you hide yourself forever?  
     Will your wrath burn like fire?  
 47 Remember how short my time is!  
     For what vanity have you created  
     all the children of men!  
 48 What man is he who shall live and not  
     see death,  
     who shall deliver his soul from the  
     power of Sheol?<sup>j</sup>  
     *Selah.*  
 49 Lord, where are your former loving  
     kindnesses,  
     which you swore to David in your  
     faithfulness?  
 50 Remember, Lord, the reproach of  
     your servants,  
     how I bear in my heart the taunts of  
     all the mighty peoples,  
 51 With which your enemies have  
     mocked, Yahweh,  
     with which they have mocked the  
     footsteps of your anointed  
     one.  
 52 Blessed be Yahweh forever more.  
     Amen, and Amen.

## BOOK 4

## 90

<sup>i</sup> or, seed    <sup>j</sup> Sheol is the place of the dead.

*A Prayer by Moses, the man of God.<sup>k</sup>*

<sup>1</sup> Lord,<sup>1</sup> you have been our dwelling  
 place for all generations.

- <sup>2</sup> Before the mountains were born,  
before you had formed the earth  
and the world,  
even from everlasting to  
everlasting, you are God.
- <sup>3</sup> You turn man to destruction, saying,  
“Return, you children of men.”
- <sup>4</sup> For a thousand years in your sight are  
just like yesterday when it is  
past,  
like a watch in the night.
- <sup>5</sup> You sweep them away as they sleep.  
In the morning they sprout like new  
grass.
- <sup>6</sup> In the morning it sprouts and springs  
up.  
By evening, it is withered and dry.
- <sup>7</sup> For we are consumed in your anger.  
We are troubled in your wrath.
- <sup>8</sup> You have set our iniquities before you,  
our secret sins in the light of your  
presence.
- <sup>9</sup> For all our days have passed away in  
your wrath.  
We bring our years to an end as a  
sigh.
- <sup>10</sup> The days of our years are seventy,  
or even by reason of strength eighty  
years;  
yet their pride is but labor and  
sorrow,  
for it passes quickly, and we fly  
away.
- <sup>11</sup> Who knows the power of your anger,  
your wrath according to the fear  
that is due to you?
- <sup>12</sup> So teach us to number our days,  
that we may gain a heart of  
wisdom.
- <sup>13</sup> Relent, Yahweh!<sup>m</sup>

- How long?  
Have compassion on your servants!
- <sup>14</sup> Satisfy us in the morning with your  
loving kindness,  
that we may rejoice and be glad all  
our days.
- <sup>15</sup> Make us glad for as many days as you  
have afflicted us,  
for as many years as we have seen  
evil.
- <sup>16</sup> Let your work appear to your  
servants;  
your glory to their children.
- <sup>17</sup> Let the favor of the Lord our God be  
on us;  
establish the work of our hands for  
us;  
yes, establish the work of our hands.

## 91

- <sup>1</sup> He who dwells in the secret place of  
the Most High  
will rest in the shadow of the  
Almighty.
- <sup>2</sup> I will say of Yahweh, “He is my refuge  
and my fortress;  
my God, in whom I trust.”
- <sup>3</sup> For he will deliver you from the snare  
of the fowler,  
and from the deadly pestilence.
- <sup>4</sup> He will cover you with his feathers.  
Under his wings you will take  
refuge.  
His faithfulness is your shield and  
rampart.
- <sup>5</sup> You shall not be afraid of the terror by  
night,  
nor of the arrow that flies by day;  
<sup>6</sup> nor of the pestilence that walks in  
darkness,

<sup>m</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations.

nor of the destruction that wastes at  
 noonday.  
<sup>7</sup> A thousand may fall at your side,  
 and ten thousand at your right hand;  
 but it will not come near you.  
<sup>8</sup> You will only look with your eyes,  
 and see the recompense of the  
 wicked.  
<sup>9</sup> Because you have made Yahweh your  
 refuge,  
 and the Most High your dwelling  
 place,  
<sup>10</sup> no evil shall happen to you,  
 neither shall any plague come near  
 your dwelling.  
<sup>11</sup> For he will put his angels in charge of  
 you,  
 to guard you in all your ways.  
<sup>12</sup> They will bear you up in their hands,  
 so that you won't dash your foot  
 against a stone.  
<sup>13</sup> You will tread on the lion and cobra.  
 You will trample the young lion  
 and the serpent underfoot.  
<sup>14</sup> "Because he has set his love on me,  
 therefore I will deliver him.  
 I will set him on high, because he  
 has known my name.  
<sup>15</sup> He will call on me, and I will answer  
 him.  
 I will be with him in trouble.  
 I will deliver him, and honor him.  
<sup>16</sup> I will satisfy him with long life,  
 and show him my salvation."

## 92

*A Psalm. A song for the Sabbath day.*

<sup>1</sup> It is a good thing to give thanks to  
 Yahweh,

to sing praises to your name, Most  
 High;  
<sup>2</sup> to proclaim your loving kindness in the  
 morning,  
 and your faithfulness every night,  
<sup>3</sup> with the ten-stringed lute, with the  
 harp,  
 and with the melody of the lyre.  
<sup>4</sup> For you, Yahweh, have made me glad  
 through your work.  
 I will triumph in the works of your  
 hands.  
<sup>5</sup> How great are your works, Yahweh!  
 Your thoughts are very deep.  
<sup>6</sup> A senseless man doesn't know,  
 neither does a fool understand this:  
<sup>7</sup> though the wicked spring up as the  
 grass,  
 and all the evildoers flourish,  
 they will be destroyed forever.  
<sup>8</sup> But you, Yahweh, are on high forever  
 more.  
<sup>9</sup> For, behold, your enemies, Yahweh,  
 for, behold, your enemies shall  
 perish.  
 All the evildoers will be scattered.  
<sup>10</sup> But you have exalted my horn like  
 that of the wild ox.  
 I am anointed with fresh oil.  
<sup>11</sup> My eye has also seen my enemies.  
 My ears have heard of the wicked  
 enemies who rise up against  
 me.  
<sup>12</sup> The righteous shall flourish like the  
 palm tree.  
 He will grow like a cedar in  
 Lebanon.  
<sup>13</sup> They are planted in Yahweh's house.  
 They will flourish in our God's  
 courts.

<sup>14</sup> They will still produce fruit in old  
age.  
They will be full of sap and green,  
<sup>15</sup> to show that Yahweh is upright.  
He is my rock,  
and there is no unrighteousness in  
him.

## 93

<sup>1</sup> Yahweh reigns!  
He is clothed with majesty!  
Yahweh is armed with strength.  
The world also is established.  
It can't be moved.  
<sup>2</sup> Your throne is established from long  
ago.  
You are from everlasting.  
<sup>3</sup> The floods have lifted up, Yahweh,  
the floods have lifted up their voice.  
The floods lift up their waves.  
<sup>4</sup> Above the voices of many waters,  
the mighty breakers of the sea,  
Yahweh on high is mighty.  
<sup>5</sup> Your statutes stand firm.  
Holiness adorns your house,  
Yahweh, forever more.

## 94

<sup>1</sup> Yahweh, you God to whom vengeance  
belongs,  
you God to whom vengeance  
belongs, shine out.  
<sup>2</sup> Rise up, you judge of the earth.  
Pay back the proud what they  
deserve.  
<sup>3</sup> Yahweh, how long will the wicked,  
how long will the wicked triumph?  
<sup>4</sup> They pour out arrogant words.  
All the evildoers boast.  
<sup>5</sup> They break your people in pieces,  
Yahweh,

and afflict your heritage.  
<sup>6</sup> They kill the widow and the alien,  
and murder the fatherless.  
<sup>7</sup> They say, "Yah will not see,  
neither will Jacob's God consider."  
<sup>8</sup> Consider, you senseless among the  
people;  
you fools, when will you be wise?  
<sup>9</sup> He who implanted the ear, won't he  
hear?  
He who formed the eye, won't he  
see?  
<sup>10</sup> He who disciplines the nations, won't  
he punish?  
He who teaches man knows.  
<sup>11</sup> Yahweh knows the thoughts of man,  
that they are futile.  
<sup>12</sup> Blessed is the man whom you  
discipline, Yah,  
and teach out of your law;  
<sup>13</sup> that you may give him rest from the  
days of adversity,  
until the pit is dug for the wicked.  
<sup>14</sup> For Yahweh won't reject his people,  
neither will he forsake his  
inheritance.  
<sup>15</sup> For judgment will return to  
righteousness.  
All the upright in heart shall follow  
it.  
<sup>16</sup> Who will rise up for me against the  
wicked?  
Who will stand up for me against  
the evildoers?  
<sup>17</sup> Unless Yahweh had been my help,  
my soul would have soon lived in  
silence.  
<sup>18</sup> When I said, "My foot is slipping!"  
Your loving kindness, Yahweh,  
held me up.

<sup>19</sup> In the multitude of my thoughts  
     within me,  
     your comforts delight my soul.  
<sup>20</sup> Shall the throne of wickedness have  
     fellowship with you,  
     which brings about mischief by  
     statute?  
<sup>21</sup> They gather themselves together  
     against the soul of the  
     righteous,  
     and condemn the innocent blood.  
<sup>22</sup> But Yahweh has been my high tower,  
     my God, the rock of my refuge.  
<sup>23</sup> He has brought on them their own  
     iniquity,  
     and will cut them off in their own  
     wickedness.  
     Yahweh, our God, will cut them off.

## 95

<sup>1</sup> Oh come, let's sing to Yahweh.  
     Let's shout aloud to the rock of our  
     salvation!  
<sup>2</sup> Let's come before his presence with  
     thanksgiving.  
     Let's extol him with songs!  
<sup>3</sup> For Yahweh is a great God,  
     a great King above all gods.  
<sup>4</sup> In his hand are the deep places of the  
     earth.  
     The heights of the mountains are  
     also his.  
<sup>5</sup> The sea is his, and he made it.  
     His hands formed the dry land.  
<sup>6</sup> Oh come, let's worship and bow down.  
     Let's kneel before Yahweh, our  
     Maker,  
<sup>7</sup> for he is our God.  
     We are the people of his pasture,

    and the sheep in his care.  
 Today, oh that you would hear his  
     voice!  
<sup>8</sup> Don't harden your heart, as at  
     Meribah,  
     as in the day of Massah in the  
     wilderness,  
<sup>9</sup> when your fathers tempted me,  
     tested me, and saw my work.  
<sup>10</sup> Forty long years I was grieved with  
     that generation,  
     and said, "It is a people that errs in  
     their heart.  
     They have not known my ways."  
<sup>11</sup> Therefore I swore in my wrath,  
     "They won't enter into my rest."

## 96

<sup>1</sup> Sing to Yahweh a new song!  
     Sing to Yahweh, all the earth.  
<sup>2</sup> Sing to Yahweh!  
     Bless his name!  
     Proclaim his salvation from day to  
     day!  
<sup>3</sup> Declare his glory among the nations,  
     his marvelous works among all the  
     peoples.  
<sup>4</sup> For great is Yahweh, and greatly to be  
     praised!  
     He is to be feared above all gods.  
<sup>5</sup> For all the gods of the peoples are  
     idols,  
     but Yahweh made the heavens.  
<sup>6</sup> Honor and majesty are before him.  
     Strength and beauty are in his  
     sanctuary.  
<sup>7</sup> Ascribe to Yahweh, you families of  
     nations,  
     ascribe to Yahweh glory and  
     strength.

- <sup>8</sup> Ascribe to Yahweh the glory due to his name.  
Bring an offering, and come into his courts.
- <sup>9</sup> Worship Yahweh in holy array.  
Tremble before him, all the earth.
- <sup>10</sup> Say among the nations, "Yahweh reigns."  
The world is also established.  
It can't be moved.  
He will judge the peoples with equity.
- <sup>11</sup> Let the heavens be glad, and let the earth rejoice.  
Let the sea roar, and its fullness!
- <sup>12</sup> Let the field and all that is in it exult!  
Then all the trees of the woods shall sing for joy
- <sup>13</sup> before Yahweh; for he comes, for he comes to judge the earth.  
He will judge the world with righteousness,  
the peoples with his truth.

## 97

- <sup>1</sup> Yahweh reigns!  
Let the earth rejoice!  
Let the multitude of islands be glad!
- <sup>2</sup> Clouds and darkness are around him.  
Righteousness and justice are the foundation of his throne.
- <sup>3</sup> A fire goes before him,  
and burns up his adversaries on every side.
- <sup>4</sup> His lightning lights up the world.  
The earth sees, and trembles.

- <sup>5</sup> The mountains melt like wax at the presence of Yahweh,  
at the presence of the Lord of the whole earth.
- <sup>6</sup> The heavens declare his righteousness.  
All the peoples have seen his glory.
- <sup>7</sup> Let all them be shamed who serve engraved images,  
who boast in their idols.  
Worship him, all you gods!<sup>n</sup>
- <sup>8</sup> Zion heard and was glad.  
The daughters of Judah rejoiced,  
because of your judgments,  
Yahweh.
- <sup>9</sup> For you, Yahweh, are most high above all the earth.  
You are exalted far above all gods.
- <sup>10</sup> You who love Yahweh, hate evil.  
He preserves the souls of his saints.  
He delivers them out of the hand of the wicked.
- <sup>11</sup> Light is sown for the righteous,  
and gladness for the upright in heart.
- <sup>12</sup> Be glad in Yahweh, you righteous people!  
Give thanks to his holy Name.

## 98

*A Psalm.*

- <sup>1</sup> Sing to Yahweh a new song,  
for he has done marvelous things!  
His right hand, and his holy arm,  
have worked salvation for him.
- <sup>2</sup> Yahweh has made known his salvation.

<sup>n</sup> LXX reads "angels" instead of "gods".

He has openly shown his  
 righteousness in the sight of  
 the nations.

<sup>3</sup> He has remembered his loving  
 kindness and his faithfulness  
 toward the house of Israel.  
 All the ends of the earth have seen  
 the salvation of our God.

<sup>4</sup> Make a joyful noise to Yahweh, all the  
 earth!  
 Burst out and sing for joy, yes, sing  
 praises!

<sup>5</sup> Sing praises to Yahweh with the harp,  
 with the harp and the voice of  
 melody.

<sup>6</sup> With trumpets and sound of the ram's  
 horn,  
 make a joyful noise before the  
 King, Yahweh.

<sup>7</sup> Let the sea roar with its fullness;  
 the world, and those who dwell  
 therein.

<sup>8</sup> Let the rivers clap their hands.  
 Let the mountains sing for joy  
 together.

<sup>9</sup> Let them sing before Yahweh,  
 for he comes to judge the earth.  
 He will judge the world with  
 righteousness,  
 and the peoples with equity.

## 99

<sup>1</sup> Yahweh reigns! Let the peoples  
 tremble.  
 He sits enthroned among the  
 cherubim.  
 Let the earth be moved.

<sup>2</sup> Yahweh is great in Zion.  
 He is high above all the peoples.

<sup>3</sup> Let them praise your great and  
 awesome name.

He is Holy!

<sup>4</sup> The King's strength also loves justice.  
 You do establish equity.  
 You execute justice and  
 righteousness in Jacob.

<sup>5</sup> Exalt Yahweh our God.  
 Worship at his footstool.  
 He is Holy!

<sup>6</sup> Moses and Aaron were among his  
 priests,  
 Samuel among those who call on  
 his name;  
 they called on Yahweh, and he  
 answered them.

<sup>7</sup> He spoke to them in the pillar of cloud.  
 They kept his testimonies,  
 the statute that he gave them.

<sup>8</sup> You answered them, Yahweh our God.  
 You are a God who forgave them,  
 although you took vengeance for  
 their doings.

<sup>9</sup> Exalt Yahweh, our God.  
 Worship at his holy hill,  
 for Yahweh, our God, is holy!

## 100

*A Psalm of thanksgiving.*

<sup>1</sup> Shout for joy to Yahweh, all you  
 lands!

<sup>2</sup> Serve Yahweh with gladness.  
 Come before his presence with  
 singing.

<sup>3</sup> Know that Yahweh, he is God.  
 It is he who has made us, and we  
 are his.  
 We are his people, and the sheep of  
 his pasture.

<sup>4</sup> Enter into his gates with thanksgiving,  
 into his courts with praise.

Give thanks to him, and bless his  
name.

- <sup>5</sup> For Yahweh is good.  
His loving kindness endures  
forever,  
his faithfulness to all generations.

## 101

*A Psalm by David.*

- <sup>1</sup> I will sing of loving kindness and  
justice.  
To you, Yahweh, I will sing  
praises.
- <sup>2</sup> I will be careful to live a blameless  
life.  
When will you come to me?  
I will walk within my house with a  
blameless heart.
- <sup>3</sup> I will set no vile thing before my eyes.  
I hate the deeds of faithless men.  
They will not cling to me.
- <sup>4</sup> A perverse heart will be far from me.  
I will have nothing to do with evil.
- <sup>5</sup> I will silence whoever secretly slanders  
his neighbor.  
I won't tolerate one who is haughty  
and conceited.
- <sup>6</sup> My eyes will be on the faithful of the  
land,  
that they may dwell with me.  
He who walks in a perfect way,  
he will serve me.
- <sup>7</sup> He who practices deceit won't dwell  
within my house.  
He who speaks falsehood won't be  
established before my eyes.
- <sup>8</sup> Morning by morning, I will destroy all  
the wicked of the land;

to cut off all the workers of iniquity  
from Yahweh's city.

## 102

*A Prayer of the afflicted, when he is  
overwhelmed and pours out his complaint  
before Yahweh.*

- <sup>1</sup> Hear my prayer, Yahweh!  
Let my cry come to you.
- <sup>2</sup> Don't hide your face from me in the  
day of my distress.  
Turn your ear to me.  
Answer me quickly in the day when  
I call.
- <sup>3</sup> For my days consume away like  
smoke.  
My bones are burned as a torch.
- <sup>4</sup> My heart is blighted like grass, and  
withered,  
for I forget to eat my bread.
- <sup>5</sup> By reason of the voice of my groaning,  
my bones stick to my skin.
- <sup>6</sup> I am like a pelican of the wilderness.  
I have become as an owl of the  
waste places.
- <sup>7</sup> I watch, and have become like a  
sparrow that is alone on the  
housetop.
- <sup>8</sup> My enemies reproach me all day.  
Those who are mad at me use my  
name as a curse.
- <sup>9</sup> For I have eaten ashes like bread,  
and mixed my drink with tears,
- <sup>10</sup> Because of your indignation and your  
wrath,  
for you have taken me up, and  
thrown me away.
- <sup>11</sup> My days are like a long shadow.  
I have withered like grass.

12 But you, Yahweh, will remain  
     forever;  
     your renown endures to all  
     generations.  
 13 You will arise and have mercy on  
     Zion;  
     for it is time to have pity on her.  
     Yes, the set time has come.  
 14 For your servants take pleasure in her  
     stones,  
     and have pity on her dust.  
 15 So the nations will fear Yahweh's  
     name;  
     all the kings of the earth your glory.  
 16 For Yahweh has built up Zion.  
     He has appeared in his glory.  
 17 He has responded to the prayer of the  
     destitute,  
     and has not despised their prayer.  
 18 This will be written for the generation  
     to come.  
     A people which will be created will  
     praise Yah.  
 19 For he has looked down from the  
     height of his sanctuary.  
     From heaven, Yahweh saw the  
     earth;  
 20 to hear the groans of the prisoner;  
     to free those who are condemned to  
     death;  
 21 that men may declare Yahweh's name  
     in Zion,  
     and his praise in Jerusalem;  
 22 when the peoples are gathered  
     together,  
     the kingdoms, to serve Yahweh.  
 23 He weakened my strength along the  
     course.  
     He shortened my days.

24 I said, "My God, don't take me away  
     in the middle of my days.  
     Your years are throughout all  
     generations.  
 25 Of old, you laid the foundation of the  
     earth.  
     The heavens are the work of your  
     hands.  
 26 They will perish, but you will endure.  
     Yes, all of them will wear out like a  
     garment.  
     You will change them like a cloak,  
     and they will be changed.  
 27 But you are the same.  
     Your years will have no end.  
 28 The children of your servants will  
     continue.  
     Their offspring<sup>o</sup> will be established  
     before you."

## 103

*By David.*

1 Praise Yahweh, my soul!  
     All that is within me, praise his  
     holy name!  
 2 Praise Yahweh, my soul,  
     and don't forget all his benefits;  
 3 who forgives all your sins;  
     who heals all your diseases;  
 4 who redeems your life from  
     destruction;  
     who crowns you with loving  
     kindness and tender mercies;  
 5 who satisfies your desire with good  
     things,  
     so that your youth is renewed like  
     the eagle's.  
 6 Yahweh executes righteous acts,

<sup>o</sup> or, seed

- and justice for all who are  
oppressed.
- <sup>7</sup> He made known his ways to Moses,  
his deeds to the children of Israel.
- <sup>8</sup> Yahweh is merciful and gracious,  
slow to anger, and abundant in  
loving kindness.
- <sup>9</sup> He will not always accuse;  
neither will he stay angry forever.
- <sup>10</sup> He has not dealt with us according to  
our sins,  
nor repaid us for our iniquities.
- <sup>11</sup> For as the heavens are high above the  
earth,  
so great is his loving kindness  
toward those who fear him.
- <sup>12</sup> As far as the east is from the west,  
so far has he removed our  
transgressions from us.
- <sup>13</sup> Like a father has compassion on his  
children,  
so Yahweh has compassion on  
those who fear him.
- <sup>14</sup> For he knows how we are made.  
He remembers that we are dust.
- <sup>15</sup> As for man, his days are like grass.  
As a flower of the field, so he  
flourishes.
- <sup>16</sup> For the wind passes over it, and it is  
gone.  
Its place remembers it no more.
- <sup>17</sup> But Yahweh's loving kindness is  
from everlasting to  
everlasting with those who  
fear him,  
his righteousness to children's  
children;
- <sup>18</sup> to those who keep his covenant,  
to those who remember to obey his  
precepts.

- <sup>19</sup> Yahweh has established his throne in  
the heavens.  
His kingdom rules over all.
- <sup>20</sup> Praise Yahweh, you angels of his,  
who are mighty in strength, who  
fulfill his word,  
obeying the voice of his word.
- <sup>21</sup> Praise Yahweh, all you armies of his,  
you servants of his, who do his  
pleasure.
- <sup>22</sup> Praise Yahweh, all you works of his,  
in all places of his dominion.  
Praise Yahweh, my soul!

## 104

- <sup>1</sup> Bless Yahweh, my soul.  
Yahweh, my God, you are very  
great.  
You are clothed with honor and  
majesty.
- <sup>2</sup> He covers himself with light as with a  
garment.  
He stretches out the heavens like a  
curtain.
- <sup>3</sup> He lays the beams of his rooms in the  
waters.  
He makes the clouds his chariot.  
He walks on the wings of the wind.
- <sup>4</sup> He makes his messengers<sup>p</sup> winds;  
his servants flames of fire.
- <sup>5</sup> He laid the foundations of the earth,  
that it should not be moved forever.
- <sup>6</sup> You covered it with the deep as with a  
cloak.  
The waters stood above the  
mountains.
- <sup>7</sup> At your rebuke they fled.  
At the voice of your thunder they  
hurried away.
- <sup>8</sup> The mountains rose,

<sup>p</sup> or, angels

- the valleys sank down,  
to the place which you had assigned  
to them.
- <sup>9</sup> You have set a boundary that they may  
not pass over;  
that they don't turn again to cover  
the earth.
- <sup>10</sup> He sends springs into the valleys.  
They run among the mountains.
- <sup>11</sup> They give drink to every animal of  
the field.  
The wild donkeys quench their  
thirst.
- <sup>12</sup> The birds of the sky nest by them.  
They sing among the branches.
- <sup>13</sup> He waters the mountains from his  
rooms.  
The earth is filled with the fruit of  
your works.
- <sup>14</sup> He causes the grass to grow for the  
livestock,  
and plants for man to cultivate,  
that he may produce food out of the  
earth:
- <sup>15</sup> wine that makes glad the heart of  
man,  
oil to make his face to shine,  
and bread that strengthens man's  
heart.
- <sup>16</sup> Yahweh's trees are well watered,  
the cedars of Lebanon, which he  
has planted;
- <sup>17</sup> where the birds make their nests.  
The stork makes its home in the  
cypress trees.
- <sup>18</sup> The high mountains are for the wild  
goats.  
The rocks are a refuge for the rock  
badgers.
- <sup>19</sup> He appointed the moon for seasons.
- The sun knows when to set.
- <sup>20</sup> You make darkness, and it is night,  
in which all the animals of the  
forest prowl.
- <sup>21</sup> The young lions roar after their prey,  
and seek their food from God.
- <sup>22</sup> The sun rises, and they steal away,  
and lay down in their dens.
- <sup>23</sup> Man goes out to his work,  
to his labor until the evening.
- <sup>24</sup> Yahweh, how many are your works!  
In wisdom have you made them all.  
The earth is full of your riches.
- <sup>25</sup> There is the sea, great and wide,  
in which are innumerable living  
things,  
both small and large animals.
- <sup>26</sup> There the ships go,  
and leviathan, whom you formed to  
play there.
- <sup>27</sup> These all wait for you,  
that you may give them their food  
in due season.
- <sup>28</sup> You give to them; they gather.  
You open your hand; they are  
satisfied with good.
- <sup>29</sup> You hide your face: they are troubled;  
you take away their breath: they  
die, and return to the dust.
- <sup>30</sup> You send out your Spirit and they are  
created.  
You renew the face of the ground.
- <sup>31</sup> Let Yahweh's glory endure forever.  
Let Yahweh rejoice in his works.
- <sup>32</sup> He looks at the earth, and it trembles.  
He touches the mountains, and they  
smoke.
- <sup>33</sup> I will sing to Yahweh as long as I  
live.

I will sing praise to my God while I  
have any being.

<sup>34</sup> Let your meditation be sweet to him.  
I will rejoice in Yahweh.

<sup>35</sup> Let sinners be consumed out of the  
earth.

Let the wicked be no more.  
Bless Yahweh, my soul.  
Praise Yah!

## 105

<sup>1</sup> Give thanks to Yahweh! Call on his  
name!  
Make his doings known among the  
peoples.

<sup>2</sup> Sing to him, sing praises to him!  
Tell of all his marvelous works.

<sup>3</sup> Glory in his holy name.  
Let the heart of those who seek  
Yahweh rejoice.

<sup>4</sup> Seek Yahweh and his strength.  
Seek his face forever more.

<sup>5</sup> Remember his marvelous works that  
he has done;  
his wonders, and the judgments of  
his mouth,

<sup>6</sup> you offspring<sup>q</sup> of Abraham, his  
servant,  
you children of Jacob, his chosen  
ones.

<sup>7</sup> He is Yahweh, our God.  
His judgments are in all the earth.

<sup>8</sup> He has remembered his covenant  
forever,  
the word which he commanded to a  
thousand generations,

<sup>9</sup> the covenant which he made with  
Abraham,  
his oath to Isaac,

<sup>10</sup> and confirmed the same to Jacob for a  
statute;

to Israel for an everlasting  
covenant,

<sup>11</sup> saying, "To you I will give the land of  
Canaan,  
the lot of your inheritance";

<sup>12</sup> when they were but a few men in  
number,  
yes, very few, and foreigners in it.

<sup>13</sup> They went about from nation to  
nation,  
from one kingdom to another  
people.

<sup>14</sup> He allowed no one to do them wrong.  
Yes, he reprov'd kings for their  
sakes,

<sup>15</sup> "Don't touch my anointed ones!  
Do my prophets no harm!"

<sup>16</sup> He called for a famine on the land.  
He destroyed the food supplies.

<sup>17</sup> He sent a man before them.  
Joseph was sold for a slave.

<sup>18</sup> They bruised his feet with shackles.  
His neck was locked in irons,

<sup>19</sup> until the time that his word happened,  
and Yahweh's word proved him  
true.

<sup>20</sup> The king sent and freed him;  
even the ruler of peoples, and let  
him go free.

<sup>21</sup> He made him lord of his house,  
and ruler of all of his possessions;

<sup>22</sup> to discipline his princes at his  
pleasure,  
and to teach his elders wisdom.

<sup>23</sup> Israel also came into Egypt.  
Jacob lived in the land of Ham.

<sup>24</sup> He increased his people greatly,

<sup>q</sup> or, seed

and made them stronger than their  
adversaries.

25 He turned their heart to hate his  
people,  
to conspire against his servants.

26 He sent Moses, his servant,  
and Aaron, whom he had chosen.

27 They performed miracles among  
them,  
and wonders in the land of Ham.

28 He sent darkness, and made it dark.  
They didn't rebel against his words.

29 He turned their waters into blood,  
and killed their fish.

30 Their land swarmed with frogs,  
even in the rooms of their kings.

31 He spoke, and swarms of flies came,  
and lice in all their borders.

32 He gave them hail for rain,  
with lightning in their land.

33 He struck their vines and also their fig  
trees,  
and shattered the trees of their  
country.

34 He spoke, and the locusts came,  
and the grasshoppers, without  
number,  
ate up every plant in their land;  
and ate up the fruit of their ground.

36 He struck also all the firstborn in their  
land,  
the first fruits of all their manhood.

37 He brought them out with silver and  
gold.  
There was not one feeble person  
among his tribes.

38 Egypt was glad when they departed,  
for the fear of them had fallen on  
them.

39 He spread a cloud for a covering,  
fire to give light in the night.

40 They asked, and he brought quails,  
and satisfied them with the bread of  
the sky.

41 He opened the rock, and waters  
gushed out.  
They ran as a river in the dry  
places.

42 For he remembered his holy word,  
and Abraham, his servant.

43 He brought his people out with joy,  
his chosen with singing.

44 He gave them the lands of the nations.  
They took the labor of the peoples  
in possession,  
45 that they might keep his statutes,  
and observe his laws.  
Praise Yah!

## 106

1 Praise Yahweh!  
Give thanks to Yahweh, for he is  
good,  
for his loving kindness endures  
forever.

2 Who can utter the mighty acts of  
Yahweh,  
or fully declare all his praise?

3 Blessed are those who keep justice.  
Blessed is one who does what is  
right at all times.

4 Remember me, Yahweh, with the  
favor that you show to your  
people.  
Visit me with your salvation,  
5 that I may see the prosperity of your  
chosen,  
that I may rejoice in the gladness of  
your nation,

- that I may glory with your inheritance.
- <sup>6</sup> We have sinned with our fathers.  
We have committed iniquity.  
We have done wickedly.
- <sup>7</sup> Our fathers didn't understand your wonders in Egypt.  
They didn't remember the multitude of your loving kindnesses,  
but were rebellious at the sea, even at the Red Sea.
- <sup>8</sup> Nevertheless he saved them for his name's sake,  
that he might make his mighty power known.
- <sup>9</sup> He rebuked the Red Sea also, and it was dried up;  
so he led them through the depths, as through a desert.
- <sup>10</sup> He saved them from the hand of him who hated them,  
and redeemed them from the hand of the enemy.
- <sup>11</sup> The waters covered their adversaries.  
There was not one of them left.
- <sup>12</sup> Then they believed his words.  
They sang his praise.
- <sup>13</sup> They soon forgot his works.  
They didn't wait for his counsel,  
<sup>14</sup> but gave in to craving in the desert,  
and tested God in the wasteland.
- <sup>15</sup> He gave them their request,  
but sent leanness into their soul.
- <sup>16</sup> They envied Moses also in the camp,  
and Aaron, Yahweh's saint.
- <sup>17</sup> The earth opened and swallowed up Dathan,  
and covered the company of Abiram.
- <sup>18</sup> A fire was kindled in their company.  
The flame burned up the wicked.
- <sup>19</sup> They made a calf in Horeb,  
and worshiped a molten image.
- <sup>20</sup> Thus they exchanged their glory for an image of a bull that eats grass.
- <sup>21</sup> They forgot God, their Savior,  
who had done great things in Egypt,  
<sup>22</sup> Wondrous works in the land of Ham,  
and awesome things by the Red Sea.
- <sup>23</sup> Therefore he said that he would destroy them,  
had Moses, his chosen, not stood before him in the breach,  
to turn away his wrath, so that he wouldn't destroy them.
- <sup>24</sup> Yes, they despised the pleasant land.  
They didn't believe his word,  
<sup>25</sup> but murmured in their tents,  
and didn't listen to Yahweh's voice.
- <sup>26</sup> Therefore he swore to them  
that he would overthrow them in the wilderness,  
<sup>27</sup> that he would overthrow their offspring<sup>r</sup> among the nations,  
and scatter them in the lands.
- <sup>28</sup> They joined themselves also to Baal Peor,  
and ate the sacrifices of the dead.
- <sup>29</sup> Thus they provoked him to anger with their deeds.  
The plague broke in on them.

<sup>r</sup> or, seed

30 Then Phinehas stood up, and executed  
     judgment,  
     so the plague was stopped.  
 31 That was credited to him for  
     righteousness,  
     for all generations to come.  
 32 They angered him also at the waters  
     of Meribah,  
     so that Moses was troubled for their  
     sakes;  
 33 because they were rebellious against  
     his spirit,  
     he spoke rashly with his lips.  
 34 They didn't destroy the peoples,  
     as Yahweh commanded them,  
     35 but mixed themselves with the  
     nations,  
     and learned their works.  
 36 They served their idols,  
     which became a snare to them.  
 37 Yes, they sacrificed their sons and  
     their daughters to demons.  
     38 They shed innocent blood,  
     even the blood of their sons and of  
     their daughters,  
     whom they sacrificed to the idols of  
     Canaan.  
     The land was polluted with blood.  
 39 Thus were they defiled with their  
     works,  
     and prostituted themselves in their  
     deeds.  
 40 Therefore Yahweh burned with anger  
     against his people.

    He abhorred his inheritance.  
 41 He gave them into the hand of the  
     nations.  
     Those who hated them ruled over  
     them.  
 42 Their enemies also oppressed them.  
     They were brought into subjection  
     under their hand.  
 43 Many times he delivered them,  
     but they were rebellious in their  
     counsel,  
     and were brought low in their  
     iniquity.  
 44 Nevertheless he regarded their  
     distress,  
     when he heard their cry.  
 45 He remembered for them his  
     covenant,  
     and repented according to the  
     multitude of his loving  
     kindnesses.  
 46 He made them also to be pitied  
     by all those who carried them  
     captive.  
 47 Save us, Yahweh, our God,  
     gather us from among the nations,  
     to give thanks to your holy name,  
     to triumph in your praise!  
 48 Blessed be Yahweh, the God of  
     Israel,  
     from everlasting even to  
     everlasting!  
 Let all the people say, "Amen."  
 Praise Yah!

## BOOK 5

### 107

<sup>1</sup> Give thanks to Yahweh,<sup>s</sup>

    for he is good,  
     for his loving kindness endures forever.  
<sup>2</sup> Let the redeemed by Yahweh say so,

<sup>s</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

- whom he has redeemed from the  
hand of the adversary,
- <sup>3</sup> And gathered out of the lands,  
from the east and from the west,  
from the north and from the south.
- <sup>4</sup> They wandered in the wilderness in a  
desert way.  
They found no city to live in.
- <sup>5</sup> Hungry and thirsty,  
their soul fainted in them.
- <sup>6</sup> Then they cried to Yahweh in their  
trouble,  
and he delivered them out of their  
distresses,
- <sup>7</sup> he led them also by a straight way,  
that they might go to a city to live  
in.
- <sup>8</sup> Let them praise Yahweh for his loving  
kindness,  
for his wonderful deeds to the  
children of men!
- <sup>9</sup> For he satisfies the longing soul.  
He fills the hungry soul with good.
- <sup>10</sup> Some sat in darkness and in the  
shadow of death,  
being bound in affliction and iron,
- <sup>11</sup> because they rebelled against the  
words of God,<sup>t</sup>  
and condemned the counsel of the  
Most High.
- <sup>12</sup> Therefore he brought down their heart  
with labor.  
They fell down, and there was no  
one to help.
- <sup>13</sup> Then they cried to Yahweh in their  
trouble,  
and he saved them out of their  
distresses.
- <sup>14</sup> He brought them out of darkness and  
the shadow of death,
- and broke away their chains.
- <sup>15</sup> Let them praise Yahweh for his  
loving kindness,  
for his wonderful deeds to the  
children of men!
- <sup>16</sup> For he has broken the gates of brass,  
and cut through bars of iron.
- <sup>17</sup> Fools are afflicted because of their  
disobedience,  
and because of their iniquities.
- <sup>18</sup> Their soul abhors all kinds of food.  
They draw near to the gates of  
death.
- <sup>19</sup> Then they cry to Yahweh in their  
trouble,  
he saves them out of their  
distresses.
- <sup>20</sup> He sends his word, and heals them,  
and delivers them from their graves.
- <sup>21</sup> Let them praise Yahweh for his  
loving kindness,  
for his wonderful deeds to the  
children of men!
- <sup>22</sup> Let them offer the sacrifices of  
thanksgiving,  
and declare his deeds with singing.
- <sup>23</sup> Those who go down to the sea in  
ships,  
who do business in great waters;
- <sup>24</sup> These see Yahweh's deeds,  
and his wonders in the deep.
- <sup>25</sup> For he commands, and raises the  
stormy wind,  
which lifts up its waves.
- <sup>26</sup> They mount up to the sky; they go  
down again to the depths.  
Their soul melts away because of  
trouble.

<sup>t</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

<sup>27</sup> They reel back and forth, and stagger  
 like a drunken man,  
 and are at their wits' end.  
<sup>28</sup> Then they cry to Yahweh in their  
 trouble,  
 and he brings them out of their  
 distress.  
<sup>29</sup> He makes the storm a calm,  
 so that its waves are still.  
<sup>30</sup> Then they are glad because it is calm,  
 so he brings them to their desired  
 haven.  
<sup>31</sup> Let them praise Yahweh for his  
 loving kindness,  
 for his wonderful deeds for the  
 children of men!  
<sup>32</sup> Let them exalt him also in the  
 assembly of the people,  
 and praise him in the seat of the  
 elders.  
<sup>33</sup> He turns rivers into a desert,  
 water springs into a thirsty ground,  
<sup>34</sup> and a fruitful land into a salt  
 waste,  
 for the wickedness of those who  
 dwell in it.  
<sup>35</sup> He turns a desert into a pool of water,  
 and a dry land into water springs.  
<sup>36</sup> There he makes the hungry live,  
 that they may prepare a city to live  
 in,  
<sup>37</sup> sow fields, plant vineyards,  
 and reap the fruits of increase.  
<sup>38</sup> He blesses them also, so that they are  
 multiplied greatly.  
 He doesn't allow their livestock to  
 decrease.  
<sup>39</sup> Again, they are diminished and  
 bowed down

through oppression, trouble, and  
 sorrow.  
<sup>40</sup> He pours contempt on princes,  
 and causes them to wander in a  
 trackless waste.  
<sup>41</sup> Yet he lifts the needy out of their  
 affliction,  
 and increases their families like a  
 flock.  
<sup>42</sup> The upright will see it, and be glad.  
 All the wicked will shut their  
 mouths.  
<sup>43</sup> Whoever is wise will pay attention to  
 these things.  
 They will consider the loving  
 kindnesses of Yahweh.

## 108

*A Song. A Psalm by David.*

<sup>1</sup> My heart is steadfast, God.  
 I will sing and I will make music  
 with my soul.  
<sup>2</sup> Wake up, harp and lyre!  
 I will wake up the dawn.  
<sup>3</sup> I will give thanks to you, Yahweh,  
 among the nations.  
 I will sing praises to you among the  
 peoples.  
<sup>4</sup> For your loving kindness is great  
 above the heavens.  
 Your faithfulness reaches to the  
 skies.  
<sup>5</sup> Be exalted, God, above the heavens!  
 Let your glory be over all the earth.  
<sup>6</sup> That your beloved may be delivered,  
 save with your right hand, and  
 answer us.  
<sup>7</sup> God has spoken from his sanctuary:  
 "In triumph,

I will divide Shechem, and measure  
 out the valley of Succoth.  
<sup>8</sup> Gilead is mine. Manasseh is mine.  
 Ephraim also is my helmet.  
 Judah is my scepter.  
<sup>9</sup> Moab is my wash pot.  
 I will toss my sandal on Edom.  
 I will shout over Philistia.”  
<sup>10</sup> Who will bring me into the fortified  
 city?  
 Who has led me to Edom?  
<sup>11</sup> Haven't you rejected us, God?  
 You don't go out, God, with our  
 armies.  
<sup>12</sup> Give us help against the enemy,  
 for the help of man is vain.  
<sup>13</sup> Through God, we will do valiantly.  
 For it is he who will tread down our  
 enemies.

## 109

*For the Chief Musician. A Psalm by David.*

<sup>1</sup> God of my praise, don't remain silent,  
<sup>2</sup> for they have opened the mouth of  
 the wicked and the mouth of  
 deceit against me.  
 They have spoken to me with a  
 lying tongue.  
<sup>3</sup> They have also surrounded me with  
 words of hatred,  
 and fought against me without a  
 cause.  
<sup>4</sup> In return for my love, they are my  
 adversaries;  
 but I am in prayer.  
<sup>5</sup> They have rewarded me evil for good,  
 and hatred for my love.  
<sup>6</sup> Set a wicked man over him.

Let an adversary stand at his right  
 hand.  
<sup>7</sup> When he is judged, let him come out  
 guilty.  
 Let his prayer be turned into sin.  
<sup>8</sup> Let his days be few.  
 Let another take his office.  
<sup>9</sup> Let his children be fatherless,  
 and his wife a widow.  
<sup>10</sup> Let his children be wandering  
 beggars.  
 Let them be sought from their ruins.  
<sup>11</sup> Let the creditor seize all that he has.  
 Let strangers plunder the fruit of his  
 labor.  
<sup>12</sup> Let there be no one to extend  
 kindness to him,  
 neither let there be anyone to have  
 pity on his fatherless  
 children.  
<sup>13</sup> Let his posterity be cut off.  
 In the generation following let their  
 name be blotted out.  
<sup>14</sup> Let the iniquity of his fathers be  
 remembered by Yahweh.  
 Don't let the sin of his mother be  
 blotted out.  
<sup>15</sup> Let them be before Yahweh  
 continually,  
 that he may cut off their memory  
 from the earth;  
<sup>16</sup> because he didn't remember to show  
 kindness,  
 but persecuted the poor and needy  
 man,  
 the broken in heart, to kill them.  
<sup>17</sup> Yes, he loved cursing, and it came to  
 him.  
 He didn't delight in blessing, and it  
 was far from him.

- 18 He clothed himself also with cursing  
as with his garment.  
It came into his inward parts like  
water,  
like oil into his bones.
- 19 Let it be to him as the clothing with  
which he covers himself,  
for the belt that is always around  
him.
- 20 This is the reward of my adversaries  
from Yahweh,  
of those who speak evil against my  
soul.
- 21 But deal with me, Yahweh the Lord,<sup>u</sup>  
for your name's sake,  
because your loving kindness is  
good, deliver me;  
22 for I am poor and needy.  
My heart is wounded within me.
- 23 I fade away like an evening shadow.  
I am shaken off like a locust.
- 24 My knees are weak through fasting.  
My body is thin and lacks fat.
- 25 I have also become a reproach to  
them.  
When they see me, they shake their  
head.
- 26 Help me, Yahweh, my God.  
Save me according to your loving  
kindness;
- 27 that they may know that this is your  
hand;  
that you, Yahweh, have done it.
- 28 They may curse, but you bless.  
When they arise, they will be  
shamed,  
but your servant shall rejoice.
- 29 Let my adversaries be clothed with  
dishonor.

Let them cover themselves with  
their own shame as with a  
robe.

- 30 I will give great thanks to Yahweh  
with my mouth.  
Yes, I will praise him among the  
multitude.
- 31 For he will stand at the right hand of  
the needy,  
to save him from those who judge  
his soul.

## 110

*A Psalm by David.*

- 1 Yahweh says to my Lord, "Sit at my  
right hand,  
until I make your enemies your  
footstool for your feet."
- 2 Yahweh will send out the rod of your  
strength out of Zion.  
Rule among your enemies.
- 3 Your people offer themselves willingly  
in the day of your power, in  
holy array.  
Out of the womb of the morning,  
you have the dew of your  
youth.
- 4 Yahweh has sworn, and will not  
change his mind:  
"You are a priest forever in the  
order of Melchizedek."
- 5 The Lord is at your right hand.  
He will crush kings in the day of his  
wrath.
- 6 He will judge among the nations.  
He will heap up dead bodies.  
He will crush the ruler of the whole  
earth.
- 7 He will drink of the brook on the way;

<sup>u</sup> The word translated "Lord" is "Adonai."

therefore he will lift up his head.

## 111

<sup>1</sup> Praise Yah!<sup>v</sup>

I will give thanks to Yahweh with  
my whole heart,  
in the council of the upright, and in  
the congregation.

<sup>2</sup> Yahweh's works are great,  
pondered by all those who delight  
in them.

<sup>3</sup> His work is honor and majesty.  
His righteousness endures forever.

<sup>4</sup> He has caused his wonderful works to  
be remembered.  
Yahweh is gracious and merciful.

<sup>5</sup> He has given food to those who fear  
him.  
He always remembers his covenant.

<sup>6</sup> He has shown his people the power of  
his works,  
in giving them the heritage of the  
nations.

<sup>7</sup> The works of his hands are truth and  
justice.  
All his precepts are sure.

<sup>8</sup> They are established forever and ever.  
They are done in truth and  
uprightness.

<sup>9</sup> He has sent redemption to his people.  
He has ordained his covenant  
forever.  
His name is holy and awesome!

<sup>10</sup> The fear of Yahweh is the beginning  
of wisdom.  
All those who do his work have a  
good understanding.

His praise endures forever!

## 112

<sup>1</sup> Praise Yah!<sup>w</sup>

Blessed is the man who fears  
Yahweh,  
who delights greatly in his  
commandments.

<sup>2</sup> His offspring<sup>x</sup> will be mighty in the  
land.  
The generation of the upright will  
be blessed.

<sup>3</sup> Wealth and riches are in his house.  
His righteousness endures forever.

<sup>4</sup> Light dawns in the darkness for the  
upright,  
gracious, merciful, and righteous.

<sup>5</sup> It is well with the man who deals  
graciously and lends.  
He will maintain his cause in  
judgment.

<sup>6</sup> For he will never be shaken.  
The righteous will be remembered  
forever.

<sup>7</sup> He will not be afraid of evil news.  
His heart is steadfast, trusting in  
Yahweh.

<sup>8</sup> His heart is established.  
He will not be afraid in the end  
when he sees his  
adversaries.

<sup>9</sup> He has dispersed, he has given to the  
poor.  
His righteousness endures forever.  
His horn will be exalted with honor.

<sup>10</sup> The wicked will see it, and be  
grieved.  
He shall gnash with his teeth, and  
melt away.  
The desire of the wicked will perish.

<sup>v</sup> Psalm 111 is an acrostic poem, with each verse after the initial "Praise Yah!" starting with a letter of the alphabet (ordered from Alef to Tav). <sup>w</sup> Psalm 112 is an acrostic poem, with each verse after the initial "Praise Yah!" starting with a letter of the alphabet (ordered from Alef to Tav). <sup>x</sup> or, seed

**113**

- <sup>1</sup> Praise Yah!  
 Praise, you servants of Yahweh,  
 praise Yahweh's name.
- <sup>2</sup> Blessed be Yahweh's name,  
 from this time forward and forever  
 more.
- <sup>3</sup> From the rising of the sun to the going  
 down of the same,  
 Yahweh's name is to be praised.
- <sup>4</sup> Yahweh is high above all nations,  
 his glory above the heavens.
- <sup>5</sup> Who is like Yahweh, our God,  
 who has his seat on high,  
<sup>6</sup> Who stoops down to see in  
 heaven and in the earth?
- <sup>7</sup> He raises up the poor out of the dust.  
 Lifts up the needy from the ash  
 heap;
- <sup>8</sup> that he may set him with princes,  
 even with the princes of his people.
- <sup>9</sup> He settles the barren woman in her  
 home,  
 as a joyful mother of children.  
 Praise Yah!

**114**

- <sup>1</sup> When Israel went out of Egypt,  
 the house of Jacob from a people of  
 foreign language;
- <sup>2</sup> Judah became his sanctuary,  
 Israel his dominion.
- <sup>3</sup> The sea saw it, and fled.  
 The Jordan was driven back.
- <sup>4</sup> The mountains skipped like rams,  
 the little hills like lambs.
- <sup>5</sup> What was it, you sea, that you fled?  
 You Jordan, that you turned back?

- <sup>6</sup> You mountains, that you skipped like  
 rams;  
 you little hills, like lambs?
- <sup>7</sup> Tremble, you earth, at the presence of  
 the Lord,  
 at the presence of the God of Jacob,
- <sup>8</sup> who turned the rock into a pool of  
 water,  
 the flint into a spring of waters.

**115**

- <sup>1</sup> Not to us, Yahweh, not to us,  
 but to your name give glory,  
 for your loving kindness, and for  
 your truth's sake.
- <sup>2</sup> Why should the nations say,  
 "Where is their God, now?"
- <sup>3</sup> But our God is in the heavens.  
 He does whatever he pleases.
- <sup>4</sup> Their idols are silver and gold,  
 the work of men's hands.
- <sup>5</sup> They have mouths, but they don't  
 speak.  
 They have eyes, but they don't see.
- <sup>6</sup> They have ears, but they don't hear.  
 They have noses, but they don't  
 smell.
- <sup>7</sup> They have hands, but they don't feel.  
 They have feet, but they don't walk,  
 neither do they speak through their  
 throat.
- <sup>8</sup> Those who make them will be like  
 them;  
 yes, everyone who trusts in them.
- <sup>9</sup> Israel, trust in Yahweh!  
 He is their help and their shield.
- <sup>10</sup> House of Aaron, trust in Yahweh!  
 He is their help and their shield.
- <sup>11</sup> You who fear Yahweh, trust in  
 Yahweh!

He is their help and their shield.  
<sup>12</sup> Yahweh remembers us. He will bless  
 us.  
 He will bless the house of Israel.  
 He will bless the house of Aaron.  
<sup>13</sup> He will bless those who fear Yahweh,  
 both small and great.  
<sup>14</sup> May Yahweh increase you more and  
 more,  
 you and your children.  
<sup>15</sup> Blessed are you by Yahweh,  
 who made heaven and earth.  
<sup>16</sup> The heavens are the heavens of  
 Yahweh;  
 but the earth has he given to the  
 children of men.  
<sup>17</sup> The dead don't praise Yah,  
 neither any who go down into  
 silence;  
<sup>18</sup> But we will bless Yah,  
 from this time forward and forever  
 more.  
 Praise Yah!

## 116

<sup>1</sup> I love Yahweh, because he listens to  
 my voice,  
 and my cries for mercy.  
<sup>2</sup> Because he has turned his ear to me,  
 therefore I will call on him as long  
 as I live.  
<sup>3</sup> The cords of death surrounded me,  
 the pains of Sheol<sup>y</sup> got a hold of  
 me.  
 I found trouble and sorrow.  
<sup>4</sup> Then I called on Yahweh's name:  
 "Yahweh, I beg you, deliver my  
 soul."  
<sup>5</sup> Yahweh is Gracious and righteous.

Yes, our God is merciful.  
<sup>6</sup> Yahweh preserves the simple.  
 I was brought low, and he saved  
 me.  
<sup>7</sup> Return to your rest, my soul,  
 for Yahweh has dealt bountifully  
 with you.  
<sup>8</sup> For you have delivered my soul from  
 death,  
 my eyes from tears,  
 and my feet from falling.  
<sup>9</sup> I will walk before Yahweh in the land  
 of the living.  
<sup>10</sup> I believed, therefore I said,  
 "I was greatly afflicted."  
<sup>11</sup> I said in my haste,  
 "All men are liars."  
<sup>12</sup> What will I give to Yahweh for all his  
 benefits toward me?  
<sup>13</sup> I will take the cup of salvation,  
 and call on Yahweh's name.  
<sup>14</sup> I will pay my vows to Yahweh,  
 yes, in the presence of all his  
 people.  
<sup>15</sup> Precious in Yahweh's sight is the  
 death of his saints.  
<sup>16</sup> Yahweh, truly I am your servant.  
 I am your servant, the son of your  
 servant.  
 You have freed me from my chains.  
<sup>17</sup> I will offer to you the sacrifice of  
 thanksgiving,  
 and will call on Yahweh's name.  
<sup>18</sup> I will pay my vows to Yahweh,  
 yes, in the presence of all his  
 people,  
<sup>19</sup> in the courts of Yahweh's house,  
 in the middle of you, Jerusalem.  
 Praise Yah!

<sup>y</sup> Sheol is the place of the dead.

**117**

- <sup>1</sup> Praise Yahweh, all you nations!  
Extol him, all you peoples!
- <sup>2</sup> For his loving kindness is great toward  
us.  
Yahweh's faithfulness endures  
forever.
- Praise Yah!

**118**

- <sup>1</sup> Give thanks to Yahweh, for he is good,  
for his loving kindness endures  
forever.
- <sup>2</sup> Let Israel now say  
that his loving kindness endures  
forever.
- <sup>3</sup> Let the house of Aaron now say  
that his loving kindness endures  
forever.
- <sup>4</sup> Now let those who fear Yahweh say  
that his loving kindness endures  
forever.
- <sup>5</sup> Out of my distress, I called on Yah.  
Yah answered me with freedom.
- <sup>6</sup> Yahweh is on my side. I will not be  
afraid.  
What can man do to me?
- <sup>7</sup> Yahweh is on my side among those  
who help me.  
Therefore I will look in triumph at  
those who hate me.
- <sup>8</sup> It is better to take refuge in Yahweh,  
than to put confidence in man.
- <sup>9</sup> It is better to take refuge in Yahweh,  
than to put confidence in princes.
- <sup>10</sup> All the nations surrounded me,  
but in Yahweh's name, I cut them  
off.
- <sup>11</sup> They surrounded me, yes, they  
surrounded me.

- In Yahweh's name I indeed cut  
them off.
- <sup>12</sup> They surrounded me like bees.  
They are quenched like the burning  
thorns.  
In Yahweh's name I cut them off.
- <sup>13</sup> You pushed me back hard, to make  
me fall,  
but Yahweh helped me.
- <sup>14</sup> Yah is my strength and song.  
He has become my salvation.
- <sup>15</sup> The voice of rejoicing and salvation is  
in the tents of the righteous.  
"The right hand of Yahweh does  
valiantly.
- <sup>16</sup> The right hand of Yahweh is exalted!  
The right hand of Yahweh does  
valiantly!"
- <sup>17</sup> I will not die, but live,  
and declare Yah's works.
- <sup>18</sup> Yah has punished me severely,  
but he has not given me over to  
death.
- <sup>19</sup> Open to me the gates of  
righteousness.  
I will enter into them.  
I will give thanks to Yah.
- <sup>20</sup> This is the gate of Yahweh;  
the righteous will enter into it.
- <sup>21</sup> I will give thanks to you, for you have  
answered me,  
and have become my salvation.
- <sup>22</sup> The stone which the builders rejected  
has become the head of the  
corner.
- <sup>23</sup> This is Yahweh's doing.  
It is marvelous in our eyes.
- <sup>24</sup> This is the day that Yahweh has  
made.  
We will rejoice and be glad in it!

- 25 Save us now, we beg you, Yahweh!  
Yahweh, we beg you, send  
prosperity now.
- 26 Blessed is he who comes in Yahweh's  
name!  
We have blessed you out of  
Yahweh's house.
- 27 Yahweh is God, and he has given us  
light.  
Bind the sacrifice with cords, even  
to the horns of the altar.
- 28 You are my God, and I will give  
thanks to you.  
You are my God, I will exalt you.
- 29 Oh give thanks to Yahweh, for he is  
good,  
for his loving kindness endures  
forever.

## 119

### *ALEPH*

- 1 Blessed are those whose ways are  
blameless,  
who walk according to Yahweh's  
law.
- 2 Blessed are those who keep his  
statutes,  
who seek him with their whole  
heart.
- 3 Yes, they do nothing wrong.  
They walk in his ways.
- 4 You have commanded your precepts,  
that we should fully obey them.
- 5 Oh that my ways were steadfast  
to obey your statutes!
- 6 Then I wouldn't be disappointed,  
when I consider all of your  
commandments.

- 7 I will give thanks to you with  
uprightness of heart,  
when I learn your righteous  
judgments.

- 8 I will observe your statutes.  
Don't utterly forsake me.

### *BET*

- 9 How can a young man keep his way  
pure?

By living according to your word.

- 10 With my whole heart, I have sought  
you.

Don't let me wander from your  
commandments.

- 11 I have hidden your word in my heart,  
that I might not sin against you.

- 12 Blessed are you, Yahweh.  
Teach me your statutes.

- 13 With my lips,  
I have declared all the ordinances of  
your mouth.

- 14 I have rejoiced in the way of your  
testimonies,  
as much as in all riches.

- 15 I will meditate on your precepts,  
and consider your ways.

- 16 I will delight myself in your statutes.  
I will not forget your word.

### *GIMEL*

- 17 Do good to your servant.  
I will live and I will obey your  
word.

- 18 Open my eyes,  
that I may see wondrous things out  
of your law.

- 19 I am a stranger on the earth.

Don't hide your commandments  
from me.

- 20 My soul is consumed with longing for  
your ordinances at all times.
- 21 You have rebuked the proud who are  
cursed,  
who wander from your  
commandments.
- 22 Take reproach and contempt away  
from me,  
for I have kept your statutes.
- 23 Though princes sit and slander me,  
your servant will meditate on your  
statutes.
- 24 Indeed your statutes are my delight,  
and my counselors.

*DALED*

- 25 My soul is laid low in the dust.  
Revive me according to your word!
- 26 I declared my ways, and you  
answered me.  
Teach me your statutes.
- 27 Let me understand the teaching of  
your precepts!  
Then I will meditate on your  
wondrous works.
- 28 My soul is weary with sorrow:  
strengthen me according to your  
word.
- 29 Keep me from the way of deceit.  
Grant me your law graciously!
- 30 I have chosen the way of truth.  
I have set your ordinances before  
me.
- 31 I cling to your statutes, Yahweh.  
Don't let me be disappointed.
- 32 I run in the path of your  
commandments,  
for you have set my heart free.

*HEY*

- 33 Teach me, Yahweh, the way of your  
statutes.  
I will keep them to the end.
- 34 Give me understanding, and I will  
keep your law.  
Yes, I will obey it with my whole  
heart.
- 35 Direct me in the path of your  
commandments,  
for I delight in them.
- 36 Turn my heart toward your statutes,  
not toward selfish gain.
- 37 Turn my eyes away from looking at  
worthless things.  
Revive me in your ways.
- 38 Fulfill your promise to your servant,  
that you may be feared.
- 39 Take away my disgrace that I dread,  
for your ordinances are good.
- 40 Behold, I long for your precepts!  
Revive me in your righteousness.

*WAW*

- 41 Let your loving kindness also come to  
me, Yahweh,  
your salvation, according to your  
word.
- 42 So I will have an answer for him who  
reproaches me,  
for I trust in your word.
- 43 Don't snatch the word of truth out of  
my mouth,  
for I put my hope in your  
ordinances.
- 44 So I will obey your law continually,  
forever and ever.
- 45 I will walk in liberty,  
for I have sought your precepts.

- 46 I will also speak of your statutes  
before kings,  
and will not be disappointed.
- 47 I will delight myself in your  
commandments,  
because I love them.
- 48 I reach out my hands for your  
commandments, which I  
love.  
I will meditate on your statutes.

*ZAYIN*

- 49 Remember your word to your servant,  
because you gave me hope.
- 50 This is my comfort in my affliction,  
for your word has revived me.
- 51 The arrogant mock me excessively,  
but I don't swerve from your law.
- 52 I remember your ordinances of old,  
Yahweh,  
and have comforted myself.
- 53 Indignation has taken hold on me,  
because of the wicked who forsake  
your law.
- 54 Your statutes have been my songs,  
in the house where I live.
- 55 I have remembered your name,  
Yahweh, in the night,  
and I obey your law.
- 56 This is my way,  
that I keep your precepts.

*CHET*

- 57 Yahweh is my portion.  
I promised to obey your words.
- 58 I sought your favor with my whole  
heart.  
Be merciful to me according to  
your word.

- 59 I considered my ways,  
and turned my steps to your  
statutes.
- 60 I will hurry, and not delay,  
to obey your commandments.
- 61 The ropes of the wicked bind me,  
but I won't forget your law.
- 62 At midnight I will rise to give thanks  
to you,  
because of your righteous  
ordinances.
- 63 I am a friend of all those who fear  
you,  
of those who observe your precepts.
- 64 The earth is full of your loving  
kindness, Yahweh.  
Teach me your statutes.

*TET*

- 65 Do good to your servant,  
according to your word, Yahweh.
- 66 Teach me good judgment and  
knowledge,  
for I believe in your  
commandments.
- 67 Before I was afflicted, I went astray;  
but now I observe your word.
- 68 You are good, and do good.  
Teach me your statutes.
- 69 The proud have smeared a lie upon  
me.  
With my whole heart, I will keep  
your precepts.
- 70 Their heart is as callous as the fat,  
but I delight in your law.
- 71 It is good for me that I have been  
afflicted,  
that I may learn your statutes.

72 The law of your mouth is better to me  
than thousands of pieces of  
gold and silver.

*YUD*

73 Your hands have made me and  
formed me.  
Give me understanding, that I may  
learn your commandments.

74 Those who fear you will see me and  
be glad,  
because I have put my hope in your  
word.

75 Yahweh, I know that your judgments  
are righteous,  
that in faithfulness you have  
afflicted me.

76 Please let your loving kindness be for  
my comfort,  
according to your word to your  
servant.

77 Let your tender mercies come to me,  
that I may live;  
for your law is my delight.

78 Let the proud be disappointed, for  
they have overthrown me  
wrongfully.  
I will meditate on your precepts.

79 Let those who fear you turn to me.  
They will know your statutes.

80 Let my heart be blameless toward  
your decrees,  
that I may not be disappointed.

*KAF*

81 My soul faints for your salvation.  
I hope in your word.

82 My eyes fail for your word.

I say, "When will you comfort  
me?"

83 For I have become like a wineskin in  
the smoke.  
I don't forget your statutes.

84 How many are the days of your  
servant?  
When will you execute judgment  
on those who persecute me?

85 The proud have dug pits for me,  
contrary to your law.

86 All of your commandments are  
faithful.  
They persecute me wrongfully.  
Help me!

87 They had almost wiped me from the  
earth,  
but I didn't forsake your precepts.

88 Preserve my life according to your  
loving kindness,  
so I will obey the statutes of your  
mouth.

*LAMED*

89 Yahweh, your word is settled in  
heaven forever.

90 Your faithfulness is to all generations.  
You have established the earth, and  
it remains.

91 Your laws remain to this day,  
for all things serve you.

92 Unless your law had been my delight,  
I would have perished in my  
affliction.

93 I will never forget your precepts,  
for with them, you have revived  
me.

94 I am yours.  
Save me, for I have sought your  
precepts.

- <sup>95</sup> The wicked have waited for me, to  
destroy me.  
I will consider your statutes.  
<sup>96</sup> I have seen a limit to all perfection,  
but your commands are boundless.

*MEM*

- <sup>97</sup> How I love your law!  
It is my meditation all day.  
<sup>98</sup> Your commandments make me wiser  
than my enemies,  
for your commandments are always  
with me.  
<sup>99</sup> I have more understanding than all  
my teachers,  
for your testimonies are my  
meditation.  
<sup>100</sup> I understand more than the aged,  
because I have kept your precepts.  
<sup>101</sup> I have kept my feet from every evil  
way,  
that I might observe your word.  
<sup>102</sup> I have not turned aside from your  
ordinances,  
for you have taught me.  
<sup>103</sup> How sweet are your promises to my  
taste,  
more than honey to my mouth!  
<sup>104</sup> Through your precepts, I get  
understanding;  
therefore I hate every false way.

*NUN*

- <sup>105</sup> Your word is a lamp to my feet,  
and a light for my path.  
<sup>106</sup> I have sworn, and have confirmed it,  
that I will obey your righteous  
ordinances.  
<sup>107</sup> I am afflicted very much.

Revive me, Yahweh, according to  
your word.

- <sup>108</sup> Accept, I beg you, the willing  
offerings of my mouth.  
Yahweh, teach me your ordinances.  
<sup>109</sup> My soul is continually in my hand,  
yet I won't forget your law.  
<sup>110</sup> The wicked have laid a snare for me,  
yet I haven't gone astray from your  
precepts.  
<sup>111</sup> I have taken your testimonies as a  
heritage forever,  
for they are the joy of my heart.  
<sup>112</sup> I have set my heart to perform your  
statutes forever,  
even to the end.

*SAMEKH*

- <sup>113</sup> I hate double-minded men,  
but I love your law.  
<sup>114</sup> You are my hiding place and my  
shield.  
I hope in your word.  
<sup>115</sup> Depart from me, you evildoers,  
that I may keep the commandments  
of my God.  
<sup>116</sup> Uphold me according to your word,  
that I may live.  
Let me not be ashamed of my hope.  
<sup>117</sup> Hold me up, and I will be safe,  
and will have respect for your  
statutes continually.  
<sup>118</sup> You reject all those who stray from  
your statutes,  
for their deceit is in vain.  
<sup>119</sup> You put away all the wicked of the  
earth like dross.  
Therefore I love your testimonies.  
<sup>120</sup> My flesh trembles for fear of you.  
I am afraid of your judgments.

*AYIN*

- 121 I have done what is just and  
righteous.  
Don't leave me to my oppressors.
- 122 Ensure your servant's well-being.  
Don't let the proud oppress me.
- 123 My eyes fail looking for your  
salvation,  
for your righteous word.
- 124 Deal with your servant according to  
your loving kindness.  
Teach me your statutes.
- 125 I am your servant. Give me  
understanding,  
that I may know your testimonies.
- 126 It is time to act, Yahweh,  
for they break your law.
- 127 Therefore I love your  
commandments more than  
gold,  
yes, more than pure gold.
- 128 Therefore I consider all of your  
precepts to be right.  
I hate every false way.

*PEY*

- 129 Your testimonies are wonderful,  
therefore my soul keeps them.
- 130 The entrance of your words gives  
light.  
It gives understanding to the  
simple.
- 131 I opened my mouth wide and panted,  
for I longed for your  
commandments.
- 132 Turn to me, and have mercy on me,  
as you always do to those who love  
your name.

- 133 Establish my footsteps in your word.  
Don't let any iniquity have  
dominion over me.
- 134 Redeem me from the oppression of  
man,  
so I will observe your precepts.
- 135 Make your face shine on your  
servant.  
Teach me your statutes.
- 136 Streams of tears run down my eyes,  
because they don't observe your  
law.

*TZADI*

- 137 You are righteous, Yahweh.  
Your judgments are upright.
- 138 You have commanded your statutes  
in righteousness.  
They are fully trustworthy.
- 139 My zeal wears me out,  
because my enemies ignore your  
words.
- 140 Your promises have been thoroughly  
tested,  
and your servant loves them.
- 141 I am small and despised.  
I don't forget your precepts.
- 142 Your righteousness is an everlasting  
righteousness.  
Your law is truth.
- 143 Trouble and anguish have taken hold  
of me.  
Your commandments are my  
delight.
- 144 Your testimonies are righteous  
forever.  
Give me understanding, that I may  
live.

*KUF*

- 145 I have called with my whole heart.  
 Answer me, Yahweh!  
 I will keep your statutes.
- 146 I have called to you. Save me!  
 I will obey your statutes.
- 147 I rise before dawn and cry for help.  
 I put my hope in your words.
- 148 My eyes stay open through the night  
 watches,  
 that I might meditate on your word.
- 149 Hear my voice according to your  
 loving kindness.  
 Revive me, Yahweh, according to  
 your ordinances.
- 150 They draw near who follow after  
 wickedness.  
 They are far from your law.
- 151 You are near, Yahweh.  
 All your commandments are truth.
- 152 Of old I have known from your  
 testimonies,  
 that you have founded them  
 forever.

*RESH*

- 153 Consider my affliction, and deliver  
 me,  
 for I don't forget your law.
- 154 Plead my cause, and redeem me!  
 Revive me according to your  
 promise.
- 155 Salvation is far from the wicked,  
 for they don't seek your statutes.
- 156 Great are your tender mercies,  
 Yahweh.  
 Revive me according to your  
 ordinances.

- 157 Many are my persecutors and my  
 adversaries.  
 I haven't swerved from your  
 testimonies.
- 158 I look at the faithless with loathing,  
 because they don't observe your  
 word.
- 159 Consider how I love your precepts.  
 Revive me, Yahweh, according to  
 your loving kindness.
- 160 All of your words are truth.  
 Every one of your righteous  
 ordinances endures forever.

*SIN AND SHIN*

- 161 Princes have persecuted me without  
 a cause,  
 but my heart stands in awe of your  
 words.
- 162 I rejoice at your word,  
 as one who finds great plunder.
- 163 I hate and abhor falsehood.  
 I love your law.
- 164 Seven times a day, I praise you,  
 because of your righteous  
 ordinances.
- 165 Those who love your law have great  
 peace.  
 Nothing causes them to stumble.
- 166 I have hoped for your salvation,  
 Yahweh.  
 I have done your commandments.
- 167 My soul has observed your  
 testimonies.  
 I love them exceedingly.
- 168 I have obeyed your precepts and  
 your testimonies,  
 for all my ways are before you.

## TAV

- 169 Let my cry come before you,  
Yahweh.  
Give me understanding according  
to your word.
- 170 Let my supplication come before  
you.  
Deliver me according to your word.
- 171 Let my lips utter praise,  
for you teach me your statutes.
- 172 Let my tongue sing of your word,  
for all your commandments are  
righteousness.
- 173 Let your hand be ready to help me,  
for I have chosen your precepts.
- 174 I have longed for your salvation,  
Yahweh.  
Your law is my delight.
- 175 Let my soul live, that I may praise  
you.  
Let your ordinances help me.
- 176 I have gone astray like a lost sheep.  
Seek your servant, for I don't forget  
your commandments.

## 120

*A Song of Ascents.*

- 1 In my distress, I cried to Yahweh.  
He answered me.
- 2 Deliver my soul, Yahweh, from lying  
lips,  
from a deceitful tongue.
- 3 What will be given to you, and what  
will be done more to you,  
you deceitful tongue?
- 4 Sharp arrows of the mighty,  
with coals of juniper.

- 5 Woe is me, that I live in Meshech,  
that I dwell among the tents of  
Kedar!
- 6 My soul has had her dwelling too long  
with him who hates peace.
- 7 I am for peace,  
but when I speak, they are for war.

## 121

*A Song of Ascents.*

- 1 I will lift up my eyes to the hills.  
Where does my help come from?
- 2 My help comes from Yahweh,  
who made heaven and earth.
- 3 He will not allow your foot to be  
moved.  
He who keeps you will not slumber.
- 4 Behold, he who keeps Israel  
will neither slumber nor sleep.
- 5 Yahweh is your keeper.  
Yahweh is your shade on your right  
hand.
- 6 The sun will not harm you by day,  
nor the moon by night.
- 7 Yahweh will keep you from all evil.  
He will keep your soul.
- 8 Yahweh will keep your going out and  
your coming in,  
from this time forward, and forever  
more.

## 122

*A Song of Ascents. By David.*

- 1 I was glad when they said to me,  
"Let's go to Yahweh's house!"
- 2 Our feet are standing within your  
gates, Jerusalem;

- <sup>3</sup> Jerusalem, that is built as a city  
that is compact together;  
<sup>4</sup> where the tribes go up, even Yah's  
tribes,  
according to an ordinance for Israel,  
to give thanks to Yahweh's name.  
<sup>5</sup> For there are set thrones for judgment,  
the thrones of David's house.  
<sup>6</sup> Pray for the peace of Jerusalem.  
Those who love you will prosper.  
<sup>7</sup> Peace be within your walls,  
and prosperity within your palaces.  
<sup>8</sup> For my brothers' and companions'  
sakes,  
I will now say, "Peace be within  
you."  
<sup>9</sup> For the sake of the house of Yahweh  
our God,  
I will seek your good.

## 123

### *A Song of Ascents.*

- <sup>1</sup> To you I do lift up my eyes,  
you who sit in the heavens.  
<sup>2</sup> Behold, as the eyes of servants look to  
the hand of their master,  
as the eyes of a maid to the hand of  
her mistress;  
so our eyes look to Yahweh, our  
God,  
until he has mercy on us.  
<sup>3</sup> Have mercy on us, Yahweh, have  
mercy on us,  
for we have endured much  
contempt.  
<sup>4</sup> Our soul is exceedingly filled with the  
scoffing of those who are at  
ease,

with the contempt of the proud.

## 124

### *A Song of Ascents. By David.*

- <sup>1</sup> If it had not been Yahweh who was on  
our side,  
let Israel now say,  
<sup>2</sup> if it had not been Yahweh who was on  
our side,  
when men rose up against us;  
<sup>3</sup> then they would have swallowed us up  
alive,  
when their wrath was kindled  
against us;  
<sup>4</sup> then the waters would have  
overwhelmed us,  
the stream would have gone over  
our soul;  
<sup>5</sup> then the proud waters would have gone  
over our soul.  
<sup>6</sup> Blessed be Yahweh,  
who has not given us as a prey to  
their teeth.  
<sup>7</sup> Our soul has escaped like a bird out of  
the fowler's snare.  
The snare is broken, and we have  
escaped.  
<sup>8</sup> Our help is in Yahweh's name,  
who made heaven and earth.

## 125

### *A Song of Ascents.*

- <sup>1</sup> Those who trust in Yahweh are as  
Mount Zion,  
which can't be moved, but remains  
forever.  
<sup>2</sup> As the mountains surround Jerusalem,

so Yahweh surrounds his people  
from this time forward and  
forever more.

- <sup>3</sup> For the scepter of wickedness won't  
remain over the allotment of  
the righteous;  
so that the righteous won't use their  
hands to do evil.
- <sup>4</sup> Do good, Yahweh, to those who are  
good,  
to those who are upright in their  
hearts.
- <sup>5</sup> But as for those who turn aside to their  
crooked ways,  
Yahweh will lead them away with  
the workers of iniquity.
- Peace be on Israel.

## 126

*A Song of Ascents.*

- <sup>1</sup> When Yahweh brought back those  
who returned to Zion,  
we were like those who dream.
- <sup>2</sup> Then our mouth was filled with  
laughter,  
and our tongue with singing.  
Then they said among the nations,  
"Yahweh has done great things for  
them."
- <sup>3</sup> Yahweh has done great things for us,  
and we are glad.
- <sup>4</sup> Restore our fortunes again, Yahweh,  
like the streams in the Negev.
- <sup>5</sup> Those who sow in tears will reap in  
joy.
- <sup>6</sup> He who goes out weeping,  
carrying seed for sowing,  
will certainly come again with joy,  
carrying his sheaves.

## 127

*A Song of Ascents. By Solomon.*

- <sup>1</sup> Unless Yahweh builds the house,  
they labor in vain who build it.  
Unless Yahweh watches over the city,  
the watchman guards it in vain.
- <sup>2</sup> It is vain for you to rise up early,  
to stay up late,  
eating the bread of toil;  
for he gives sleep to his loved ones.
- <sup>3</sup> Behold, children are a heritage of  
Yahweh.  
The fruit of the womb is his reward.
- <sup>4</sup> As arrows in the hand of a mighty  
man,  
so are the children of youth.
- <sup>5</sup> Happy is the man who has his quiver  
full of them.  
They won't be disappointed when  
they speak with their  
enemies in the gate.

## 128

*A Song of Ascents.*

- <sup>1</sup> Blessed is everyone who fears  
Yahweh,  
who walks in his ways.
- <sup>2</sup> For you will eat the labor of your  
hands.  
You will be happy, and it will be  
well with you.
- <sup>3</sup> Your wife will be as a fruitful vine,  
in the innermost parts of your  
house;  
your children like olive plants,  
around your table.

- <sup>4</sup> Behold, thus is the man blessed who  
fears Yahweh.  
<sup>5</sup> May Yahweh bless you out of  
Zion,  
and may you see the good of  
Jerusalem all the days of  
your life.  
<sup>6</sup> Yes, may you see your children's  
children.  
Peace be upon Israel.

## 129

*A Song of Ascents.*

- <sup>1</sup> Many times they have afflicted me  
from my youth up.  
Let Israel now say,  
<sup>2</sup> many times they have afflicted me  
from my youth up,  
yet they have not prevailed against  
me.  
<sup>3</sup> The plowers plowed on my back.  
They made their furrows long.  
<sup>4</sup> Yahweh is righteous.  
He has cut apart the cords of the  
wicked.  
<sup>5</sup> Let them be disappointed and turned  
backward,  
all those who hate Zion.  
<sup>6</sup> Let them be as the grass on the  
housetops,  
which withers before it grows up;  
<sup>7</sup> with which the reaper doesn't fill his  
hand,  
nor he who binds sheaves, his  
bosom.  
<sup>8</sup> Neither do those who go by say,  
"The blessing of Yahweh be on  
you.  
We bless you in Yahweh's name."

## 130

*A Song of Ascents.*

- <sup>1</sup> Out of the depths I have cried to you,  
Yahweh.  
<sup>2</sup> Lord, hear my voice.  
Let your ears be attentive to the  
voice of my petitions.  
<sup>3</sup> If you, Yah, kept a record of sins,  
Lord, who could stand?  
<sup>4</sup> But there is forgiveness with you,  
therefore you are feared.  
<sup>5</sup> I wait for Yahweh.  
My soul waits.  
I hope in his word.  
<sup>6</sup> My soul longs for the Lord more than  
watchmen long for the  
morning;  
more than watchmen for the  
morning.  
<sup>7</sup> Israel, hope in Yahweh,  
for with Yahweh there is loving  
kindness.  
With him is abundant redemption.  
<sup>8</sup> He will redeem Israel from all their  
sins.

## 131

*A Song of Ascents. By David.*

- <sup>1</sup> Yahweh, my heart isn't haughty, nor  
my eyes lofty;  
nor do I concern myself with great  
matters,  
or things too wonderful for me.  
<sup>2</sup> Surely I have stilled and quieted my  
soul,  
like a weaned child with his  
mother,

like a weaned child is my soul  
within me.

- <sup>3</sup> Israel, hope in Yahweh,  
from this time forward and forever  
more.

## 132

*A Song of Ascents.*

- <sup>1</sup> Yahweh, remember David and all his  
affliction,  
<sup>2</sup> how he swore to Yahweh,  
and vowed to the Mighty One of  
Jacob:  
<sup>3</sup> “Surely I will not come into the  
structure of my house,  
nor go up into my bed;  
<sup>4</sup> I will not give sleep to my eyes,  
or slumber to my eyelids;  
<sup>5</sup> until I find out a place for Yahweh,  
a dwelling for the Mighty One of  
Jacob.”  
<sup>6</sup> Behold, we heard of it in Ephrathah.  
We found it in the field of Jaar:  
<sup>7</sup> “We will go into his dwelling place.  
We will worship at his footstool.  
<sup>8</sup> Arise, Yahweh, into your resting place;  
you, and the ark of your strength.  
<sup>9</sup> Let your priest be clothed with  
righteousness.  
Let your saints shout for joy!”  
<sup>10</sup> For your servant David’s sake,  
don’t turn away the face of your  
anointed one.  
<sup>11</sup> Yahweh has sworn to David in truth.  
He will not turn from it:  
“I will set the fruit of your body on  
your throne.

- <sup>12</sup> If your children will keep my  
covenant,  
my testimony that I will teach them,  
their children also will sit on your  
throne forever more.”

- <sup>13</sup> For Yahweh has chosen Zion.  
He has desired it for his habitation.

- <sup>14</sup> “This is my resting place forever.  
Here I will live, for I have desired  
it.

- <sup>15</sup> I will abundantly bless her provision.  
I will satisfy her poor with bread.

- <sup>16</sup> Her priests I will also clothe with  
salvation.  
Her saints will shout aloud for joy.

- <sup>17</sup> There I will make the horn of David  
to bud.  
I have ordained a lamp for my  
anointed.

- <sup>18</sup> I will clothe his enemies with shame,  
but on himself, his crown will be  
resplendent.”

## 133

*A Song of Ascents. By David.*

- <sup>1</sup> See how good and how pleasant it is  
for brothers to live together in  
unity!  
<sup>2</sup> It is like the precious oil on the head,  
that ran down on the beard,  
even Aaron’s beard;  
that came down on the edge of his  
robes;  
<sup>3</sup> like the dew of Hermon,  
that comes down on the hills of  
Zion:  
for there Yahweh gives the  
blessing,  
even life forever more.

## 134

### *A Song of Ascents.*

- <sup>1</sup> Look! Praise Yahweh, all you servants  
of Yahweh,  
who stand by night in Yahweh's  
house!
- <sup>2</sup> Lift up your hands in the sanctuary.  
Praise Yahweh!
- <sup>3</sup> May Yahweh bless you from Zion;  
even he who made heaven and earth.

## 135

- <sup>1</sup> Praise Yah!  
Praise Yahweh's name!  
Praise him, you servants of  
Yahweh,
- <sup>2</sup> you who stand in Yahweh's house,  
in the courts of our God's house.
- <sup>3</sup> Praise Yah, for Yahweh is good.  
Sing praises to his name, for that is  
pleasant.
- <sup>4</sup> For Yah has chosen Jacob for himself;  
Israel for his own possession.
- <sup>5</sup> For I know that Yahweh is great,  
that our Lord is above all gods.
- <sup>6</sup> Whatever Yahweh pleased, that he has  
done,  
in heaven and in earth, in the seas  
and in all deeps;
- <sup>7</sup> who causes the clouds to rise from the  
ends of the earth;  
who makes lightnings with the rain;  
who brings the wind out of his  
treasuries;
- <sup>8</sup> Who struck the firstborn of Egypt,  
both of man and animal;
- <sup>9</sup> Who sent signs and wonders into the  
middle of you, Egypt,

- on Pharaoh, and on all his servants;  
<sup>10</sup> who struck many nations,  
and killed mighty kings,
- <sup>11</sup> Sihon king of the Amorites,  
Og king of Bashan,  
and all the kingdoms of Canaan,
- <sup>12</sup> and gave their land for a heritage,  
a heritage to Israel, his people.
- <sup>13</sup> Your name, Yahweh, endures forever;  
your renown, Yahweh, throughout  
all generations.
- <sup>14</sup> For Yahweh will judge his people,  
and have compassion on his  
servants.
- <sup>15</sup> The idols of the nations are silver and  
gold,  
the work of men's hands.
- <sup>16</sup> They have mouths, but they can't  
speak.  
They have eyes, but they can't see.
- <sup>17</sup> They have ears, but they can't hear;  
neither is there any breath in their  
mouths.
- <sup>18</sup> Those who make them will be like  
them;  
yes, everyone who trusts in them.
- <sup>19</sup> House of Israel, praise Yahweh!  
House of Aaron, praise Yahweh!
- <sup>20</sup> House of Levi, praise Yahweh!  
You who fear Yahweh, praise  
Yahweh!
- <sup>21</sup> Blessed be Yahweh from Zion,  
Who dwells at Jerusalem.  
Praise Yah!

## 136

- <sup>1</sup> Give thanks to Yahweh, for he is good;  
for his loving kindness endures  
forever.
- <sup>2</sup> Give thanks to the God of gods;

- for his loving kindness endures  
forever.
- <sup>3</sup> Give thanks to the Lord of lords;  
for his loving kindness endures  
forever:
- <sup>4</sup> To him who alone does great wonders;  
for his loving kindness endures  
forever:
- <sup>5</sup> To him who by understanding made  
the heavens;  
for his loving kindness endures  
forever:
- <sup>6</sup> To him who spread out the earth above  
the waters;  
for his loving kindness endures  
forever:
- <sup>7</sup> To him who made the great lights;  
for his loving kindness endures  
forever:
- <sup>8</sup> The sun to rule by day;  
for his loving kindness endures  
forever;
- <sup>9</sup> The moon and stars to rule by night;  
for his loving kindness endures  
forever:
- <sup>10</sup> To him who struck down the  
Egyptian firstborn;  
for his loving kindness endures  
forever;
- <sup>11</sup> And brought out Israel from among  
them;  
for his loving kindness endures  
forever;
- <sup>12</sup> With a strong hand, and with an  
outstretched arm;  
for his loving kindness endures  
forever:
- <sup>13</sup> To him who divided the Red Sea  
apart;
- for his loving kindness endures  
forever;
- <sup>14</sup> And made Israel to pass through the  
middle of it;  
for his loving kindness endures  
forever;
- <sup>15</sup> But overthrew Pharaoh and his army  
in the Red Sea;  
for his loving kindness endures  
forever:
- <sup>16</sup> To him who led his people through  
the wilderness;  
for his loving kindness endures  
forever:
- <sup>17</sup> To him who struck great kings;  
for his loving kindness endures  
forever;
- <sup>18</sup> And killed mighty kings;  
for his loving kindness endures  
forever:
- <sup>19</sup> Sihon king of the Amorites;  
for his loving kindness endures  
forever;
- <sup>20</sup> Og king of Bashan;  
for his loving kindness endures  
forever;
- <sup>21</sup> And gave their land as an inheritance;  
for his loving kindness endures  
forever;
- <sup>22</sup> Even a heritage to Israel his servant;  
for his loving kindness endures  
forever:
- <sup>23</sup> Who remembered us in our low  
estate;  
for his loving kindness endures  
forever;
- <sup>24</sup> And has delivered us from our  
adversaries;  
for his loving kindness endures  
forever:

- <sup>25</sup> Who gives food to every creature;  
for his loving kindness endures  
forever.
- <sup>26</sup> Oh give thanks to the God of heaven;  
for his loving kindness endures  
forever.

## 137

- <sup>1</sup> By the rivers of Babylon, there we sat  
down.  
Yes, we wept, when we  
remembered Zion.
- <sup>2</sup> On the willows in that land,  
we hung up our harps.
- <sup>3</sup> For there, those who led us captive  
asked us for songs.  
Those who tormented us demanded  
songs of joy:  
“Sing us one of the songs of Zion!”
- <sup>4</sup> How can we sing Yahweh’s song in a  
foreign land?
- <sup>5</sup> If I forget you, Jerusalem,  
let my right hand forget its skill.
- <sup>6</sup> Let my tongue stick to the roof of my  
mouth if I don’t remember  
you;  
if I don’t prefer Jerusalem above  
my chief joy.
- <sup>7</sup> Remember, Yahweh, against the  
children of Edom,  
the day of Jerusalem;  
who said, “Raze it!  
Raze it even to its foundation!”
- <sup>8</sup> Daughter of Babylon, doomed to  
destruction,  
he will be happy who rewards you,  
as you have served us.
- <sup>9</sup> Happy shall he be,  
who takes and dashes your little  
ones against the rock.

## 138

*By David.*

- <sup>1</sup> I will give you thanks with my whole  
heart.  
Before the gods,<sup>z</sup> I will sing praises  
to you.
- <sup>2</sup> I will bow down toward your holy  
temple,  
and give thanks to your Name for  
your loving kindness and for  
your truth;  
for you have exalted your Name  
and your Word above all.
- <sup>3</sup> In the day that I called, you answered  
me.  
You encouraged me with strength  
in my soul.
- <sup>4</sup> All the kings of the earth will give you  
thanks, Yahweh,  
for they have heard the words of  
your mouth.
- <sup>5</sup> Yes, they will sing of the ways of  
Yahweh;  
for great is Yahweh’s glory.
- <sup>6</sup> For though Yahweh is high, yet he  
looks after the lowly;  
but the proud, he knows from afar.
- <sup>7</sup> Though I walk in the middle of  
trouble, you will revive me.  
You will stretch out your hand  
against the wrath of my  
enemies.  
Your right hand will save me.
- <sup>8</sup> Yahweh will fulfill that which  
concerns me;  
your loving kindness, Yahweh,  
endures forever.

<sup>z</sup> The word *elohim*, used here, usually means “God” but can also mean “gods”, “princes”, or “angels”.

Don't forsake the works of your  
own hands.

## 139

*For the Chief Musician. A Psalm by David.*

- <sup>1</sup> Yahweh, you have searched me,  
and you know me.
- <sup>2</sup> You know my sitting down and my  
rising up.  
You perceive my thoughts from  
afar.
- <sup>3</sup> You search out my path and my lying  
down,  
and are acquainted with all my  
ways.
- <sup>4</sup> For there is not a word on my tongue,  
but, behold, Yahweh, you know it  
altogether.
- <sup>5</sup> You hem me in behind and before.  
You laid your hand on me.
- <sup>6</sup> This knowledge is beyond me.  
It's lofty.  
I can't attain it.
- <sup>7</sup> Where could I go from your Spirit?  
Or where could I flee from your  
presence?
- <sup>8</sup> If I ascend up into heaven, you are  
there.  
If I make my bed in Sheol,<sup>a</sup> behold,  
you are there!
- <sup>9</sup> If I take the wings of the dawn,  
and settle in the uttermost parts of  
the sea;
- <sup>10</sup> Even there your hand will lead me,  
and your right hand will hold me.
- <sup>11</sup> If I say, "Surely the darkness will  
overwhelm me;  
the light around me will be night";

- <sup>12</sup> even the darkness doesn't hide from  
you,  
but the night shines as the day.  
The darkness is like light to you.
- <sup>13</sup> For you formed my inmost being.  
You knit me together in my  
mother's womb.
- <sup>14</sup> I will give thanks to you,  
for I am fearfully and wonderfully  
made.  
Your works are wonderful.  
My soul knows that very well.
- <sup>15</sup> My frame wasn't hidden from you,  
when I was made in secret,  
woven together in the depths of the  
earth.
- <sup>16</sup> Your eyes saw my body.  
In your book they were all written,  
the days that were ordained for me,  
when as yet there were none of  
them.
- <sup>17</sup> How precious to me are your  
thoughts, God!  
How vast is their sum!
- <sup>18</sup> If I would count them, they are more  
in number than the sand.  
When I wake up, I am still with  
you.
- <sup>19</sup> If only you, God, would kill the  
wicked.  
Get away from me, you  
bloodthirsty men!
- <sup>20</sup> For they speak against you wickedly.  
Your enemies take your name in  
vain.
- <sup>21</sup> Yahweh, don't I hate those who hate  
you?  
Am I not grieved with those who  
rise up against you?
- <sup>22</sup> I hate them with perfect hatred.

<sup>a</sup> Sheol is the place of the dead.

- They have become my enemies.  
<sup>23</sup> Search me, God, and know my heart.  
 Try me, and know my thoughts.  
<sup>24</sup> See if there is any wicked way in me,  
 and lead me in the everlasting way.

## 140

*For the Chief Musician. A Psalm by David.*

- <sup>1</sup> Deliver me, Yahweh, from the evil  
 man.  
 Preserve me from the violent man;  
<sup>2</sup> those who devise mischief in their  
 hearts.  
 They continually gather themselves  
 together for war.  
<sup>3</sup> They have sharpened their tongues like  
 a serpent.  
 Viper's poison is under their lips.  
*Selah.*  
<sup>4</sup> Yahweh, keep me from the hands of  
 the wicked.  
 Preserve me from the violent men  
 who have determined to trip  
 my feet.  
<sup>5</sup> The proud have hidden a snare for me,  
 they have spread the cords of a net  
 by the path.  
 They have set traps for me.  
*Selah.*  
<sup>6</sup> I said to Yahweh, "You are my God."  
 Listen to the cry of my petitions,  
 Yahweh.  
<sup>7</sup> Yahweh, the Lord, the strength of my  
 salvation,  
 you have covered my head in the  
 day of battle.  
<sup>8</sup> Yahweh, don't grant the desires of the  
 wicked.

Don't let their evil plans succeed,  
 or they will become proud.

*Selah.*

- <sup>9</sup> As for the head of those who surround  
 me,  
 let the mischief of their own lips  
 cover them.  
<sup>10</sup> Let burning coals fall on them.  
 Let them be thrown into the fire,  
 into miry pits, from where they  
 never rise.  
<sup>11</sup> An evil speaker won't be established  
 in the earth.  
 Evil will hunt the violent man to  
 overthrow him.  
<sup>12</sup> I know that Yahweh will maintain the  
 cause of the afflicted,  
 and justice for the needy.  
<sup>13</sup> Surely the righteous will give thanks  
 to your name.  
 The upright will dwell in your  
 presence.

## 141

*A Psalm by David.*

- <sup>1</sup> Yahweh, I have called on you.  
 Come to me quickly!  
 Listen to my voice when I call to  
 you.  
<sup>2</sup> Let my prayer be set before you like  
 incense;  
 the lifting up of my hands like the  
 evening sacrifice.  
<sup>3</sup> Set a watch, Yahweh, before my  
 mouth.  
 Keep the door of my lips.  
<sup>4</sup> Don't incline my heart to any evil  
 thing,

to practice deeds of wickedness  
 with men who work iniquity.  
 Don't let me eat of their delicacies.

<sup>5</sup> Let the righteous strike me, it is  
 kindness;  
 let him reprove me, it is like oil on  
 the head;  
 don't let my head refuse it;  
 Yet my prayer is always against  
 evil deeds.

<sup>6</sup> Their judges are thrown down by the  
 sides of the rock.  
 They will hear my words, for they  
 are well spoken.

<sup>7</sup> "As when one plows and breaks up the  
 earth,  
 our bones are scattered at the mouth  
 of Sheol."<sup>b</sup>

<sup>8</sup> For my eyes are on you, Yahweh, the  
 Lord.  
 In you, I take refuge.  
 Don't leave my soul destitute.

<sup>9</sup> Keep me from the snare which they  
 have laid for me,  
 from the traps of the workers of  
 iniquity.

<sup>10</sup> Let the wicked fall together into their  
 own nets,  
 while I pass by.

## 142

*A contemplation by David, when he was in  
 the cave. A Prayer.*

<sup>1</sup> I cry with my voice to Yahweh.  
 With my voice, I ask Yahweh for  
 mercy.

<sup>2</sup> I pour out my complaint before him.

I tell him my troubles.

<sup>3</sup> When my spirit was overwhelmed  
 within me,  
 you knew my route.  
 On the path in which I walk,  
 they have hidden a snare for me.

<sup>4</sup> Look on my right, and see;  
 for there is no one who is  
 concerned for me.  
 Refuge has fled from me.  
 No one cares for my soul.

<sup>5</sup> I cried to you, Yahweh.  
 I said, "You are my refuge,  
 my portion in the land of the  
 living."

<sup>6</sup> Listen to my cry,  
 for I am in desperate need.  
 deliver me from my persecutors,  
 For they are stronger than me.

<sup>7</sup> Bring my soul out of prison,  
 that I may give thanks to your  
 name.

The righteous will surround me,  
 for you will be good to me.

## 143

*A Psalm by David.*

<sup>1</sup> Hear my prayer, Yahweh.  
 Listen to my petitions.  
 In your faithfulness and  
 righteousness, relieve me.

<sup>2</sup> Don't enter into judgment with your  
 servant,  
 for in your sight no man living is  
 righteous.

<sup>3</sup> For the enemy pursues my soul.  
 He has struck my life down to the  
 ground.

<sup>b</sup> Sheol is the place of the dead.

He has made me live in dark places,  
as those who have been long  
dead.

- <sup>4</sup> Therefore my spirit is overwhelmed  
within me.  
My heart within me is desolate.
- <sup>5</sup> I remember the days of old.  
I meditate on all your doings.  
I contemplate the work of your  
hands.
- <sup>6</sup> I spread out my hands to you.  
My soul thirsts for you, like a  
parched land.  
*Selah.*
- <sup>7</sup> Hurry to answer me, Yahweh.  
My spirit fails.  
Don't hide your face from me,  
so that I don't become like those  
who go down into the pit.
- <sup>8</sup> Cause me to hear your loving kindness  
in the morning,  
for I trust in you.  
Cause me to know the way in which I  
should walk,  
for I lift up my soul to you.
- <sup>9</sup> Deliver me, Yahweh, from my  
enemies.  
I flee to you to hide me.
- <sup>10</sup> Teach me to do your will,  
for you are my God.  
Your Spirit is good.  
Lead me in the land of uprightness.
- <sup>11</sup> Revive me, Yahweh, for your name's  
sake.  
In your righteousness, bring my  
soul out of trouble.
- <sup>12</sup> In your loving kindness, cut off my  
enemies,  
and destroy all those who afflict my  
soul,  
For I am your servant.

## 144

*By David.*

- <sup>1</sup> Blessed be Yahweh, my rock,  
who teaches my hands to war,  
and my fingers to battle:
- <sup>2</sup> my loving kindness, my fortress,  
my high tower, my deliverer,  
my shield, and he in whom I take  
refuge;  
who subdues my people under me.
- <sup>3</sup> Yahweh, what is man, that you care for  
him?  
Or the son of man, that you think of  
him?
- <sup>4</sup> Man is like a breath.  
His days are like a shadow that  
passes away.
- <sup>5</sup> Part your heavens, Yahweh, and come  
down.  
Touch the mountains, and they will  
smoke.
- <sup>6</sup> Throw out lightning, and scatter them.  
Send out your arrows, and rout  
them.
- <sup>7</sup> Stretch out your hand from above,  
rescue me, and deliver me out of  
great waters,  
out of the hands of foreigners;
- <sup>8</sup> whose mouths speak deceit,  
Whose right hand is a right hand of  
falsehood.
- <sup>9</sup> I will sing a new song to you, God.  
On a ten-stringed lyre, I will sing  
praises to you.
- <sup>10</sup> You are he who gives salvation to  
kings,  
who rescues David, his servant,  
from the deadly sword.

- <sup>11</sup> Rescue me, and deliver me out of the hands of foreigners,  
whose mouths speak deceit,  
whose right hand is a right hand of falsehood.
- <sup>12</sup> Then our sons will be like well-nurtured plants,  
our daughters like pillars carved to adorn a palace.
- <sup>13</sup> Our barns are full, filled with all kinds of provision.  
Our sheep produce thousands and ten thousands in our fields.
- <sup>14</sup> Our oxen will pull heavy loads.  
There is no breaking in, and no going away,  
and no outcry in our streets.
- <sup>15</sup> Happy are the people who are in such a situation.  
Happy are the people whose God is Yahweh.

## 145

*A praise psalm by David.<sup>c</sup>*

- <sup>1</sup> I will exalt you, my God, the King.  
I will praise your name forever and ever.
- <sup>2</sup> Every day I will praise you.  
I will extol your name forever and ever.
- <sup>3</sup> Great is Yahweh, and greatly to be praised!  
His greatness is unsearchable.
- <sup>4</sup> One generation will commend your works to another,  
and will declare your mighty acts.
- <sup>5</sup> Of the glorious majesty of your honor,

- of your wondrous works, I will meditate.
- <sup>6</sup> Men will speak of the might of your awesome acts.  
I will declare your greatness.
- <sup>7</sup> They will utter the memory of your great goodness,  
and will sing of your righteousness.
- <sup>8</sup> Yahweh is gracious, merciful,  
slow to anger, and of great loving kindness.
- <sup>9</sup> Yahweh is good to all.  
His tender mercies are over all his works.
- <sup>10</sup> All your works will give thanks to you, Yahweh.  
Your saints will extol you.
- <sup>11</sup> They will speak of the glory of your kingdom,  
and talk about your power;
- <sup>12</sup> to make known to the sons of men his mighty acts,  
the glory of the majesty of his kingdom.
- <sup>13</sup> Your kingdom is an everlasting kingdom.  
Your dominion endures throughout all generations.  
Yahweh is faithful in all his words,  
and loving in all his deeds.<sup>d</sup>
- <sup>14</sup> Yahweh upholds all who fall,  
and raises up all those who are bowed down.
- <sup>15</sup> The eyes of all wait for you.  
You give them their food in due season.
- <sup>16</sup> You open your hand,  
and satisfy the desire of every living thing.

<sup>c</sup> This is an acrostic psalm, with every verse (including the second half of verse 13) starting with a consecutive letter of the Hebrew alphabet. <sup>d</sup> Some manuscripts omit these last two lines.

- <sup>17</sup> Yahweh is righteous in all his ways,  
and gracious in all his works.
- <sup>18</sup> Yahweh is near to all those who call  
on him,  
to all who call on him in truth.
- <sup>19</sup> He will fulfill the desire of those who  
fear him.  
He also will hear their cry, and will  
save them.
- <sup>20</sup> Yahweh preserves all those who love  
him,  
but all the wicked he will destroy.
- <sup>21</sup> My mouth will speak the praise of  
Yahweh.  
Let all flesh bless his holy name  
forever and ever.

## 146

- <sup>1</sup> Praise Yah!  
Praise Yahweh, my soul.
- <sup>2</sup> While I live, I will praise Yahweh.  
I will sing praises to my God as  
long as I exist.
- <sup>3</sup> Don't put your trust in princes,  
each a son of man in whom there is  
no help.
- <sup>4</sup> His spirit departs, and he returns to the  
earth.  
In that very day, his thoughts  
perish.
- <sup>5</sup> Happy is he who has the God of Jacob  
for his help,  
whose hope is in Yahweh, his God:
- <sup>6</sup> who made heaven and earth,  
the sea, and all that is in them;  
who keeps truth forever;
- <sup>7</sup> who executes justice for the oppressed;  
who gives food to the hungry.  
Yahweh frees the prisoners.

- <sup>8</sup> Yahweh opens the eyes of the  
blind.  
Yahweh raises up those who are  
bowed down.  
Yahweh loves the righteous.
- <sup>9</sup> Yahweh preserves the foreigners.  
He upholds the fatherless and  
widow,  
but the way of the wicked he turns  
upside down.
- <sup>10</sup> Yahweh will reign forever;  
your God, O Zion, to all  
generations.

Praise Yah!

## 147

- <sup>1</sup> Praise Yah,  
for it is good to sing praises to our  
God;  
for it is pleasant and fitting to praise  
him.
- <sup>2</sup> Yahweh builds up Jerusalem.  
He gathers together the outcasts of  
Israel.
- <sup>3</sup> He heals the broken in heart,  
and binds up their wounds.
- <sup>4</sup> He counts the number of the stars.  
He calls them all by their names.
- <sup>5</sup> Great is our Lord, and mighty in  
power.  
His understanding is infinite.
- <sup>6</sup> Yahweh upholds the humble.  
He brings the wicked down to the  
ground.
- <sup>7</sup> Sing to Yahweh with thanksgiving.  
Sing praises on the harp to our God,
- <sup>8</sup> who covers the sky with clouds,  
who prepares rain for the earth,  
who makes grass grow on the  
mountains.

<sup>9</sup> He provides food for the livestock,  
 and for the young ravens when they  
 call.  
<sup>10</sup> He doesn't delight in the strength of  
 the horse.  
 He takes no pleasure in the legs of a  
 man.  
<sup>11</sup> Yahweh takes pleasure in those who  
 fear him,  
 in those who hope in his loving  
 kindness.  
<sup>12</sup> Praise Yahweh, Jerusalem!  
 Praise your God, Zion!  
<sup>13</sup> For he has strengthened the bars of  
 your gates.  
 He has blessed your children within  
 you.  
<sup>14</sup> He makes peace in your borders.  
 He fills you with the finest of the  
 wheat.  
<sup>15</sup> He sends out his commandment to the  
 earth.  
 His word runs very swiftly.  
<sup>16</sup> He gives snow like wool,  
 and scatters frost like ashes.  
<sup>17</sup> He hurls down his hail like pebbles.  
 Who can stand before his cold?  
<sup>18</sup> He sends out his word, and melts  
 them.  
 He causes his wind to blow, and the  
 waters flow.  
<sup>19</sup> He shows his word to Jacob;  
 his statutes and his ordinances to  
 Israel.  
<sup>20</sup> He has not done this for just any  
 nation.  
 They don't know his ordinances.  
 Praise Yah!

## 148

<sup>1</sup> Praise Yah!  
 Praise Yahweh from the heavens!  
 Praise him in the heights!  
<sup>2</sup> Praise him, all his angels!  
 Praise him, all his army!  
<sup>3</sup> Praise him, sun and moon!  
 Praise him, all you shining stars!  
<sup>4</sup> Praise him, you heavens of heavens,  
 You waters that are above the  
 heavens.  
<sup>5</sup> Let them praise Yahweh's name,  
 For he commanded, and they were  
 created.  
<sup>6</sup> He has also established them forever  
 and ever.  
 He has made a decree which will  
 not pass away.  
<sup>7</sup> Praise Yahweh from the earth,  
 you great sea creatures, and all  
 depths!  
<sup>8</sup> Lightning and hail, snow and clouds;  
 stormy wind, fulfilling his word;  
<sup>9</sup> mountains and all hills;  
 fruit trees and all cedars;  
<sup>10</sup> wild animals and all livestock;  
 small creatures and flying birds;  
<sup>11</sup> kings of the earth and all peoples;  
 princes and all judges of the earth;  
<sup>12</sup> both young men and maidens;  
 old men and children:  
<sup>13</sup> let them praise Yahweh's name,  
 for his name alone is exalted.  
 His glory is above the earth and the  
 heavens.  
<sup>14</sup> He has lifted up the horn of his  
 people,  
 the praise of all his saints;

even of the children of Israel, a  
people near to him.

Praise Yah!

## 149

- <sup>1</sup> Praise Yahweh!  
Sing to Yahweh a new song,  
his praise in the assembly of the  
saints.
- <sup>2</sup> Let Israel rejoice in him who made  
them.  
Let the children of Zion be joyful in  
their King.
- <sup>3</sup> Let them praise his name in the dance!  
Let them sing praises to him with  
tambourine and harp!
- <sup>4</sup> For Yahweh takes pleasure in his  
people.  
He crowns the humble with  
salvation.
- <sup>5</sup> Let the saints rejoice in honor.  
Let them sing for joy on their beds.
- <sup>6</sup> May the high praises of God be in their  
mouths,  
and a two-edged sword in their  
hand;
- <sup>7</sup> To execute vengeance on the nations,  
and punishments on the peoples;

- <sup>8</sup> To bind their kings with chains,  
and their nobles with fetters of iron;  
<sup>9</sup> to execute on them the written  
judgment.

All his saints have this honor.

Praise Yah!

## 150

- <sup>1</sup> Praise Yah!  
Praise God in his sanctuary!  
Praise him in his heavens for his  
acts of power!
- <sup>2</sup> Praise him for his mighty acts!  
Praise him according to his  
excellent greatness!
- <sup>3</sup> Praise him with the sounding of the  
trumpet!  
Praise him with harp and lyre!
- <sup>4</sup> Praise him with tambourine and  
dancing!  
Praise him with stringed  
instruments and flute!
- <sup>5</sup> Praise him with loud cymbals!  
Praise him with resounding  
cymbals!
- <sup>6</sup> Let everything that has breath praise  
Yah!  
Praise Yah!



# PSALM 151

## 151

*This Psalm is a genuine one of David,  
though extra,<sup>a</sup> composed when he fought in  
single combat with Goliath.*

- <sup>1</sup> I was small among my brothers,  
and youngest in my father's house.  
I tended my father's sheep.
- <sup>2</sup> My hands formed a musical  
instrument,  
and my fingers tuned a lute.
- <sup>3</sup> Who shall tell my Lord?

- The Lord himself, he himself hears.
- <sup>4</sup> He sent forth his angel and took me  
from my father's sheep,  
and he anointed me with his  
anointing oil.
- <sup>5</sup> My brothers were handsome and tall;  
but the Lord did not take pleasure  
in them.
- <sup>6</sup> I went out to meet the Philistine,  
and he cursed me by his idols.
- <sup>7</sup> But I drew his own sword and  
beheaded him,  
and removed reproach from the  
children of Israel.

<sup>a</sup> or, supernumerary



## *The Book of*

# **Job**

### **1**

<sup>1</sup> There was a man in the land of Uz, whose name was Job. That man was blameless and upright, and one who feared God,<sup>a</sup> and turned away from evil. <sup>2</sup> There were born to him seven sons and three daughters. <sup>3</sup> His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very great household; so that this man was the greatest of all the children of the east. <sup>4</sup> His sons went and held a feast in the house of each one on his birthday; and they sent and called for their three sisters to eat and to drink with them. <sup>5</sup> It was so, when the days of their feasting had run their course, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, “It may be that my sons have sinned, and renounced God in their hearts.” Job did so continually.

<sup>6</sup> Now on the day when God’s sons came to present themselves before Yahweh,<sup>b</sup> Satan also came among them. <sup>7</sup> Yahweh said to Satan, “Where have you come from?”

Then Satan answered Yahweh, and said, “From going back and forth in the earth, and from walking up and down in it.”

<sup>8</sup> Yahweh said to Satan, “Have you considered my servant, Job? For there is no one like him in the earth, a blameless and

an upright man, one who fears God, and turns away from evil.”

<sup>9</sup> Then Satan answered Yahweh, and said, “Does Job fear God for nothing? <sup>10</sup> Haven’t you made a hedge around him, and around his house, and around all that he has, on every side? You have blessed the work of his hands, and his substance is increased in the land. <sup>11</sup> But stretch out your hand now, and touch all that he has, and he will renounce you to your face.”

<sup>12</sup> Yahweh said to Satan, “Behold,<sup>c</sup> all that he has is in your power. Only on himself don’t stretch out your hand.”

So Satan went out from the presence of Yahweh. <sup>13</sup> It fell on a day when his sons and his daughters were eating and drinking wine in their oldest brother’s house, <sup>14</sup> that there came a messenger to Job, and said, “The oxen were plowing, and the donkeys feeding beside them, <sup>15</sup> and the Sabeans attacked, and took them away. Yes, they have killed the servants with the edge of the sword, and I alone have escaped to tell you.”

<sup>16</sup> While he was still speaking, there also came another, and said, “The fire of God has fallen from the sky, and has burned up the sheep and the servants, and consumed them, and I alone have escaped to tell you.”

<sup>17</sup> While he was still speaking, there came also another, and said, “The Chaldeans made three bands, and swept down on the camels, and have taken them away, yes, and killed the servants with the

<sup>a</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim). <sup>b</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>c</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

edge of the sword; and I alone have escaped to tell you.”

<sup>18</sup> While he was still speaking, there came also another, and said, “Your sons and your daughters were eating and drinking wine in their oldest brother’s house, <sup>19</sup> and behold, there came a great wind from the wilderness, and struck the four corners of the house, and it fell on the young men, and they are dead. I alone have escaped to tell you.”

<sup>20</sup> Then Job arose, and tore his robe, and shaved his head, and fell down on the ground, and worshiped. <sup>21</sup> He said, “Naked I came out of my mother’s womb, and naked shall I return there. Yahweh gave, and Yahweh has taken away. Blessed be Yahweh’s name.” <sup>22</sup> In all this, Job did not sin, nor charge God with wrongdoing.

## 2

<sup>1</sup> Again, on the day when the God’s sons came to present themselves before Yahweh, Satan came also among them to present himself before Yahweh. <sup>2</sup> Yahweh said to Satan, “Where have you come from?”

Satan answered Yahweh, and said, “From going back and forth in the earth, and from walking up and down in it.”

<sup>3</sup> Yahweh said to Satan, “Have you considered my servant Job? For there is no one like him in the earth, a blameless and an upright man, one who fears God, and turns away from evil. He still maintains his integrity, although you incited me against him, to ruin him without cause.”

<sup>4</sup> Satan answered Yahweh, and said, “Skin for skin. Yes, all that a man has he will give for his life. <sup>5</sup> But stretch out your

hand now, and touch his bone and his flesh, and he will renounce you to your face.”

<sup>6</sup> Yahweh said to Satan, “Behold, he is in your hand. Only spare his life.”

<sup>7</sup> So Satan went out from the presence of Yahweh, and struck Job with painful sores from the sole of his foot to his head. <sup>8</sup> He took for himself a potsherd to scrape himself with, and he sat among the ashes. <sup>9</sup> Then his wife said to him, “Do you still maintain your integrity? Renounce God, and die.”

<sup>10</sup> But he said to her, “You speak as one of the foolish women would speak. What? Shall we receive good at the hand of God, and shall we not receive evil?”

In all this Job didn’t sin with his lips. <sup>11</sup> Now when Job’s three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, and they made an appointment together to come to sympathize with him and to comfort him. <sup>12</sup> When they lifted up their eyes from a distance, and didn’t recognize him, they raised their voices, and wept; and they each tore his robe, and sprinkled dust on their heads toward the sky. <sup>13</sup> So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.

## 3

<sup>1</sup> After this Job opened his mouth, and cursed the day of his birth. <sup>2</sup> Job answered:

<sup>3</sup> “Let the day perish in which I was born,  
the night which said, ‘There is a boy conceived.’”

- <sup>4</sup> Let that day be darkness.  
 Don't let God from above seek for  
 it,  
 neither let the light shine on it.
- <sup>5</sup> Let darkness and the shadow of death  
 claim it for their own.  
 Let a cloud dwell on it.  
 Let all that makes black the day  
 terrify it.
- <sup>6</sup> As for that night, let thick darkness  
 seize on it.  
 Let it not rejoice among the days of  
 the year.  
 Let it not come into the number of  
 the months.
- <sup>7</sup> Behold, let that night be barren.  
 Let no joyful voice come therein.
- <sup>8</sup> Let them curse it who curse the day,  
 who are ready to rouse up  
 leviathan.
- <sup>9</sup> Let the stars of its twilight be dark.  
 Let it look for light, but have none,  
 neither let it see the eyelids of the  
 morning,
- <sup>10</sup> because it didn't shut up the doors of  
 my mother's womb,  
 nor did it hide trouble from my  
 eyes.
- <sup>11</sup> "Why didn't I die from the womb?  
 Why didn't I give up the spirit  
 when my mother bore me?
- <sup>12</sup> Why did the knees receive me?  
 Or why the breast, that I should  
 nurse?
- <sup>13</sup> For now should I have lain down and  
 been quiet.  
 I should have slept, then I would  
 have been at rest,
- <sup>14</sup> with kings and counselors of the  
 earth,  
 who built up waste places for  
 themselves;
- <sup>15</sup> or with princes who had gold,  
 who filled their houses with silver:
- <sup>16</sup> or as a hidden untimely birth I had not  
 been,  
 as infants who never saw light.
- <sup>17</sup> There the wicked cease from  
 troubling.  
 There the weary are at rest.
- <sup>18</sup> There the prisoners are at ease  
 together.  
 They don't hear the voice of the  
 taskmaster.
- <sup>19</sup> The small and the great are there.  
 The servant is free from his master.
- <sup>20</sup> "Why is light given to him who is in  
 misery,  
 life to the bitter in soul,
- <sup>21</sup> Who long for death, but it doesn't  
 come;  
 and dig for it more than for hidden  
 treasures,
- <sup>22</sup> who rejoice exceedingly,  
 and are glad, when they can find the  
 grave?
- <sup>23</sup> Why is light given to a man whose  
 way is hidden,  
 whom God has hedged in?
- <sup>24</sup> For my sighing comes before I eat.  
 My groanings are poured out like  
 water.
- <sup>25</sup> For the thing which I fear comes on  
 me,  
 That which I am afraid of comes to  
 me.
- <sup>26</sup> I am not at ease, neither am I quiet,  
 neither have I rest;  
 but trouble comes."

## 4

- <sup>1</sup> Then Eliphaz the Temanite answered,  
<sup>2</sup> “If someone ventures to talk with you,  
 will you be grieved?  
 But who can withhold himself from  
 speaking?  
<sup>3</sup> Behold, you have instructed many,  
 you have strengthened the weak  
 hands.  
<sup>4</sup> Your words have supported him who  
 was falling,  
 You have made firm the feeble  
 knees.  
<sup>5</sup> But now it has come to you, and you  
 faint.  
 It touches you, and you are  
 troubled.  
<sup>6</sup> Isn’t your piety your confidence?  
 Isn’t the integrity of your ways your  
 hope?  
<sup>7</sup> “Remember, now, whoever perished,  
 being innocent?  
 Or where were the upright cut off?  
<sup>8</sup> According to what I have seen, those  
 who plow iniquity,  
 and sow trouble,  
 reap the same.  
<sup>9</sup> By the breath of God they perish.  
 By the blast of his anger are they  
 consumed.  
<sup>10</sup> The roaring of the lion,  
 and the voice of the fierce lion,  
 the teeth of the young lions, are  
 broken.  
<sup>11</sup> The old lion perishes for lack of prey.  
 The cubs of the lioness are scattered  
 abroad.  
<sup>12</sup> “Now a thing was secretly brought to  
 me.  
 My ear received a whisper of it.

- <sup>13</sup> In thoughts from the visions of the  
 night,  
 when deep sleep falls on men,  
<sup>14</sup> fear came on me, and trembling,  
 which made all my bones shake.  
<sup>15</sup> Then a spirit passed before my face.  
 The hair of my flesh stood up.  
<sup>16</sup> It stood still, but I couldn’t discern its  
 appearance.  
 A form was before my eyes.  
 Silence, then I heard a voice,  
 saying,  
<sup>17</sup> ‘Shall mortal man be more just than  
 God?  
 Shall a man be more pure than his  
 Maker?  
<sup>18</sup> Behold, he puts no trust in his  
 servants.  
 He charges his angels with error.  
<sup>19</sup> How much more, those who dwell in  
 houses of clay,  
 whose foundation is in the dust,  
 who are crushed before the moth!  
<sup>20</sup> Between morning and evening they  
 are destroyed.  
 They perish forever without any  
 regarding it.  
<sup>21</sup> Isn’t their tent cord plucked up within  
 them?  
 They die, and that without wisdom.’

## 5

- <sup>1</sup> “Call now; is there any who will  
 answer you?  
 To which of the holy ones will you  
 turn?  
<sup>2</sup> For resentment kills the foolish man,  
 and jealousy kills the simple.  
<sup>3</sup> I have seen the foolish taking root,  
 but suddenly I cursed his habitation.

- 4 His children are far from safety.  
 They are crushed in the gate.  
 Neither is there any to deliver them,  
 5 whose harvest the hungry eats up,  
 and take it even out of the thorns.  
 The snare gapes for their substance.  
 6 For affliction doesn't come out of the  
 dust,  
 neither does trouble spring out of  
 the ground;  
 7 but man is born to trouble,  
 as the sparks fly upward.  
 8 "But as for me, I would seek God.  
 I would commit my cause to God,  
 9 who does great things that can't be  
 fathomed,  
 marvelous things without number;  
 10 who gives rain on the earth,  
 and sends waters on the fields;  
 11 so that he sets up on high those who  
 are low,  
 those who mourn are exalted to  
 safety.  
 12 He frustrates the devices of the crafty,  
 So that their hands can't perform  
 their enterprise.  
 13 He takes the wise in their own  
 craftiness;  
 the counsel of the cunning is carried  
 headlong.  
 14 They meet with darkness in the day  
 time,  
 and grope at noonday as in the  
 night.  
 15 But he saves from the sword of their  
 mouth,  
 even the needy from the hand of the  
 mighty.  
 16 So the poor has hope,  
 and injustice shuts her mouth.
- 17 "Behold, happy is the man whom God  
 corrects.  
 Therefore do not despise the  
 chastening of the Almighty.  
 18 For he wounds, and binds up.  
 He injures, and his hands make  
 whole.  
 19 He will deliver you in six troubles;  
 yes, in seven no evil shall touch  
 you.  
 20 In famine he will redeem you from  
 death;  
 in war, from the power of the  
 sword.  
 21 You shall be hidden from the scourge  
 of the tongue,  
 neither shall you be afraid of  
 destruction when it comes.  
 22 At destruction and famine you shall  
 laugh,  
 neither shall you be afraid of the  
 animals of the earth.  
 23 For you shall be allied with the stones  
 of the field.  
 The animals of the field shall be at  
 peace with you.  
 24 You shall know that your tent is in  
 peace.  
 You shall visit your fold, and shall  
 miss nothing.  
 25 You shall know also that your  
 offspring<sup>d</sup> shall be great,  
 Your offspring as the grass of the  
 earth.  
 26 You shall come to your grave in a full  
 age,  
 like a shock of grain comes in its  
 season.  
 27 Look this, we have searched it, so it  
 is.

<sup>d</sup> or, seed

Hear it, and know it for your good.”

## 6

<sup>1</sup> Then Job answered,

<sup>2</sup> “Oh that my anguish were weighed,  
and all my calamity laid in the  
balances!

<sup>3</sup> For now it would be heavier than the  
sand of the seas,  
therefore have my words been rash.

<sup>4</sup> For the arrows of the Almighty are  
within me.

My spirit drinks up their poison.  
The terrors of God set themselves in  
array against me.

<sup>5</sup> Does the wild donkey bray when  
he has grass?

Or does the ox low over his fodder?

<sup>6</sup> Can that which has no flavor be  
eaten without salt?

Or is there any taste in the white of an  
egg?

<sup>7</sup> My soul refuses to touch them.  
They are as loathsome food to me.

<sup>8</sup> “Oh that I might have my request,  
that God would grant the thing that  
I long for,

<sup>9</sup> even that it would please God to crush  
me;  
that he would let loose his hand,  
and cut me off!

<sup>10</sup> Be it still my consolation,  
yes, let me exult in pain that doesn’t  
spare,  
that I have not denied the words of  
the Holy One.

<sup>11</sup> What is my strength, that I should  
wait?

What is my end, that I should be  
patient?

<sup>12</sup> Is my strength the strength of stones?  
Or is my flesh of brass?

<sup>13</sup> Isn’t it that I have no help in me,  
That wisdom is driven quite from  
me?

<sup>14</sup> “To him who is ready to faint,  
kindness should be shown  
from his friend;  
even to him who forsakes the fear  
of the Almighty.

<sup>15</sup> My brothers have dealt deceitfully as  
a brook,  
as the channel of brooks that pass  
away;

<sup>16</sup> Which are black by reason of the ice,  
in which the snow hides itself.

<sup>17</sup> In the dry season, they vanish.  
When it is hot, they are consumed  
out of their place.

<sup>18</sup> The caravans that travel beside them  
turn aside.  
They go up into the waste, and  
perish.

<sup>19</sup> The caravans of Tema looked.  
The companies of Sheba waited for  
them.

<sup>20</sup> They were distressed because they  
were confident.  
They came there, and were  
confounded.

<sup>21</sup> For now you are nothing.  
You see a terror, and are afraid.

<sup>22</sup> Did I say, ‘Give to me?’  
or, ‘Offer a present for me from  
your substance?’

<sup>23</sup> or, ‘Deliver me from the adversary’s  
hand?’

or, ‘Redeem me from the hand of  
the oppressors?’

<sup>24</sup> “Teach me, and I will hold my peace.

- Cause me to understand wherein I  
have erred.
- 25 How forcible are words of  
uprightness!  
But your reproof, what does it  
reprove?
- 26 Do you intend to reprove words,  
since the speeches of one who is  
desperate are as wind?
- 27 Yes, you would even cast lots for the  
fatherless,  
and make merchandise of your  
friend.
- 28 Now therefore be pleased to look at  
me,  
for surely I shall not lie to your  
face.
- 29 Please return.  
Let there be no injustice.  
Yes, return again.  
My cause is righteous.
- 30 Is there injustice on my tongue?  
Can't my taste discern mischievous  
things?

## 7

- 1 "Isn't a man forced to labor on earth?  
Aren't his days like the days of a  
hired hand?"
- 2 As a servant who earnestly desires the  
shadow,  
as a hireling who looks for his  
wages,
- 3 so am I made to possess months of  
misery,  
wearisome nights are appointed to  
me.
- 4 When I lie down, I say,  
'When shall I arise, and the night be  
gone?'

- I toss and turn until the dawning of  
the day.
- 5 My flesh is clothed with worms and  
clods of dust.  
My skin closes up, and breaks out  
afresh.
- 6 My days are swifter than a weaver's  
shuttle,  
and are spent without hope.
- 7 Oh remember that my life is a breath.  
My eye shall no more see good.
- 8 The eye of him who sees me shall see  
me no more.  
Your eyes shall be on me, but I  
shall not be.
- 9 As the cloud is consumed and vanishes  
away,  
so he who goes down to Sheol<sup>e</sup>  
shall come up no more.
- 10 He shall return no more to his house,  
neither shall his place know him  
any more.
- 11 "Therefore I will not keep silent.  
I will speak in the anguish of my  
spirit.  
I will complain in the bitterness of  
my soul.
- 12 Am I a sea, or a sea monster,  
that you put a guard over me?"
- 13 When I say, 'My bed shall comfort  
me.  
My couch shall ease my  
complaint;'
- 14 then you scare me with dreams,  
and terrify me through visions:  
15 so that my soul chooses strangling,  
death rather than my bones.
- 16 I loathe my life.  
I don't want to live forever.

<sup>e</sup> Sheol is the place of the dead.

Leave me alone, for my days are  
 but a breath.  
<sup>17</sup> What is man, that you should magnify  
 him,  
 that you should set your mind on  
 him,  
<sup>18</sup> that you should visit him every  
 morning,  
 and test him every moment?  
<sup>19</sup> How long will you not look away  
 from me,  
 nor leave me alone until I swallow  
 down my spittle?  
<sup>20</sup> If I have sinned, what do I do to you,  
 you watcher of men?  
 Why have you set me as a mark for  
 you,  
 so that I am a burden to myself?  
<sup>21</sup> Why do you not pardon my  
 disobedience, and take away  
 my iniquity?  
 For now shall I lie down in the dust.  
 You will seek me diligently, but I  
 shall not be."

## 8

<sup>1</sup> Then Bildad the Shuhite answered,  
<sup>2</sup> "How long will you speak these  
 things?  
 Shall the words of your mouth be a  
 mighty wind?  
<sup>3</sup> Does God pervert justice?  
 Or does the Almighty pervert  
 righteousness?  
<sup>4</sup> If your children have sinned against  
 him,  
 He has delivered them into the hand  
 of their disobedience.  
<sup>5</sup> If you want to seek God diligently,  
 make your supplication to the  
 Almighty.

<sup>6</sup> If you were pure and upright,  
 surely now he would awaken for  
 you,  
 and make the habitation of your  
 righteousness prosperous.  
<sup>7</sup> Though your beginning was  
 small,  
 yet your latter end would greatly  
 increase.  
<sup>8</sup> "Please inquire of past generations.  
 Find out about the learning of their  
 fathers.  
<sup>9</sup> (For we are but of yesterday, and know  
 nothing,  
 because our days on earth are a  
 shadow.)  
<sup>10</sup> Shall they not teach you, tell you,  
 and utter words out of their heart?  
<sup>11</sup> "Can the papyrus grow up without  
 mire?  
 Can the rushes grow without water?  
<sup>12</sup> While it is yet in its greenness, not cut  
 down,  
 it withers before any other reed.  
<sup>13</sup> So are the paths of all who forget  
 God.  
 The hope of the godless man shall  
 perish,  
<sup>14</sup> Whose confidence shall break apart,  
 Whose trust is a spider's web.  
<sup>15</sup> He shall lean on his house, but it shall  
 not stand.  
 He shall cling to it, but it shall not  
 endure.  
<sup>16</sup> He is green before the sun.  
 His shoots go out along his garden.  
<sup>17</sup> His roots are wrapped around the rock  
 pile.  
 He sees the place of stones.  
<sup>18</sup> If he is destroyed from his place,

then it shall deny him, saying, 'I  
have not seen you.'

- <sup>19</sup> Behold, this is the joy of his way:  
out of the earth, others shall spring.  
<sup>20</sup> "Behold, God will not cast away a  
blameless man,  
neither will he uphold the evildoers.  
<sup>21</sup> He will still fill your mouth with  
laughter,  
your lips with shouting.  
<sup>22</sup> Those who hate you shall be clothed  
with shame.  
The tent of the wicked shall be no  
more."

## 9

- <sup>1</sup> Then Job answered,  
<sup>2</sup> "Truly I know that it is so,  
but how can man be just with God?  
<sup>3</sup> If he is pleased to contend with him,  
he can't answer him one time in a  
thousand.  
<sup>4</sup> God who is wise in heart, and mighty  
in strength:  
who has hardened himself against  
him, and prospered?  
<sup>5</sup> He removes the mountains, and they  
don't know it,  
when he overturns them in his  
anger.  
<sup>6</sup> He shakes the earth out of its place.  
Its pillars tremble.  
<sup>7</sup> He commands the sun, and it doesn't  
rise,  
and seals up the stars.  
<sup>8</sup> He alone stretches out the heavens,  
and treads on the waves of the sea.  
<sup>9</sup> He makes the Bear, Orion, and the  
Pleiades,  
and the rooms of the south.  
<sup>10</sup> He does great things past finding out;  
yes, marvelous things without  
number.  
<sup>11</sup> Behold, he goes by me, and I don't  
see him.  
He passes on also, but I don't  
perceive him.  
<sup>12</sup> Behold, he snatches away.  
Who can hinder him?  
Who will ask him, 'What are you  
doing?'  
<sup>13</sup> "God will not withdraw his anger.  
The helpers of Rahab stoop under  
him.  
<sup>14</sup> How much less shall I answer him,  
And choose my words to argue with  
him?  
<sup>15</sup> Though I were righteous, yet I  
wouldn't answer him.  
I would make supplication to my  
judge.  
<sup>16</sup> If I had called, and he had answered  
me,  
yet I wouldn't believe that he  
listened to my voice.  
<sup>17</sup> For he breaks me with a storm,  
and multiplies my wounds without  
cause.  
<sup>18</sup> He will not allow me to catch my  
breath,  
but fills me with bitterness.  
<sup>19</sup> If it is a matter of strength, behold, he  
is mighty!  
If of justice, 'Who,' says he, 'will  
summon me?'  
<sup>20</sup> Though I am righteous, my own  
mouth shall condemn me.  
Though I am blameless, it shall  
prove me perverse.  
<sup>21</sup> I am blameless.

I don't respect myself.  
 I despise my life.  
 22 "It is all the same.  
 Therefore I say he destroys the  
 blameless and the wicked.  
 23 If the scourge kills suddenly,  
 he will mock at the trial of the  
 innocent.  
 24 The earth is given into the hand of the  
 wicked.  
 He covers the faces of its judges.  
 If not he, then who is it?  
 25 "Now my days are swifter than a  
 runner.  
 They flee away, they see no good,  
 26 They have passed away as the swift  
 ships,  
 as the eagle that swoops on the  
 prey.  
 27 If I say, 'I will forget my complaint,  
 I will put off my sad face, and cheer  
 up;'  
 28 I am afraid of all my sorrows,  
 I know that you will not hold me  
 innocent.  
 29 I shall be condemned.  
 Why then do I labor in vain?  
 30 If I wash myself with snow,  
 and cleanse my hands with lye,  
 31 yet you will plunge me in the ditch.  
 My own clothes shall abhor me.  
 32 For he is not a man, as I am, that I  
 should answer him,  
 that we should come together in  
 judgment.  
 33 There is no umpire between us,  
 that might lay his hand on us both.  
 34 Let him take his rod away from me.  
 Let his terror not make me afraid;

35 then I would speak, and not fear him,  
 for I am not so in myself.

## 10

1 "My soul is weary of my life.  
 I will give free course to my  
 complaint.  
 I will speak in the bitterness of my  
 soul.  
 2 I will tell God, 'Do not condemn me.  
 Show me why you contend with  
 me.  
 3 Is it good to you that you should  
 oppress,  
 that you should despise the work of  
 your hands,  
 and smile on the counsel of the  
 wicked?  
 4 Do you have eyes of flesh?  
 Or do you see as man sees?  
 5 Are your days as the days of mortals,  
 or your years as man's years,  
 6 that you inquire after my iniquity,  
 and search after my sin?  
 7 Although you know that I am not  
 wicked,  
 there is no one who can deliver out  
 of your hand.  
 8 "Your hands have framed me and  
 fashioned me altogether,  
 yet you destroy me.  
 9 Remember, I beg you, that you have  
 fashioned me as clay.  
 Will you bring me into dust again?  
 10 Haven't you poured me out like milk,  
 and curdled me like cheese?  
 11 You have clothed me with skin and  
 flesh,  
 and knit me together with bones  
 and sinews.

<sup>12</sup> You have granted me life and loving  
 kindness.  
 Your visitation has preserved my  
 spirit.  
<sup>13</sup> Yet you hid these things in your heart.  
 I know that this is with you:  
<sup>14</sup> if I sin, then you mark me.  
 You will not acquit me from my  
 iniquity.  
<sup>15</sup> If I am wicked, woe to me.  
 If I am righteous, I still shall not lift  
 up my head,  
 being filled with disgrace,  
 and conscious of my affliction.  
<sup>16</sup> If my head is held high, you hunt me  
 like a lion.  
 Again you show yourself powerful  
 to me.  
<sup>17</sup> You renew your witnesses against  
 me,  
 and increase your indignation on  
 me.  
 Changes and warfare are with me.  
<sup>18</sup> “Why, then, have you brought me  
 out of the womb?  
 I wish I had given up the spirit, and  
 no eye had seen me.  
<sup>19</sup> I should have been as though I had  
 not been.  
 I should have been carried from the  
 womb to the grave.  
<sup>20</sup> Aren’t my days few?  
 Cease then.  
 Leave me alone, that I may find a  
 little comfort,  
<sup>21</sup> before I go where I shall not return  
 from,  
 to the land of darkness and of the  
 shadow of death;

<sup>22</sup> the land dark as midnight,  
 of the shadow of death,  
 without any order,  
 where the light is as midnight.”

## 11

<sup>1</sup> Then Zophar, the Naamathite,  
 answered,  
<sup>2</sup> “Shouldn’t the multitude of words be  
 answered?  
 Should a man full of talk be  
 justified?  
<sup>3</sup> Should your boastings make men hold  
 their peace?  
 When you mock, shall no man  
 make you ashamed?  
<sup>4</sup> For you say, ‘My doctrine is pure.  
 I am clean in your eyes.’  
<sup>5</sup> But oh that God would speak,  
 and open his lips against you,  
<sup>6</sup> that he would show you the secrets of  
 wisdom!  
 For true wisdom has two sides.  
 Know therefore that God exacts of  
 you less than your iniquity  
 deserves.  
<sup>7</sup> “Can you fathom the mystery of God?  
 Or can you probe the limits of the  
 Almighty?  
<sup>8</sup> They are high as heaven. What can  
 you do?  
 They are deeper than Sheol.<sup>f</sup> What  
 can you know?  
<sup>9</sup> Its measure is longer than the earth,  
 and broader than the sea.  
<sup>10</sup> If he passes by, or confines,  
 or convenes a court, then who can  
 oppose him?  
<sup>11</sup> For he knows false men.

<sup>f</sup> Sheol is the place of the dead.

He sees iniquity also, even though  
he doesn't consider it.

<sup>12</sup> An empty-headed man becomes wise  
when a man is born as a wild  
donkey's colt.

<sup>13</sup> "If you set your heart aright,  
stretch out your hands toward him.

<sup>14</sup> If iniquity is in your hand, put it far  
away.  
Don't let unrighteousness dwell in  
your tents.

<sup>15</sup> Surely then you shall lift up your face  
without spot;  
Yes, you shall be steadfast, and  
shall not fear:

<sup>16</sup> for you shall forget your misery.  
You shall remember it like waters  
that have passed away.

<sup>17</sup> Life shall be clearer than the noonday.  
Though there is darkness, it shall be  
as the morning.

<sup>18</sup> You shall be secure, because there is  
hope.  
Yes, you shall search, and shall take  
your rest in safety.

<sup>19</sup> Also you shall lie down, and no one  
shall make you afraid.  
Yes, many shall court your favor.

<sup>20</sup> But the eyes of the wicked shall fail.  
They shall have no way to flee.  
Their hope shall be the giving up of  
the spirit."

## 12

<sup>1</sup> Then Job answered,  
<sup>2</sup> "No doubt, but you are the people,  
and wisdom shall die with you.  
<sup>3</sup> But I have understanding as well as  
you;

I am not inferior to you.  
Yes, who doesn't know such things  
as these?

<sup>4</sup> I am like one who is a joke to his  
neighbor,  
I, who called on God, and he  
answered.  
The just, the blameless man is a  
joke.

<sup>5</sup> In the thought of him who is at ease  
there is contempt for  
misfortune.  
It is ready for them whose foot  
slips.

<sup>6</sup> The tents of robbers prosper.  
Those who provoke God are secure,  
who carry their God in their hands.

<sup>7</sup> "But ask the animals, now, and they  
shall teach you;  
the birds of the sky, and they shall  
tell you.

<sup>8</sup> Or speak to the earth, and it shall teach  
you.  
The fish of the sea shall declare to  
you.

<sup>9</sup> Who doesn't know that in all these,  
Yahweh's hand has done this,  
<sup>10</sup> in whose hand is the life of every  
living thing,  
and the breath of all mankind?

<sup>11</sup> Doesn't the ear try words,  
even as the palate tastes its food?

<sup>12</sup> With aged men is wisdom,  
in length of days understanding.

<sup>13</sup> "With God is wisdom and might.  
He has counsel and understanding.

<sup>14</sup> Behold, he breaks down, and it can't  
be built again.  
He imprisons a man, and there can  
be no release.

- <sup>15</sup> Behold, he withholds the waters, and they dry up.  
 Again, he sends them out, and they overturn the earth.
- <sup>16</sup> With him is strength and wisdom.  
 The deceived and the deceiver are his.
- <sup>17</sup> He leads counselors away stripped.  
 He makes judges fools.
- <sup>18</sup> He loosens the bond of kings.  
 He binds their waist with a belt.
- <sup>19</sup> He leads priests away stripped,  
 and overthrows the mighty.
- <sup>20</sup> He removes the speech of those who are trusted,  
 and takes away the understanding of the elders.
- <sup>21</sup> He pours contempt on princes,  
 and loosens the belt of the strong.
- <sup>22</sup> He uncovers deep things out of darkness,  
 and brings out to light the shadow of death.
- <sup>23</sup> He increases the nations, and he destroys them.  
 He enlarges the nations, and he leads them captive.
- <sup>24</sup> He takes away understanding from the chiefs of the people of the earth,  
 and causes them to wander in a wilderness where there is no way.
- <sup>25</sup> They grope in the dark without light.  
 He makes them stagger like a drunken man.

### 13

- <sup>1</sup> “Behold, my eye has seen all this.  
 My ear has heard and understood it.

- <sup>2</sup> What you know, I know also.  
 I am not inferior to you.
- <sup>3</sup> “Surely I would speak to the Almighty.  
 I desire to reason with God.
- <sup>4</sup> But you are forgers of lies.  
 You are all physicians of no value.
- <sup>5</sup> Oh that you would be completely silent!  
 Then you would be wise.
- <sup>6</sup> Hear now my reasoning.  
 Listen to the pleadings of my lips.
- <sup>7</sup> Will you speak unrighteously for God,  
 and talk deceitfully for him?
- <sup>8</sup> Will you show partiality to him?  
 Will you contend for God?
- <sup>9</sup> Is it good that he should search you out?  
 Or as one deceives a man, will you deceive him?
- <sup>10</sup> He will surely reprove you  
 if you secretly show partiality.
- <sup>11</sup> Shall not his majesty make you afraid,  
 And his dread fall on you?
- <sup>12</sup> Your memorable sayings are proverbs of ashes,  
 Your defenses are defenses of clay.
- <sup>13</sup> “Be silent, leave me alone, that I may speak.  
 Let come on me what will.
- <sup>14</sup> Why should I take my flesh in my teeth,  
 and put my life in my hand?
- <sup>15</sup> Behold, he will kill me.  
 I have no hope.  
 Nevertheless, I will maintain my ways before him.
- <sup>16</sup> This also shall be my salvation,  
 that a godless man shall not come before him.
- <sup>17</sup> Hear diligently my speech.

Let my declaration be in your ears.  
<sup>18</sup> See now, I have set my cause in  
 order.  
 I know that I am righteous.  
<sup>19</sup> Who is he who will contend with me?  
 For then would I hold my peace and  
 give up the spirit.  
<sup>20</sup> “Only don’t do two things to me;  
 then I will not hide myself from  
 your face:  
<sup>21</sup> withdraw your hand far from me;  
 and don’t let your terror make me  
 afraid.  
<sup>22</sup> Then call, and I will answer;  
 or let me speak, and you answer  
 me.  
<sup>23</sup> How many are my iniquities and sins?  
 Make me know my disobedience  
 and my sin.  
<sup>24</sup> Why hide you your face,  
 and hold me for your enemy?  
<sup>25</sup> Will you harass a driven leaf?  
 Will you pursue the dry stubble?  
<sup>26</sup> For you write bitter things against me,  
 and make me inherit the iniquities  
 of my youth:  
<sup>27</sup> You also put my feet in the stocks,  
 and mark all my paths.  
 You set a bound to the soles of my  
 feet,  
<sup>28</sup> though I am decaying like a rotten  
 thing,  
 like a garment that is moth-eaten.

## 14

<sup>1</sup> “Man, who is born of a woman,  
 is of few days, and full of trouble.  
<sup>2</sup> He grows up like a flower, and is cut  
 down.

He also flees like a shadow, and  
 doesn’t continue.  
<sup>3</sup> Do you open your eyes on such a one,  
 and bring me into judgment with  
 you?  
<sup>4</sup> Who can bring a clean thing out of an  
 unclean?  
 Not one.  
<sup>5</sup> Seeing his days are determined,  
 the number of his months is with  
 you,  
 and you have appointed his bounds  
 that he can’t pass;  
<sup>6</sup> Look away from him, that he may rest,  
 until he shall accomplish, as a  
 hireling, his day.  
<sup>7</sup> “For there is hope for a tree,  
 If it is cut down, that it will sprout  
 again,  
 that the tender branch of it will not  
 cease.  
<sup>8</sup> Though its root grows old in the earth,  
 and its stock dies in the ground,  
<sup>9</sup> yet through the scent of water it will  
 bud,  
 and sprout boughs like a plant.  
<sup>10</sup> But man dies, and is laid low.  
 Yes, man gives up the spirit, and  
 where is he?  
<sup>11</sup> As the waters fail from the sea,  
 and the river wastes and dries up,  
<sup>12</sup> so man lies down and doesn’t rise.  
 Until the heavens are no more, they  
 shall not awake,  
 nor be roused out of their sleep.  
<sup>13</sup> “Oh that you would hide me in  
 Sheol,<sup>g</sup>  
 that you would keep me secret,  
 until your wrath is past,

<sup>g</sup> Sheol is the place of the dead.

that you would appoint me a set  
time, and remember me!

<sup>14</sup> If a man dies, shall he live again?  
All the days of my warfare would I  
wait,  
until my release should come.

<sup>15</sup> You would call, and I would answer  
you.  
You would have a desire to the  
work of your hands.

<sup>16</sup> But now you number my steps.  
Don't you watch over my sin?

<sup>17</sup> My disobedience is sealed up in a  
bag.  
You fasten up my iniquity.

<sup>18</sup> "But the mountain falling comes to  
nothing.  
The rock is removed out of its  
place;

<sup>19</sup> The waters wear the stones.  
The torrents of it wash away the  
dust of the earth.  
So you destroy the hope of man.

<sup>20</sup> You forever prevail against him, and  
he departs.  
You change his face, and send him  
away.

<sup>21</sup> His sons come to honor, and he  
doesn't know it.  
They are brought low, but he  
doesn't perceive it of them.

<sup>22</sup> But his flesh on him has pain,  
and his soul within him mourns."

## 15

<sup>1</sup> Then Eliphaz the Temanite answered,  
<sup>2</sup> "Should a wise man answer with vain  
knowledge,  
and fill himself with the east wind?

<sup>3</sup> Should he reason with unprofitable  
talk,  
or with speeches with which he can  
do no good?

<sup>4</sup> Yes, you do away with fear,  
and hinder devotion before God.

<sup>5</sup> For your iniquity teaches your mouth,  
and you choose the language of the  
crafty.

<sup>6</sup> Your own mouth condemns you, and  
not I.  
Yes, your own lips testify against  
you.

<sup>7</sup> "Are you the first man who was born?  
Or were you brought out before the  
hills?

<sup>8</sup> Have you heard the secret counsel of  
God?  
Do you limit wisdom to yourself?

<sup>9</sup> What do you know, that we don't  
know?  
What do you understand, which is  
not in us?

<sup>10</sup> With us are both the gray-headed and  
the very aged men,  
much elder than your father.

<sup>11</sup> Are the consolations of God too small  
for you,  
even the word that is gentle toward  
you?

<sup>12</sup> Why does your heart carry you away?  
Why do your eyes flash,

<sup>13</sup> That you turn your spirit against God,  
and let such words go out of your  
mouth?

<sup>14</sup> What is man, that he should be clean?  
What is he who is born of a woman,  
that he should be righteous?

<sup>15</sup> Behold, he puts no trust in his holy  
ones.

- Yes, the heavens are not clean in  
his sight;
- <sup>16</sup> how much less one who is  
abominable and corrupt,  
a man who drinks iniquity like  
water!
- <sup>17</sup> “I will show you, listen to me;  
that which I have seen I will  
declare:
- <sup>18</sup> (Which wise men have told by their  
fathers,  
and have not hidden it;
- <sup>19</sup> to whom alone the land was given,  
and no stranger passed among  
them):
- <sup>20</sup> the wicked man writhes in pain all his  
days,  
even the number of years that are  
laid up for the oppressor.
- <sup>21</sup> A sound of terrors is in his ears.  
In prosperity the destroyer shall  
come on him.
- <sup>22</sup> He doesn't believe that he shall return  
out of darkness.  
He is waited for by the sword.
- <sup>23</sup> He wanders abroad for bread, saying,  
‘Where is it?’  
He knows that the day of darkness  
is ready at his hand.
- <sup>24</sup> Distress and anguish make him afraid.  
They prevail against him, as a king  
ready to the battle.
- <sup>25</sup> Because he has stretched out his hand  
against God,  
and behaves himself proudly  
against the Almighty;
- <sup>26</sup> he runs at him with a stiff neck,  
with the thick shields of his  
bucklers;
- <sup>27</sup> because he has covered his face with  
his fatness,  
and gathered fat on his thighs.
- <sup>28</sup> He has lived in desolate cities,  
in houses which no one inhabited,  
which were ready to become heaps.
- <sup>29</sup> He shall not be rich, neither shall his  
substance continue,  
neither shall their possessions be  
extended on the earth.
- <sup>30</sup> He shall not depart out of darkness.  
The flame shall dry up his  
branches.  
By the breath of God's mouth shall  
he go away.
- <sup>31</sup> Let him not trust in emptiness,  
deceiving himself;  
for emptiness shall be his reward.
- <sup>32</sup> It shall be accomplished before his  
time.  
His branch shall not be green.
- <sup>33</sup> He shall shake off his unripe grape as  
the vine,  
and shall cast off his flower as the  
olive tree.
- <sup>34</sup> For the company of the godless shall  
be barren,  
and fire shall consume the tents of  
bribery.
- <sup>35</sup> They conceive mischief, and produce  
iniquity.  
Their heart prepares deceit.”

## 16

- <sup>1</sup> Then Job answered,
- <sup>2</sup> “I have heard many such things.  
You are all miserable comforters!
- <sup>3</sup> Shall vain words have an end?  
Or what provokes you that you  
answer?

<sup>4</sup> I also could speak as you do.  
 If your soul were in my soul's  
     place,  
 I could join words together against  
     you,  
 and shake my head at you,  
<sup>5</sup> but I would strengthen you with my  
     mouth.  
 The solace of my lips would relieve  
     you.  
<sup>6</sup> "Though I speak, my grief is not  
     subsided.  
 Though I forbear, what am I eased?  
<sup>7</sup> But now, God, you have surely worn  
     me out.  
 You have made desolate all my  
     company.  
<sup>8</sup> You have shriveled me up. This is a  
     witness against me.  
 My leanness rises up against me.  
 It testifies to my face.  
<sup>9</sup> He has torn me in his wrath, and  
     persecuted me.  
 He has gnashed on me with his  
     teeth.  
 My adversary sharpens his eyes on  
     me.  
<sup>10</sup> They have gaped on me with their  
     mouth.  
 They have struck me on the cheek  
     reproachfully.  
 They gather themselves together  
     against me.  
<sup>11</sup> God delivers me to the ungodly,  
     and casts me into the hands of the  
     wicked.  
<sup>12</sup> I was at ease, and he broke me apart.  
     Yes, he has taken me by the neck,  
     and dashed me to pieces.  
     He has also set me up for his target.  
<sup>13</sup> His archers surround me.

He splits my kidneys apart, and  
     does not spare.  
 He pours out my gall on the ground.  
<sup>14</sup> He breaks me with breach on breach.  
     He runs on me like a giant.  
<sup>15</sup> I have sewed sackcloth on my skin,  
     and have thrust my horn in the dust.  
<sup>16</sup> My face is red with weeping.  
     Deep darkness is on my eyelids.  
<sup>17</sup> Although there is no violence in my  
     hands,  
     and my prayer is pure.  
<sup>18</sup> "Earth, don't cover my blood.  
     Let my cry have no place to rest.  
<sup>19</sup> Even now, behold, my witness is in  
     heaven.  
     He who vouches for me is on high.  
<sup>20</sup> My friends scoff at me.  
     My eyes pour out tears to God,  
<sup>21</sup> that he would maintain the right of a  
     man with God,  
     of a son of man with his neighbor!  
<sup>22</sup> For when a few years have come,  
     I shall go the way of no return.

## 17

<sup>1</sup> "My spirit is consumed.  
     My days are extinct,  
     And the grave is ready for me.  
<sup>2</sup> Surely there are mockers with me.  
     My eye dwells on their provocation.  
<sup>3</sup> "Now give a pledge, be collateral for  
     me with yourself.  
     Who is there who will strike hands  
     with me?  
<sup>4</sup> For you have hidden their heart from  
     understanding,  
     Therefore you shall not exalt them.  
<sup>5</sup> He who denounces his friends for  
     plunder,

Even the eyes of his children shall fail.

<sup>6</sup> “But he has made me a byword of the people.  
They spit in my face.

<sup>7</sup> My eye also is dim by reason of sorrow.  
All my members are as a shadow.

<sup>8</sup> Upright men shall be astonished at this.  
The innocent shall stir up himself against the godless.

<sup>9</sup> Yet shall the righteous hold on his way.  
He who has clean hands shall grow stronger and stronger.

<sup>10</sup> But as for you all, come on now again;  
I shall not find a wise man among you.

<sup>11</sup> My days are past, my plans are broken off,  
as are the thoughts of my heart.

<sup>12</sup> They change the night into day,  
saying ‘The light is near’ in the presence of darkness.

<sup>13</sup> If I look for Sheol<sup>h</sup> as my house,  
if I have spread my couch in the darkness,

<sup>14</sup> If I have said to corruption, ‘You are my father;’  
to the worm, ‘My mother,’ and ‘my sister;’

<sup>15</sup> where then is my hope?  
as for my hope, who shall see it?

<sup>16</sup> Shall it go down with me to the gates of Sheol,<sup>i</sup>  
or descend together into the dust?”

## 18

<sup>1</sup> Then Bildad the Shuhite answered,

<sup>2</sup> “How long will you hunt for words?  
Consider, and afterwards we will speak.

<sup>3</sup> Why are we counted as animals,  
which have become unclean in your sight?

<sup>4</sup> You who tear yourself in your anger,  
shall the earth be forsaken for you?  
Or shall the rock be removed out of its place?

<sup>5</sup> “Yes, the light of the wicked shall be put out,  
The spark of his fire shall not shine.

<sup>6</sup> The light shall be dark in his tent.  
His lamp above him shall be put out.

<sup>7</sup> The steps of his strength shall be shortened.  
His own counsel shall cast him down.

<sup>8</sup> For he is cast into a net by his own feet,  
and he wanders into its mesh.

<sup>9</sup> A snare will take him by the heel.  
A trap will catch him.

<sup>10</sup> A noose is hidden for him in the ground,  
a trap for him on the path.

<sup>11</sup> Terrors shall make him afraid on every side,  
and shall chase him at his heels.

<sup>12</sup> His strength shall be famished.  
Calamity shall be ready at his side.

<sup>13</sup> The members of his body shall be devoured.  
The firstborn of death shall devour his members.

<sup>h</sup> Sheol is the place of the dead. <sup>i</sup> Sheol is the place of the dead.

- <sup>14</sup> He shall be rooted out of his tent  
where he trusts.  
He shall be brought to the king of  
terrors.
- <sup>15</sup> There shall dwell in his tent that  
which is none of his.  
Sulfur shall be scattered on his  
habitation.
- <sup>16</sup> His roots shall be dried up beneath.  
Above shall his branch be cut off.
- <sup>17</sup> His memory shall perish from the  
earth.  
He shall have no name in the street.
- <sup>18</sup> He shall be driven from light into  
darkness,  
and chased out of the world.
- <sup>19</sup> He shall have neither son nor  
grandson among his people,  
nor any remaining where he lived.
- <sup>20</sup> Those who come after shall be  
astonished at his day,  
as those who went before were  
frightened.
- <sup>21</sup> Surely such are the dwellings of the  
unrighteous.  
This is the place of him who  
doesn't know God."

## 19

- <sup>1</sup> Then Job answered,  
<sup>2</sup> "How long will you torment me,  
and crush me with words?  
<sup>3</sup> You have reproached me ten times.  
You aren't ashamed that you attack  
me.  
<sup>4</sup> If it is true that I have erred,  
my error remains with myself.  
<sup>5</sup> If indeed you will magnify yourselves  
against me,  
and plead against me my reproach;

- <sup>6</sup> know now that God has subverted me,  
and has surrounded me with his net.  
<sup>7</sup> "Behold, I cry out of wrong, but I am  
not heard.  
I cry for help, but there is no  
justice.  
<sup>8</sup> He has walled up my way so that I  
can't pass,  
and has set darkness in my paths.  
<sup>9</sup> He has stripped me of my glory,  
and taken the crown from my head.  
<sup>10</sup> He has broken me down on every  
side, and I am gone.  
My hope he has plucked up like a  
tree.  
<sup>11</sup> He has also kindled his wrath against  
me.  
He counts me among his  
adversaries.  
<sup>12</sup> His troops come on together,  
build a siege ramp against me,  
and encamp around my tent.  
<sup>13</sup> "He has put my brothers far from me.  
My acquaintances are wholly  
estranged from me.  
<sup>14</sup> My relatives have gone away.  
My familiar friends have forgotten  
me.  
<sup>15</sup> Those who dwell in my house, and  
my maids, count me for a  
stranger.  
I am an alien in their sight.  
<sup>16</sup> I call to my servant, and he gives me  
no answer.  
I beg him with my mouth.  
<sup>17</sup> My breath is offensive to my wife.  
I am loathsome to the children of  
my own mother.  
<sup>18</sup> Even young children despise me.  
If I arise, they speak against me.

<sup>19</sup> All my familiar friends abhor me.  
 They whom I loved have turned  
 against me.  
<sup>20</sup> My bones stick to my skin and to my  
 flesh.  
 I have escaped by the skin of my  
 teeth.  
<sup>21</sup> “Have pity on me, have pity on me,  
 you my friends;  
 for the hand of God has touched  
 me.  
<sup>22</sup> Why do you persecute me as God,  
 and are not satisfied with my flesh?  
<sup>23</sup> “Oh that my words were now written!  
 Oh that they were inscribed in a  
 book!  
<sup>24</sup> That with an iron pen and lead  
 they were engraved in the rock  
 forever!  
<sup>25</sup> But as for me, I know that my  
 Redeemer lives.  
 In the end, he will stand upon the  
 earth.  
<sup>26</sup> After my skin is destroyed,  
 then in my flesh shall I see God,  
<sup>27</sup> Whom I, even I, shall see on my side.  
 My eyes shall see, and not as a  
 stranger.  
 “My heart is consumed within me.  
<sup>28</sup> If you say, ‘How we will persecute  
 him!’  
 because the root of the matter is  
 found in me,  
<sup>29</sup> be afraid of the sword,  
 for wrath brings the punishments of  
 the sword,  
 that you may know there is a  
 judgment.”

## 20

<sup>1</sup> Then Zophar the Naamathite answered,  
<sup>2</sup> “Therefore do my thoughts give  
 answer to me,  
 even by reason of my haste that is  
 in me.  
<sup>3</sup> I have heard the reproof which puts me  
 to shame.  
 The spirit of my understanding  
 answers me.  
<sup>4</sup> Don’t you know this from old time,  
 since man was placed on earth,  
<sup>5</sup> that the triumphing of the wicked is  
 short,  
 the joy of the godless but for a  
 moment?  
<sup>6</sup> Though his height mount up to the  
 heavens,  
 and his head reach to the clouds,  
<sup>7</sup> yet he shall perish forever like his own  
 dung.  
 Those who have seen him shall say,  
 ‘Where is he?’  
<sup>8</sup> He shall fly away as a dream, and shall  
 not be found.  
 Yes, he shall be chased away like a  
 vision of the night.  
<sup>9</sup> The eye which saw him shall see him  
 no more,  
 neither shall his place any more see  
 him.  
<sup>10</sup> His children shall seek the favor of  
 the poor.  
 His hands shall give back his  
 wealth.  
<sup>11</sup> His bones are full of his youth,  
 but youth shall lie down with him  
 in the dust.  
<sup>12</sup> “Though wickedness is sweet in his  
 mouth,

though he hide it under his tongue,  
<sup>13</sup> though he spare it, and will not let it  
 go,  
 but keep it still within his mouth;  
<sup>14</sup> yet his food in his bowels is turned.  
 It is cobra venom within him.  
<sup>15</sup> He has swallowed down riches, and  
 he shall vomit them up again.  
 God will cast them out of his belly.  
<sup>16</sup> He shall suck cobra venom.  
 The viper's tongue shall kill him.  
<sup>17</sup> He shall not look at the rivers,  
 the flowing streams of honey and  
 butter.  
<sup>18</sup> That for which he labored he shall  
 restore, and shall not  
 swallow it down.  
 According to the substance that he  
 has gotten, he shall not  
 rejoice.  
<sup>19</sup> For he has oppressed and forsaken the  
 poor.  
 He has violently taken away a  
 house, and he shall not build  
 it up.  
<sup>20</sup> "Because he knew no quietness  
 within him,  
 he shall not save anything of that in  
 which he delights.  
<sup>21</sup> There was nothing left that he didn't  
 devour,  
 therefore his prosperity shall not  
 endure.  
<sup>22</sup> In the fullness of his sufficiency,  
 distress shall overtake him.  
 The hand of everyone who is in  
 misery shall come on him.  
<sup>23</sup> When he is about to fill his belly, God  
 will cast the fierceness of his  
 wrath on him.

It will rain on him while he is  
 eating.  
<sup>24</sup> He shall flee from the iron weapon.  
 The bronze arrow shall strike him  
 through.  
<sup>25</sup> He draws it out, and it comes out of  
 his body.  
 Yes, the glittering point comes out  
 of his liver.  
 Terrors are on him.  
<sup>26</sup> All darkness is laid up for his  
 treasures.  
 An unfanned fire shall devour him.  
 It shall consume that which is left  
 in his tent.  
<sup>27</sup> The heavens shall reveal his iniquity.  
 The earth shall rise up against him.  
<sup>28</sup> The increase of his house shall depart.  
 They shall rush away in the day of  
 his wrath.  
<sup>29</sup> This is the portion of a wicked man  
 from God,  
 the heritage appointed to him by  
 God."

## 21

<sup>1</sup> Then Job answered,  
<sup>2</sup> "Listen diligently to my speech.  
 Let this be your consolation.  
<sup>3</sup> Allow me, and I also will speak;  
 After I have spoken, mock on.  
<sup>4</sup> As for me, is my complaint to man?  
 Why shouldn't I be impatient?  
<sup>5</sup> Look at me, and be astonished.  
 Lay your hand on your mouth.  
<sup>6</sup> When I remember, I am troubled.  
 Horror takes hold of my flesh.  
<sup>7</sup> "Why do the wicked live,  
 become old, yes, and grow mighty  
 in power?

- 8 Their child is established with them in  
their sight,  
their offspring before their eyes.
- 9 Their houses are safe from fear,  
neither is the rod of God upon  
them.
- 10 Their bulls breed without fail.  
Their cows calve, and don't  
miscarry.
- 11 They send out their little ones like a  
flock.  
Their children dance.
- 12 They sing to the tambourine and harp,  
and rejoice at the sound of the pipe.
- 13 They spend their days in prosperity.  
In an instant they go down to  
Sheol.<sup>j</sup>
- 14 They tell God, 'Depart from us,  
for we don't want to know about  
your ways.
- 15 What is the Almighty, that we should  
serve him?  
What profit should we have, if we  
pray to him?'
- 16 Behold, their prosperity is not in their  
hand.  
The counsel of the wicked is far  
from me.
- 17 'How often is it that the lamp of the  
wicked is put out,  
that their calamity comes on them,  
that God distributes sorrows in his  
anger?
- 18 How often is it that they are as  
stubble before the wind,  
as chaff that the storm carries  
away?
- 19 You say, 'God lays up his iniquity for  
his children.'
- Let him recompense it to himself,  
that he may know it.
- 20 Let his own eyes see his destruction.  
Let him drink of the wrath of the  
Almighty.
- 21 For what does he care for his house  
after him,  
when the number of his months is  
cut off?
- 22 'Shall any teach God knowledge,  
since he judges those who are high?
- 23 One dies in his full strength,  
being wholly at ease and quiet.
- 24 His pails are full of milk.  
The marrow of his bones is  
moistened.
- 25 Another dies in bitterness of soul,  
and never tastes of good.
- 26 They lie down alike in the dust.  
The worm covers them.
- 27 'Behold, I know your thoughts,  
the devices with which you would  
wrong me.
- 28 For you say, 'Where is the house of  
the prince?  
Where is the tent in which the  
wicked lived?'
- 29 Haven't you asked wayfaring men?  
Don't you know their evidences,  
30 that the evil man is reserved to the  
day of calamity,  
That they are led out to the day of  
wrath?
- 31 Who shall declare his way to his face?  
Who shall repay him what he has  
done?
- 32 Yet he will be borne to the grave.

<sup>j</sup> Sheol is the place of the dead.

Men shall keep watch over the  
tomb.

<sup>33</sup> The clods of the valley shall be sweet  
to him.

All men shall draw after him,  
as there were innumerable before  
him.

<sup>34</sup> So how can you comfort me with  
nonsense,  
because in your answers there  
remains only falsehood?"

## 22

<sup>1</sup> Then Eliphaz the Temanite answered,

<sup>2</sup> "Can a man be profitable to God?  
Surely he who is wise is profitable  
to himself.

<sup>3</sup> Is it any pleasure to the Almighty, that  
you are righteous?

Or does it benefit him, that you  
make your ways perfect?

<sup>4</sup> Is it for your piety that he reproves  
you,  
that he enters with you into  
judgment?

<sup>5</sup> Isn't your wickedness great?  
Neither is there any end to your  
iniquities.

<sup>6</sup> For you have taken pledges from your  
brother for nothing,  
and stripped the naked of their  
clothing.

<sup>7</sup> You haven't given water to the weary  
to drink,  
and you have withheld bread from  
the hungry.

<sup>8</sup> But as for the mighty man, he had the  
earth.

The honorable man, he lived in it.

<sup>9</sup> You have sent widows away empty,

and the arms of the fatherless have  
been broken.

<sup>10</sup> Therefore snares are around you.  
Sudden fear troubles you,

<sup>11</sup> or darkness, so that you can not see,  
and floods of waters cover you.

<sup>12</sup> "Isn't God in the heights of heaven?  
See the height of the stars, how  
high they are!

<sup>13</sup> You say, 'What does God know?  
Can he judge through the thick  
darkness?

<sup>14</sup> Thick clouds are a covering to him, so  
that he doesn't see.

He walks on the vault of the sky.'

<sup>15</sup> Will you keep the old way,  
which wicked men have trodden,

<sup>16</sup> who were snatched away before their  
time,  
whose foundation was poured out  
as a stream,

<sup>17</sup> who said to God, 'Depart from us;'  
and, 'What can the Almighty do for  
us?'

<sup>18</sup> Yet he filled their houses with good  
things,  
but the counsel of the wicked is far  
from me.

<sup>19</sup> The righteous see it, and are glad.  
The innocent ridicule them,

<sup>20</sup> saying, 'Surely those who rose up  
against us are cut off.  
The fire has consumed their  
remnant.'

<sup>21</sup> "Acquaint yourself with him, now,  
and be at peace.

Thereby good shall come to you.

<sup>22</sup> Please receive instruction from his  
mouth,  
and lay up his words in your heart.

<sup>23</sup> If you return to the Almighty, you  
 shall be built up,  
 if you put away unrighteousness far  
 from your tents.  
<sup>24</sup> Lay your treasure in the dust,  
 the gold of Ophir among the stones  
 of the brooks.  
<sup>25</sup> The Almighty will be your treasure,  
 and precious silver to you.  
<sup>26</sup> For then you will delight yourself in  
 the Almighty,  
 and shall lift up your face to God.  
<sup>27</sup> You shall make your prayer to him,  
 and he will hear you.  
 You shall pay your vows.  
<sup>28</sup> You shall also decree a thing, and it  
 shall be established to you.  
 Light shall shine on your ways.  
<sup>29</sup> When they cast down, you shall say,  
 ‘be lifted up.’  
 He will save the humble person.  
<sup>30</sup> He will even deliver him who is not  
 innocent.  
 Yes, he shall be delivered through  
 the cleanness of your hands.”

## 23

<sup>1</sup> Then Job answered,  
<sup>2</sup> “Even today my complaint is  
 rebellious.  
 His hand is heavy in spite of my  
 groaning.  
<sup>3</sup> Oh that I knew where I might find  
 him!  
 That I might come even to his seat!  
<sup>4</sup> I would set my cause in order before  
 him,  
 and fill my mouth with arguments.  
<sup>5</sup> I would know the words which he  
 would answer me,

and understand what he would tell  
 me.  
<sup>6</sup> Would he contend with me in the  
 greatness of his power?  
 No, but he would listen to me.  
<sup>7</sup> There the upright might reason with  
 him,  
 so I should be delivered forever  
 from my judge.  
<sup>8</sup> “If I go east, he is not there;  
 if west, I can’t find him;  
<sup>9</sup> He works to the north, but I can’t see  
 him.  
 He turns south, but I can’t catch a  
 glimpse of him.  
<sup>10</sup> But he knows the way that I take.  
 When he has tried me, I shall come  
 out like gold.  
<sup>11</sup> My foot has held fast to his steps.  
 I have kept his way, and not turned  
 aside.  
<sup>12</sup> I haven’t gone back from the  
 commandment of his lips.  
 I have treasured up the words of his  
 mouth more than my  
 necessary food.  
<sup>13</sup> But he stands alone, and who can  
 oppose him?  
 What his soul desires, even that he  
 does.  
<sup>14</sup> For he performs that which is  
 appointed for me.  
 Many such things are with him.  
<sup>15</sup> Therefore I am terrified at his  
 presence.  
 When I consider, I am afraid of  
 him.  
<sup>16</sup> For God has made my heart faint.  
 The Almighty has terrified me.

<sup>17</sup> Because I was not cut off before the  
darkness,  
neither did he cover the thick  
darkness from my face.

## 24

<sup>1</sup> “Why aren’t times laid up by the  
Almighty?  
Why don’t those who know him see  
his days?  
<sup>2</sup> There are people who remove the  
landmarks.  
They violently take away flocks,  
and feed them.  
<sup>3</sup> They drive away the donkey of the  
fatherless,  
and they take the widow’s ox for a  
pledge.  
<sup>4</sup> They turn the needy out of the way.  
The poor of the earth all hide  
themselves.  
<sup>5</sup> Behold, as wild donkeys in the desert,  
they go out to their work, seeking  
diligently for food.  
The wilderness yields them bread for  
their children.  
<sup>6</sup> They cut their food in the field.  
They glean the vineyard of the wicked.  
<sup>7</sup> They lie all night naked without  
clothing,  
and have no covering in the cold.  
<sup>8</sup> They are wet with the showers of  
the mountains,  
and embrace the rock for lack of a  
shelter.  
<sup>9</sup> There are those who pluck the  
fatherless from the breast,  
and take a pledge of the poor,  
<sup>10</sup> So that they go around naked  
without clothing.

Being hungry, they carry the  
sheaves.  
<sup>11</sup> They make oil within the walls of  
these men.  
They tread wine presses, and suffer  
thirst.  
<sup>12</sup> From out of the populous city, men  
groan.  
The soul of the wounded cries out,  
yet God doesn’t regard the folly.  
<sup>13</sup> “These are of those who rebel against  
the light.  
They don’t know its ways,  
nor stay in its paths.  
<sup>14</sup> The murderer rises with the light.  
He kills the poor and needy.  
In the night he is like a thief.  
<sup>15</sup> The eye also of the adulterer waits for  
the twilight,  
saying, ‘No eye shall see me.’  
He disguises his face.  
<sup>16</sup> In the dark they dig through houses.  
They shut themselves up in the  
daytime.  
They don’t know the light.  
<sup>17</sup> For the morning is to all of them like  
thick darkness,  
for they know the terrors of the  
thick darkness.  
<sup>18</sup> “They are foam on the surface of the  
waters.  
Their portion is cursed in the earth.  
They don’t turn into the way of the  
vineyards.  
<sup>19</sup> Drought and heat consume the snow  
waters,  
so does Sheol<sup>k</sup> those who have  
sinned.  
<sup>20</sup> The womb shall forget him.

<sup>k</sup> Sheol is the place of the dead.

The worm shall feed sweetly on  
him.  
He shall be no more remembered.  
Unrighteousness shall be broken as  
a tree.

- <sup>21</sup> He devours the barren who don't  
bear.  
He shows no kindness to the  
widow.
- <sup>22</sup> Yet God preserves the mighty by his  
power.  
He rises up who has no assurance  
of life.
- <sup>23</sup> God gives them security, and they rest  
in it.  
His eyes are on their ways.
- <sup>24</sup> They are exalted; yet a little while,  
and they are gone.  
Yes, they are brought low, they are  
taken out of the way as all  
others,  
and are cut off as the tops of the  
ears of grain.
- <sup>25</sup> If it isn't so now, who will prove me a  
liar,  
and make my speech worth  
nothing?"

## 25

- <sup>1</sup> Then Bildad the Shuhite answered,  
<sup>2</sup> "Dominion and fear are with him.  
He makes peace in his high places.  
<sup>3</sup> Can his armies be counted?  
On whom does his light not arise?  
<sup>4</sup> How then can man be just with God?  
Or how can he who is born of a  
woman be clean?  
<sup>5</sup> Behold, even the moon has no  
brightness,

and the stars are not pure in his  
sight;

- <sup>6</sup> How much less man, who is a worm,  
the son of man, who is a worm!"

## 26

- <sup>1</sup> Then Job answered,  
<sup>2</sup> "How have you helped him who is  
without power!  
How have you saved the arm that  
has no strength!  
<sup>3</sup> How have you counseled him who has  
no wisdom,  
and plentifully declared sound  
knowledge!  
<sup>4</sup> To whom have you uttered words?  
Whose spirit came out of you?  
<sup>5</sup> "The departed spirits tremble,  
those beneath the waters and all that  
live in them.  
<sup>6</sup> Sheol<sup>l</sup> is naked before God,  
and Abaddon<sup>m</sup> has no covering.  
<sup>7</sup> He stretches out the north over empty  
space,  
and hangs the earth on nothing.  
<sup>8</sup> He binds up the waters in his thick  
clouds,  
and the cloud is not burst under  
them.  
<sup>9</sup> He encloses the face of his throne,  
and spreads his cloud on it.  
<sup>10</sup> He has described a boundary on the  
surface of the waters,  
and to the confines of light and  
darkness.  
<sup>11</sup> The pillars of heaven tremble  
and are astonished at his rebuke.  
<sup>12</sup> He stirs up the sea with his power,

<sup>l</sup> Sheol is the lower world or the grave. <sup>m</sup> Abaddon means Destroyer.

and by his understanding he strikes  
through Rahab.

<sup>13</sup> By his Spirit the heavens are  
garnished.

His hand has pierced the swift  
serpent.

<sup>14</sup> Behold, these are but the outskirts of  
his ways.

How small a whisper do we hear of  
him!

But the thunder of his power who  
can understand?"

## 27

<sup>1</sup> Job again took up his parable, and said,

<sup>2</sup> "As God lives, who has taken away  
my right,  
the Almighty, who has made my  
soul bitter.

<sup>3</sup> (For the length of my life is still in me,  
and the spirit of God is in my  
nostrils);

<sup>4</sup> surely my lips shall not speak  
unrighteousness,  
neither shall my tongue utter deceit.

<sup>5</sup> Far be it from me that I should justify  
you.

Until I die I will not put away my  
integrity from me.

<sup>6</sup> I hold fast to my righteousness, and  
will not let it go.

My heart shall not reproach me so  
long as I live.

<sup>7</sup> "Let my enemy be as the wicked.

Let him who rises up against me be  
as the unrighteous.

<sup>8</sup> For what is the hope of the godless,  
when he is cut off, when God  
takes away his life?

<sup>9</sup> Will God hear his cry when  
trouble comes on him?

<sup>10</sup> Will he delight himself in the  
Almighty,  
and call on God at all times?

<sup>11</sup> I will teach you about the hand of  
God.

That which is with the Almighty  
will I not conceal.

<sup>12</sup> Behold, all of you have seen it  
yourselves;  
why then have you become  
altogether vain?

<sup>13</sup> "This is the portion of a wicked man  
with God,  
the heritage of oppressors, which  
they receive from the  
Almighty.

<sup>14</sup> If his children are multiplied, it is for  
the sword.  
His offspring shall not be satisfied  
with bread.

<sup>15</sup> Those who remain of him shall be  
buried in death.  
His widows shall make no  
lamentation.

<sup>16</sup> Though he heap up silver as the dust,  
and prepare clothing as the clay;

<sup>17</sup> he may prepare it, but the just shall  
put it on,  
and the innocent shall divide the  
silver.

<sup>18</sup> He builds his house as the moth,  
as a booth which the watchman  
makes.

<sup>19</sup> He lies down rich, but he shall not do  
so again.  
He opens his eyes, and he is not.

<sup>20</sup> Terrors overtake him like waters.  
A storm steals him away in the  
night.

- 21 The east wind carries him away, and  
he departs.  
It sweeps him out of his place.
- 22 For it hurls at him, and does not  
spare,  
as he flees away from his hand.
- 23 Men shall clap their hands at him,  
and shall hiss him out of his place.

## 28

- 1 “Surely there is a mine for silver,  
and a place for gold which they  
refine.
- 2 Iron is taken out of the earth,  
and copper is smelted out of the  
ore.
- 3 Man sets an end to darkness,  
and searches out, to the furthest  
bound,  
the stones of obscurity and of thick  
darkness.
- 4 He breaks open a shaft away from  
where people live.  
They are forgotten by the foot.  
They hang far from men, they  
swing back and forth.
- 5 As for the earth, out of it comes bread;  
Underneath it is turned up as it  
were by fire.
- 6 Sapphires come from its rocks.  
It has dust of gold.
- 7 That path no bird of prey knows,  
neither has the falcon’s eye seen it.
- 8 The proud animals have not trodden it,  
nor has the fierce lion passed by  
there.
- 9 He puts his hand on the flinty rock,  
and he overturns the mountains by  
the roots.
- 10 He cuts out channels among the  
rocks.  
His eye sees every precious thing.
- 11 He binds the streams that they don’t  
trickle.  
The thing that is hidden he brings  
out to light.
- 12 “But where shall wisdom be found?  
Where is the place of  
understanding?
- 13 Man doesn’t know its price;  
Neither is it found in the land of the  
living.
- 14 The deep says, ‘It isn’t in me.’  
The sea says, ‘It isn’t with me.’
- 15 It can’t be gotten for gold,  
neither shall silver be weighed for  
its price.
- 16 It can’t be valued with the gold of  
Ophir,  
with the precious onyx, or the  
sapphire.<sup>n</sup>
- 17 Gold and glass can’t equal it,  
neither shall it be exchanged for  
jewels of fine gold.
- 18 No mention shall be made of coral or  
of crystal.  
Yes, the price of wisdom is above  
rubies.
- 19 The topaz of Ethiopia shall not equal  
it,  
Neither shall it be valued with pure  
gold.
- 20 Where then does wisdom come from?  
Where is the place of  
understanding?
- 21 Seeing it is hidden from the eyes of  
all living,  
and kept close from the birds of the  
sky.

<sup>n</sup> or, lapis lazuli

<sup>22</sup> Destruction and Death say,  
 ‘We have heard a rumor of it with  
 our ears.’  
<sup>23</sup> “God understands its way,  
 and he knows its place.  
<sup>24</sup> For he looks to the ends of the earth,  
 and sees under the whole sky.  
<sup>25</sup> He establishes the force of the wind.  
 Yes, he measures out the waters by  
 measure.  
<sup>26</sup> When he made a decree for the rain,  
 and a way for the lightning of the  
 thunder;  
<sup>27</sup> then he saw it, and declared it.  
 He established it, yes, and searched  
 it out.  
<sup>28</sup> To man he said,  
 ‘Behold, the fear of the Lord,<sup>o</sup> that  
 is wisdom.  
 To depart from evil is  
 understanding.’”

## 29

<sup>1</sup> Job again took up his parable, and said,  
<sup>2</sup> “Oh that I were as in the months of  
 old,  
 as in the days when God watched  
 over me;  
<sup>3</sup> when his lamp shone on my head,  
 and by his light I walked through  
 darkness,  
<sup>4</sup> as I was in the ripeness of my days,  
 when the friendship of God was in  
 my tent,  
<sup>5</sup> when the Almighty was yet with me,  
 and my children were around me,  
<sup>6</sup> when my steps were washed with  
 butter,

and the rock poured out streams of  
 oil for me,  
<sup>7</sup> when I went out to the city gate,  
 when I prepared my seat in the  
 street.  
<sup>8</sup> The young men saw me and hid  
 themselves.  
 The aged rose up and stood.  
<sup>9</sup> The princes refrained from talking,  
 and laid their hand on their mouth.  
<sup>10</sup> The voice of the nobles was hushed,  
 and their tongue stuck to the roof of  
 their mouth.  
<sup>11</sup> For when the ear heard me, then it  
 blessed me;  
 and when the eye saw me, it  
 commended me:  
<sup>12</sup> Because I delivered the poor who  
 cried,  
 and the fatherless also, who had no  
 one to help him,  
<sup>13</sup> the blessing of him who was ready to  
 perish came on me,  
 and I caused the widow’s heart to  
 sing for joy.  
<sup>14</sup> I put on righteousness, and it clothed  
 me.  
 My justice was as a robe and a  
 diadem.  
<sup>15</sup> I was eyes to the blind,  
 and feet to the lame.  
<sup>16</sup> I was a father to the needy.  
 The cause of him who I didn’t  
 know, I searched out.  
<sup>17</sup> I broke the jaws of the unrighteous,  
 and plucked the prey out of his  
 teeth.  
<sup>18</sup> Then I said, ‘I shall die in my own  
 house,  
 I shall number my days as the sand.

<sup>o</sup> The word translated “Lord” is “Adonai.”

- <sup>19</sup> My root is spread out to the waters.  
The dew lies all night on my  
branch.
- <sup>20</sup> My glory is fresh in me.  
My bow is renewed in my hand.’
- <sup>21</sup> “Men listened to me, waited,  
and kept silence for my counsel.
- <sup>22</sup> After my words they didn’t speak  
again.  
My speech fell on them.
- <sup>23</sup> They waited for me as for the rain.  
Their mouths drank as with the  
spring rain.
- <sup>24</sup> I smiled on them when they had no  
confidence.  
They didn’t reject the light of my  
face.
- <sup>25</sup> I chose out their way, and sat as chief.  
I lived as a king in the army,  
as one who comforts the mourners.

### 30

- <sup>1</sup> “But now those who are younger than I  
have me in derision,  
whose fathers I would have  
disdained to put with my  
sheep dogs.
- <sup>2</sup> Of what use is the strength of their  
hands to me,  
men in whom ripe age has  
perished?
- <sup>3</sup> They are gaunt from lack and famine.  
They gnaw the dry ground, in the  
gloom of waste and  
desolation.
- <sup>4</sup> They pluck salt herbs by the bushes.  
The roots of the broom are their  
food.
- <sup>5</sup> They are driven out from among men.  
They cry after them as after a thief;
- <sup>6</sup> So that they dwell in frightful valleys,  
and in holes of the earth and of the  
rocks.
- <sup>7</sup> Among the bushes they bray;  
and under the nettles they are  
gathered together.
- <sup>8</sup> They are children of fools, yes,  
children of base men.  
They were flogged out of the land.
- <sup>9</sup> “Now I have become their song.  
Yes, I am a byword to them.
- <sup>10</sup> They abhor me, they stand aloof from  
me,  
and don’t hesitate to spit in my  
face.
- <sup>11</sup> For he has untied his cord, and  
afflicted me;  
and they have thrown off restraint  
before me.
- <sup>12</sup> On my right hand rise the rabble.  
They thrust aside my feet,  
They cast up against me their ways  
of destruction.
- <sup>13</sup> They mar my path,  
They set forward my calamity,  
without anyone’s help.
- <sup>14</sup> As through a wide breach they come,  
in the middle of the ruin they roll  
themselves in.
- <sup>15</sup> Terrors have turned on me.  
They chase my honor as the wind.  
My welfare has passed away as a  
cloud.
- <sup>16</sup> “Now my soul is poured out within  
me.  
Days of affliction have taken hold  
on me.
- <sup>17</sup> In the night season my bones are  
pierced in me,

and the pains that gnaw me take no rest.

<sup>18</sup> By great force is my garment disfigured.  
It binds me about as the collar of my coat.

<sup>19</sup> He has cast me into the mire.  
I have become like dust and ashes.

<sup>20</sup> I cry to you, and you do not answer me.  
I stand up, and you gaze at me.

<sup>21</sup> You have turned to be cruel to me.  
With the might of your hand you persecute me.

<sup>22</sup> You lift me up to the wind, and drive me with it.  
You dissolve me in the storm.

<sup>23</sup> For I know that you will bring me to death,  
To the house appointed for all living.

<sup>24</sup> “However doesn’t one stretch out a hand in his fall?  
Or in his calamity therefore cry for help?

<sup>25</sup> Didn’t I weep for him who was in trouble?  
Wasn’t my soul grieved for the needy?

<sup>26</sup> When I looked for good, then evil came;  
When I waited for light, there came darkness.

<sup>27</sup> My heart is troubled, and doesn’t rest.  
Days of affliction have come on me.

<sup>28</sup> I go mourning without the sun.  
I stand up in the assembly, and cry for help.

<sup>29</sup> I am a brother to jackals,

and a companion to ostriches.

<sup>30</sup> My skin grows black and peels from me.  
My bones are burned with heat.

<sup>31</sup> Therefore my harp has turned to mourning,  
and my pipe into the voice of those who weep.

## 31

<sup>1</sup> “I made a covenant with my eyes,  
how then should I look lustfully at a young woman?

<sup>2</sup> For what is the portion from God above,  
and the heritage from the Almighty on high?

<sup>3</sup> Is it not calamity to the unrighteous,  
and disaster to the workers of iniquity?

<sup>4</sup> Doesn’t he see my ways,  
and number all my steps?

<sup>5</sup> “If I have walked with falsehood,  
and my foot has hurried to deceit

<sup>6</sup> (let me be weighed in an even balance,  
that God may know my integrity);

<sup>7</sup> if my step has turned out of the way,  
if my heart walked after my eyes,  
if any defilement has stuck to my hands,

<sup>8</sup> then let me sow, and let another eat.  
Yes, let the produce of my field be rooted out.

<sup>9</sup> “If my heart has been enticed to a woman,  
and I have laid wait at my neighbor’s door,

<sup>10</sup> then let my wife grind for another,  
and let others sleep with her.

<sup>11</sup> For that would be a heinous crime.

- Yes, it would be an iniquity to be  
punished by the judges:
- <sup>12</sup> For it is a fire that consumes to  
destruction,  
and would root out all my increase.
- <sup>13</sup> “If I have despised the cause of my  
male servant  
or of my female servant,  
when they contended with me;
- <sup>14</sup> What then shall I do when God rises  
up?  
When he visits, what shall I answer  
him?
- <sup>15</sup> Didn’t he who made me in the womb  
make him?  
Didn’t one fashion us in the womb?
- <sup>16</sup> “If I have withheld the poor from  
their desire,  
or have caused the eyes of the  
widow to fail,
- <sup>17</sup> or have eaten my morsel alone,  
and the fatherless has not eaten of it
- <sup>18</sup> (no, from my youth he grew up with  
me as with a father,  
her have I guided from my mother’s  
womb);
- <sup>19</sup> if I have seen any perish for want of  
clothing,  
or that the needy had no covering;
- <sup>20</sup> if his heart hasn’t blessed me,  
if he hasn’t been warmed with my  
sheep’s fleece;
- <sup>21</sup> if I have lifted up my hand against the  
fatherless,  
because I saw my help in the gate,
- <sup>22</sup> then let my shoulder fall from the  
shoulder blade,  
and my arm be broken from the  
bone.
- <sup>23</sup> For calamity from God is a terror to  
me.  
Because his majesty, I can do  
nothing.
- <sup>24</sup> “If I have made gold my hope,  
and have said to the fine gold, ‘You  
are my confidence;’
- <sup>25</sup> If I have rejoiced because my wealth  
was great,  
and because my hand had gotten  
much;
- <sup>26</sup> if I have seen the sun when it shined,  
or the moon moving in splendor,
- <sup>27</sup> and my heart has been secretly  
enticed,  
and my hand threw a kiss from my  
mouth,
- <sup>28</sup> this also would be an iniquity to be  
punished by the judges;  
for I should have denied the God  
who is above.
- <sup>29</sup> “If I have rejoiced at the destruction  
of him who hated me,  
or lifted up myself when evil found  
him;
- <sup>30</sup> (yes, I have not allowed my mouth to  
sin  
by asking his life with a curse);
- <sup>31</sup> if the men of my tent have not said,  
‘Who can find one who has not  
been filled with his meat?’
- <sup>32</sup> (the foreigner has not camped in the  
street,  
but I have opened my doors to the  
traveler);
- <sup>33</sup> if like Adam I have covered my  
transgressions,  
by hiding my iniquity in my heart,
- <sup>34</sup> because I feared the great multitude,

and the contempt of families  
terrified me,  
so that I kept silence, and didn't go  
out of the door—  
35 oh that I had one to hear me!  
(behold, here is my signature, let  
the Almighty answer me);  
let the accuser write my indictment!  
36 Surely I would carry it on my  
shoulder;  
and I would bind it to me as a  
crown.  
37 I would declare to him the number of  
my steps.  
as a prince would I go near to him.  
38 If my land cries out against me,  
and its furrows weep together;  
39 if I have eaten its fruits without  
money,  
or have caused its owners to lose  
their life,  
40 let briars grow instead of wheat,  
and stinkweed instead of barley.”  
The words of Job are ended.

## 32

<sup>1</sup> So these three men ceased to answer Job, because he was righteous in his own eyes. <sup>2</sup> Then the wrath of Elihu the son of Barachel, the Buzite, of the family of Ram, was kindled against Job. His wrath was kindled because he justified himself rather than God. <sup>3</sup> Also his wrath was kindled against his three friends, because they had found no answer, and yet had condemned Job. <sup>4</sup> Now Elihu had waited to speak to Job, because they were elder than he. <sup>5</sup> When Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

<sup>6</sup> Elihu the son of Barachel the Buzite answered,  
“I am young, and you are very old;  
Therefore I held back, and didn't  
dare show you my opinion.  
<sup>7</sup> I said, ‘Days should speak,  
and multitude of years should teach  
wisdom.’  
<sup>8</sup> But there is a spirit in man,  
and the breath of the Almighty  
gives them understanding.  
<sup>9</sup> It is not the great who are wise,  
nor the aged who understand  
justice.  
<sup>10</sup> Therefore I said, ‘Listen to me;  
I also will show my opinion.’  
<sup>11</sup> “Behold, I waited for your words,  
and I listened for your reasoning,  
while you searched out what to say.  
<sup>12</sup> Yes, I gave you my full attention,  
but there was no one who  
convinced Job,  
or who answered his words, among  
you.  
<sup>13</sup> Beware lest you say, ‘We have found  
wisdom,  
God may refute him, not man;’  
<sup>14</sup> for he has not directed his words  
against me;  
neither will I answer him with your  
speeches.  
<sup>15</sup> “They are amazed. They answer no  
more.  
They don't have a word to say.  
<sup>16</sup> Shall I wait, because they don't  
speak,  
because they stand still, and answer  
no more?  
<sup>17</sup> I also will answer my part,  
and I also will show my opinion.

- 18 For I am full of words.  
The spirit within me constrains me.
- 19 Behold, my breast is as wine which  
has no vent;  
like new wineskins it is ready to  
burst.
- 20 I will speak, that I may be refreshed.  
I will open my lips and answer.
- 21 Please don't let me respect any man's  
person,  
neither will I give flattering titles to  
any man.
- 22 For I don't know how to give  
flattering titles;  
or else my Maker would soon take  
me away.

### 33

- 1 "However, Job, please hear my speech,  
and listen to all my words.
- 2 See now, I have opened my mouth.  
My tongue has spoken in my  
mouth.
- 3 My words shall utter the uprightness of  
my heart.  
That which my lips know they shall  
speak sincerely.
- 4 The Spirit of God has made me,  
and the breath of the Almighty  
gives me life.
- 5 If you can, answer me.  
Set your words in order before me,  
and stand up.
- 6 Behold, I am toward God even as you  
are.  
I am also formed out of the clay.
- 7 Behold, my terror shall not make you  
afraid,  
neither shall my pressure be heavy  
on you.
- 8 "Surely you have spoken in my  
hearing,  
I have heard the voice of your  
words, saying,
- 9 'I am clean, without disobedience.  
I am innocent, neither is there  
iniquity in me.
- 10 Behold, he finds occasions against  
me.  
He counts me for his enemy.
- 11 He puts my feet in the stocks.  
He marks all my paths.'
- 12 "Behold, I will answer you. In this  
you are not just,  
for God is greater than man.
- 13 Why do you strive against him,  
because he doesn't give account of  
any of his matters?
- 14 For God speaks once,  
yes twice, though man pays no  
attention.
- 15 In a dream, in a vision of the night,  
when deep sleep falls on men,  
in slumbering on the bed;
- 16 Then he opens the ears of men,  
and seals their instruction,
- 17 That he may withdraw man from his  
purpose,  
and hide pride from man.
- 18 He keeps back his soul from the pit,  
and his life from perishing by the  
sword.
- 19 He is chastened also with pain on his  
bed,  
with continual strife in his bones;
- 20 So that his life abhors bread,  
and his soul dainty food.
- 21 His flesh is so consumed away, that it  
can't be seen.

His bones that were not seen stick  
out.

<sup>22</sup> Yes, his soul draws near to the pit,  
and his life to the destroyers.

<sup>23</sup> “If there is beside him an angel,  
an interpreter, one among a  
thousand,  
to show to man what is right for  
him;

<sup>24</sup> then God is gracious to him, and says,  
‘Deliver him from going down to  
the pit,  
I have found a ransom.’

<sup>25</sup> His flesh shall be fresher than a  
child’s.  
He returns to the days of his youth.

<sup>26</sup> He prays to God, and he is favorable  
to him,  
so that he sees his face with joy.  
He restores to man his  
righteousness.

<sup>27</sup> He sings before men, and says,  
‘I have sinned, and perverted that  
which was right,  
and it didn’t profit me.

<sup>28</sup> He has redeemed my soul from going  
into the pit.  
My life shall see the light.’

<sup>29</sup> “Behold, God does all these things,  
twice, yes three times, with a man,  
<sup>30</sup> to bring back his soul from the pit,  
that he may be enlightened with the  
light of the living.

<sup>31</sup> Mark well, Job, and listen to me.  
Hold your peace, and I will speak.

<sup>32</sup> If you have anything to say, answer  
me.  
Speak, for I desire to justify you.

<sup>33</sup> If not, listen to me.

Hold your peace, and I will teach  
you wisdom.”

## 34

<sup>1</sup> Moreover Elihu answered,  
<sup>2</sup> “Hear my words, you wise men.  
Give ear to me, you who have  
knowledge.

<sup>3</sup> For the ear tries words,  
as the palate tastes food.

<sup>4</sup> Let us choose for us that which is  
right.  
Let us know among ourselves what  
is good.

<sup>5</sup> For Job has said, ‘I am righteous,  
God has taken away my right:

<sup>6</sup> Notwithstanding my right I am  
considered a liar.  
My wound is incurable, though I  
am without disobedience.’

<sup>7</sup> What man is like Job,  
who drinks scorn like water,

<sup>8</sup> Who goes in company with the  
workers of iniquity,  
and walks with wicked men?

<sup>9</sup> For he has said, ‘It profits a man  
nothing  
that he should delight himself with  
God.’

<sup>10</sup> “Therefore listen to me, you men of  
understanding:  
far be it from God, that he should  
do wickedness,  
from the Almighty, that he should  
commit iniquity.

<sup>11</sup> For the work of a man he will render  
to him,  
and cause every man to find  
according to his ways.

<sup>12</sup> Yes surely, God will not do wickedly,

- neither will the Almighty pervert  
justice.
- <sup>13</sup> Who put him in charge of the earth?  
or who has appointed him over the  
whole world?
- <sup>14</sup> If he set his heart on himself,  
If he gathered to himself his spirit  
and his breath,
- <sup>15</sup> all flesh would perish together,  
and man would turn again to dust.
- <sup>16</sup> “If now you have understanding, hear  
this.  
Listen to the voice of my words.
- <sup>17</sup> Shall even one who hates justice  
govern?  
Will you condemn him who is  
righteous and mighty?—
- <sup>18</sup> Who says to a king, ‘Vile!’  
or to nobles, ‘Wicked!’?
- <sup>19</sup> Who doesn’t respect the persons of  
princes,  
nor respects the rich more than the  
poor;  
for they all are the work of his  
hands.
- <sup>20</sup> In a moment they die, even at  
midnight.  
The people are shaken and pass  
away.  
The mighty are taken away without  
a hand.
- <sup>21</sup> “For his eyes are on the ways of a  
man.  
He sees all his goings.
- <sup>22</sup> There is no darkness, nor thick  
gloom,  
where the workers of iniquity may  
hide themselves.
- <sup>23</sup> For he doesn’t need to consider a man  
further,
- that he should go before God in  
judgment.
- <sup>24</sup> He breaks in pieces mighty men in  
ways past finding out,  
and sets others in their place.
- <sup>25</sup> Therefore he takes knowledge of their  
works.  
He overturns them in the night, so  
that they are destroyed.
- <sup>26</sup> He strikes them as wicked men  
in the open sight of others;
- <sup>27</sup> because they turned aside from  
following him,  
and wouldn’t pay attention to any  
of his ways,
- <sup>28</sup> so that they caused the cry of the poor  
to come to him.  
He heard the cry of the afflicted.
- <sup>29</sup> When he gives quietness, who then  
can condemn?  
When he hides his face, who then  
can see him?  
Alike whether to a nation, or to a  
man,
- <sup>30</sup> that the godless man may not reign,  
that there be no one to ensnare the  
people.
- <sup>31</sup> “For has any said to God,  
‘I am guilty, but I will not offend  
any more.
- <sup>32</sup> Teach me that which I don’t see.  
If I have done iniquity, I will do it  
no more’?
- <sup>33</sup> Shall his recompense be as you  
desire, that you refuse it?  
For you must choose, and not I.  
Therefore speak what you know.
- <sup>34</sup> Men of understanding will tell me,  
yes, every wise man who hears me:
- <sup>35</sup> ‘Job speaks without knowledge.

His words are without wisdom.’  
<sup>36</sup> I wish that Job were tried to the end,  
 because of his answering like  
 wicked men.  
<sup>37</sup> For he adds rebellion to his sin.  
 He claps his hands among us,  
 and multiplies his words against  
 God.”

### 35

<sup>1</sup> Moreover Elihu answered,  
<sup>2</sup> “Do you think this to be your right,  
 or do you say, ‘My righteousness is  
 more than God’s,’  
<sup>3</sup> That you ask, ‘What advantage will it  
 be to you?  
 What profit shall I have, more than  
 if I had sinned?’  
<sup>4</sup> I will answer you,  
 and your companions with you.  
<sup>5</sup> Look to the heavens, and see.  
 See the skies, which are higher than  
 you.  
<sup>6</sup> If you have sinned, what effect do you  
 have against him?  
 If your transgressions are  
 multiplied, what do you do  
 to him?  
<sup>7</sup> If you are righteous, what do you give  
 him?  
 Or what does he receive from your  
 hand?  
<sup>8</sup> Your wickedness may hurt a man as  
 you are,  
 and your righteousness may profit a  
 son of man.  
<sup>9</sup> “By reason of the multitude of  
 oppressions they cry out.  
 They cry for help by reason of the  
 arm of the mighty.

<sup>10</sup> But no one says, ‘Where is God my  
 Maker,  
 who gives songs in the night,  
<sup>11</sup> who teaches us more than the animals  
 of the earth,  
 and makes us wiser than the birds  
 of the sky?’  
<sup>12</sup> There they cry, but no one gives  
 answer,  
 because of the pride of evil men.  
<sup>13</sup> Surely God will not hear an empty  
 cry,  
 neither will the Almighty regard it.  
<sup>14</sup> How much less when you say you  
 don’t see him.  
 The cause is before him, and you  
 wait for him!  
<sup>15</sup> But now, because he has not visited in  
 his anger,  
 neither does he greatly regard  
 arrogance.  
<sup>16</sup> Therefore Job opens his mouth with  
 empty talk,  
 and he multiplies words without  
 knowledge.”

### 36

<sup>1</sup> Elihu also continued, and said,  
<sup>2</sup> “Bear with me a little, and I will show  
 you;  
 for I still have something to say on  
 God’s behalf.  
<sup>3</sup> I will get my knowledge from afar,  
 and will ascribe righteousness to  
 my Maker.  
<sup>4</sup> For truly my words are not false.  
 One who is perfect in knowledge is  
 with you.  
<sup>5</sup> “Behold, God is mighty, and doesn’t  
 despise anyone.

- He is mighty in strength of understanding.
- <sup>6</sup> He doesn't preserve the life of the wicked,  
but gives to the afflicted their right.
- <sup>7</sup> He doesn't withdraw his eyes from the righteous,  
but with kings on the throne,  
he sets them forever, and they are exalted.
- <sup>8</sup> If they are bound in fetters,  
and are taken in the cords of afflictions,  
<sup>9</sup> then he shows them their work,  
and their transgressions, that they  
have behaved themselves proudly.
- <sup>10</sup> He also opens their ears to instruction,  
and commands that they return  
from iniquity.
- <sup>11</sup> If they listen and serve him,  
they shall spend their days in prosperity,  
and their years in pleasures.
- <sup>12</sup> But if they don't listen, they shall  
perish by the sword;  
they shall die without knowledge.
- <sup>13</sup> "But those who are godless in heart  
lay up anger.  
They don't cry for help when he  
binds them.
- <sup>14</sup> They die in youth.  
Their life perishes among the unclean.
- <sup>15</sup> He delivers the afflicted by their affliction,  
and opens their ear in oppression.
- <sup>16</sup> Yes, he would have allured you out of  
distress,  
into a wide place, where there is no  
restriction.  
That which is set on your table  
would be full of fatness.
- <sup>17</sup> "But you are full of the judgment of  
the wicked.  
Judgment and justice take hold of  
you.
- <sup>18</sup> Don't let riches entice you to wrath,  
neither let the great size of a bribe  
turn you aside.
- <sup>19</sup> Would your wealth sustain you in  
distress,  
or all the might of your strength?
- <sup>20</sup> Don't desire the night,  
when people are cut off in their  
place.
- <sup>21</sup> Take heed, don't regard iniquity;  
for you have chosen this rather than  
affliction.
- <sup>22</sup> Behold, God is exalted in his power.  
Who is a teacher like him?
- <sup>23</sup> Who has prescribed his way for him?  
Or who can say, 'You have  
committed  
unrighteousness?'
- <sup>24</sup> "Remember that you magnify his  
work,  
whereof men have sung.
- <sup>25</sup> All men have looked on it.  
Man sees it afar off.
- <sup>26</sup> Behold, God is great, and we don't  
know him.  
The number of his years is  
unsearchable.
- <sup>27</sup> For he draws up the drops of water,  
which distill in rain from his vapor,  
<sup>28</sup> Which the skies pour down  
and which drop on man abundantly.

<sup>29</sup> Yes, can any understand the  
 spreading of the clouds,  
 and the thunderings of his pavilion?  
<sup>30</sup> Behold, he spreads his light around  
 him.  
 He covers the bottom of the sea.  
<sup>31</sup> For by these he judges the people.  
 He gives food in abundance.  
<sup>32</sup> He covers his hands with the  
 lightning,  
 and commands it to strike the mark.  
<sup>33</sup> Its noise tells about him,  
 and the livestock also concerning  
 the storm that comes up.

### 37

<sup>1</sup> “Yes, at this my heart trembles,  
 and is moved out of its place.  
<sup>2</sup> Hear, oh, hear the noise of his voice,  
 the sound that goes out of his  
 mouth.  
<sup>3</sup> He sends it out under the whole sky,  
 and his lightning to the ends of the  
 earth.  
<sup>4</sup> After it a voice roars.  
 He thunders with the voice of his  
 majesty.  
 He doesn’t hold back anything  
 when his voice is heard.  
<sup>5</sup> God thunders marvelously with his  
 voice.  
 He does great things, which we  
 can’t comprehend.  
<sup>6</sup> For he says to the snow, ‘Fall on the  
 earth;’  
 likewise to the shower of rain,  
 and to the showers of his mighty  
 rain.  
<sup>7</sup> He seals up the hand of every man,

that all men whom he has made  
 may know it.  
<sup>8</sup> Then the animals take cover,  
 and remain in their dens.  
<sup>9</sup> Out of its room comes the storm,  
 and cold out of the north.  
<sup>10</sup> By the breath of God, ice is given,  
 and the width of the waters is  
 frozen.  
<sup>11</sup> Yes, he loads the thick cloud with  
 moisture.  
 He spreads abroad the cloud of his  
 lightning.  
<sup>12</sup> It is turned around by his guidance,  
 that they may do whatever he  
 commands them  
 on the surface of the habitable  
 world,  
<sup>13</sup> Whether it is for correction, or for his  
 land,  
 or for loving kindness, that he  
 causes it to come.  
<sup>14</sup> “Listen to this, Job.  
 Stand still, and consider the  
 wondrous works of God.  
<sup>15</sup> Do you know how God controls them,  
 and causes the lightning of his  
 cloud to shine?  
<sup>16</sup> Do you know the workings of the  
 clouds,  
 the wondrous works of him who is  
 perfect in knowledge?  
<sup>17</sup> You whose clothing is warm,  
 when the earth is still by reason of  
 the south wind?  
<sup>18</sup> Can you, with him, spread out the  
 sky,  
 which is strong as a cast metal  
 mirror?  
<sup>19</sup> Teach us what we shall tell him,

for we can't make our case by  
reason of darkness.

20 Will it be told him that I would  
speak?  
Or should a man wish that he were  
swallowed up?

21 Now men don't see the light which is  
bright in the skies,  
but the wind passes, and clears  
them.

22 Out of the north comes golden  
splendor.  
With God is awesome majesty.

23 We can't reach the Almighty.  
He is exalted in power.  
In justice and great righteousness,  
he will not oppress.

24 Therefore men revere him.  
He doesn't regard any who are wise  
of heart."

### 38

1 Then Yahweh answered Job out of the  
whirlwind,

2 "Who is this who darkens counsel  
by words without knowledge?

3 Brace yourself like a man,  
for I will question you, then you  
answer me!

4 "Where were you when I laid the  
foundations of the earth?  
Declare, if you have understanding.

5 Who determined its measures, if you  
know?  
Or who stretched the line on it?

6 Whereupon were its foundations  
fastened?  
Or who laid its cornerstone,  
7 when the morning stars sang together,

and all the sons of God shouted for  
joy?

8 "Or who shut up the sea with doors,  
when it broke out of the womb,  
9 when I made clouds its garment,  
and wrapped it in thick darkness,  
10 marked out for it my bound,  
set bars and doors,  
11 and said, 'Here you may come, but no  
further.  
Here your proud waves shall be  
stayed?'

12 "Have you commanded the morning  
in your days,  
and caused the dawn to know its  
place;  
13 that it might take hold of the ends of  
the earth,  
and shake the wicked out of it?  
14 It is changed as clay under the seal,  
and presented as a garment.

15 From the wicked, their light is  
withheld.  
The high arm is broken.

16 "Have you entered into the springs of  
the sea?  
Or have you walked in the recesses  
of the deep?

17 Have the gates of death been revealed  
to you?  
Or have you seen the gates of the  
shadow of death?

18 Have you comprehended the earth in  
its width?  
Declare, if you know it all.

19 "What is the way to the dwelling of  
light?  
As for darkness, where is its place,  
20 that you should take it to its bound,

- that you should discern the paths to  
its house?
- 21 Surely you know, for you were born  
then,  
and the number of your days is  
great!
- 22 Have you entered the treasuries of the  
snow,  
or have you seen the treasures of  
the hail,
- 23 which I have reserved against the  
time of trouble,  
against the day of battle and war?
- 24 By what way is the lightning  
distributed,  
or the east wind scattered on the  
earth?
- 25 Who has cut a channel for the flood  
water,  
or the path for the thunderstorm;
- 26 To cause it to rain on a land where no  
man is;  
on the wilderness, in which there is  
no man;
- 27 to satisfy the waste and desolate  
ground,  
to cause the tender grass to grow?
- 28 Does the rain have a father?  
Or who fathers the drops of dew?
- 29 Out of whose womb came the ice?  
The gray frost of the sky, who has  
given birth to it?
- 30 The waters become hard like stone,  
when the surface of the deep is  
frozen.
- 31 “Can you bind the cluster of the  
Pleiades,  
or loosen the cords of Orion?
- 32 Can you lead the constellations out in  
their season?
- Or can you guide the Bear with her  
cubs?
- 33 Do you know the laws of the  
heavens?  
Can you establish its dominion over  
the earth?
- 34 “Can you lift up your voice to the  
clouds,  
That abundance of waters may  
cover you?
- 35 Can you send out lightnings, that they  
may go?  
Do they report to you, ‘Here we  
are?’
- 36 Who has put wisdom in the inward  
parts?  
Or who has given understanding to  
the mind?
- 37 Who can number the clouds by  
wisdom?  
Or who can pour out the bottles of  
the sky,
- 38 when the dust runs into a mass,  
and the clods of earth stick  
together?
- 39 “Can you hunt the prey for the  
lioness,  
or satisfy the appetite of the young  
lions,
- 40 when they crouch in their dens,  
and lie in wait in the thicket?
- 41 Who provides for the raven his prey,  
when his young ones cry to God,  
and wander for lack of food?

### 39

- 1 “Do you know the time when the  
mountain goats give birth?  
Do you watch when the doe bears  
fawns?

- <sup>2</sup> Can you number the months that they fulfill?  
 Or do you know the time when they give birth?
- <sup>3</sup> They bow themselves, they bear their young.  
 They end their labor pains.
- <sup>4</sup> Their young ones become strong.  
 They grow up in the open field.  
 They go out, and don't return again.
- <sup>5</sup> "Who has set the wild donkey free?  
 Or who has loosened the bonds of the swift donkey,
- <sup>6</sup> Whose home I have made the wilderness,  
 and the salt land his dwelling place?
- <sup>7</sup> He scorns the tumult of the city,  
 neither does he hear the shouting of the driver.
- <sup>8</sup> The range of the mountains is his pasture,  
 He searches after every green thing.
- <sup>9</sup> "Will the wild ox be content to serve you?  
 Or will he stay by your feeding trough?
- <sup>10</sup> Can you hold the wild ox in the furrow with his harness?  
 Or will he till the valleys after you?
- <sup>11</sup> Will you trust him, because his strength is great?  
 Or will you leave to him your labor?
- <sup>12</sup> Will you confide in him, that he will bring home your seed,  
 and gather the grain of your threshing floor?
- <sup>13</sup> "The wings of the ostrich wave proudly;
- but are they the feathers and plumage of love?
- <sup>14</sup> For she leaves her eggs on the earth,  
 warms them in the dust,
- <sup>15</sup> and forgets that the foot may crush them,  
 or that the wild animal may trample them.
- <sup>16</sup> She deals harshly with her young ones, as if they were not hers.  
 Though her labor is in vain, she is without fear,
- <sup>17</sup> because God has deprived her of wisdom,  
 neither has he imparted to her understanding.
- <sup>18</sup> When she lifts up herself on high,  
 she scorns the horse and his rider.
- <sup>19</sup> "Have you given the horse might?  
 Have you clothed his neck with a quivering mane?
- <sup>20</sup> Have you made him to leap as a locust?  
 The glory of his snorting is awesome.
- <sup>21</sup> He paws in the valley, and rejoices in his strength.  
 He goes out to meet the armed men.
- <sup>22</sup> He mocks at fear, and is not dismayed,  
 neither does he turn back from the sword.
- <sup>23</sup> The quiver rattles against him,  
 the flashing spear and the javelin.
- <sup>24</sup> He eats up the ground with fierceness and rage,  
 neither does he stand still at the sound of the trumpet.
- <sup>25</sup> As often as the trumpet sounds he snorts, 'Aha!'

He smells the battle afar off,  
 the thunder of the captains, and the  
 shouting.  
 26 "Is it by your wisdom that the hawk  
 soars,  
 and stretches her wings toward the  
 south?  
 27 Is it at your command that the eagle  
 mounts up,  
 and makes his nest on high?  
 28 On the cliff he dwells, and makes his  
 home,  
 on the point of the cliff, and the  
 stronghold.  
 29 From there he spies out the prey.  
 His eyes see it afar off.  
 30 His young ones also suck up blood.  
 Where the slain are, there he is."

## 40

1 Moreover Yahweh answered Job,  
 2 "Shall he who argues contend with the  
 Almighty?  
 He who argues with God, let him  
 answer it."  
 3 Then Job answered Yahweh,  
 4 "Behold, I am of small account. What  
 shall I answer you?  
 I lay my hand on my mouth.  
 5 I have spoken once, and I will not  
 answer;  
 Yes, twice, but I will proceed no  
 further."  
 6 Then Yahweh answered Job out of the  
 whirlwind,  
 7 "Now brace yourself like a man.  
 I will question you, and you will  
 answer me.  
 8 Will you even annul my judgment?"

Will you condemn me, that you  
 may be justified?  
 9 Or do you have an arm like God?  
 Can you thunder with a voice like  
 him?  
 10 "Now deck yourself with excellency  
 and dignity.  
 Array yourself with honor and  
 majesty.  
 11 Pour out the fury of your anger.  
 Look at everyone who is proud, and  
 bring him low.  
 12 Look at everyone who is proud, and  
 humble him.  
 Crush the wicked in their place.  
 13 Hide them in the dust together.  
 Bind their faces in the hidden place.  
 14 Then I will also admit to you  
 that your own right hand can save  
 you.  
 15 "See now, behemoth, which I made as  
 well as you.  
 He eats grass as an ox.  
 16 Look now, his strength is in his  
 thighs.  
 His force is in the muscles of his  
 belly.  
 17 He moves his tail like a cedar.  
 The sinews of his thighs are knit  
 together.  
 18 His bones are like tubes of brass.  
 His limbs are like bars of iron.  
 19 He is the chief of the ways of God.  
 He who made him gives him his  
 sword.  
 20 Surely the mountains produce food  
 for him,  
 where all the animals of the field  
 play.  
 21 He lies under the lotus trees,

in the covert of the reed, and the  
marsh.

- 22 The lotuses cover him with their  
shade.  
The willows of the brook surround  
him.
- 23 Behold, if a river overflows, he  
doesn't tremble.  
He is confident, though the Jordan  
swells even to his mouth.
- 24 Shall any take him when he is on the  
watch,  
or pierce through his nose with a  
snare?

## 41

- 1 "Can you draw out Leviathan<sup>p</sup> with a  
fish hook,  
or press down his tongue with a  
cord?
- 2 Can you put a rope into his nose,  
or pierce his jaw through with a  
hook?
- 3 Will he make many petitions to you,  
or will he speak soft words to you?
- 4 Will he make a covenant with you,  
that you should take him for a  
servant forever?
- 5 Will you play with him as with a bird?  
Or will you bind him for your girls?
- 6 Will traders barter for him?  
Will they part him among the  
merchants?
- 7 Can you fill his skin with barbed irons,  
or his head with fish spears?
- 8 Lay your hand on him.  
Remember the battle, and do so no  
more.
- 9 Behold, the hope of him is in vain.

Won't one be cast down even at the  
sight of him?

- 10 None is so fierce that he dare stir him  
up.  
Who then is he who can stand  
before me?
- 11 Who has first given to me, that I  
should repay him?  
Everything under the heavens is  
mine.
- 12 "I will not keep silence concerning  
his limbs,  
nor his mighty strength, nor his  
goodly frame.
- 13 Who can strip off his outer garment?  
Who shall come within his jaws?
- 14 Who can open the doors of his face?  
Around his teeth is terror.
- 15 Strong scales are his pride,  
shut up together with a close seal.
- 16 One is so near to another,  
that no air can come between them.
- 17 They are joined to one another.  
They stick together, so that they  
can't be pulled apart.
- 18 His sneezing flashes out light.  
His eyes are like the eyelids of the  
morning.
- 19 Out of his mouth go burning torches.  
Sparks of fire leap out.
- 20 Out of his nostrils a smoke goes,  
as of a boiling pot over a fire of  
reeds.
- 21 His breath kindles coals.  
A flame goes out of his mouth.
- 22 There is strength in his neck.  
Terror dances before him.
- 23 The flakes of his flesh are joined  
together.

<sup>p</sup> Leviathan is a name for a crocodile or similar creature.

They are firm on him.  
They can't be moved.

<sup>24</sup> His heart is as firm as a stone,  
yes, firm as the lower millstone.

<sup>25</sup> When he raises himself up, the  
mighty are afraid.  
They retreat before his thrashing.

<sup>26</sup> If one attacks him with the sword, it  
can't prevail;  
nor the spear, the dart, nor the  
pointed shaft.

<sup>27</sup> He counts iron as straw;  
and brass as rotten wood.

<sup>28</sup> The arrow can't make him flee.  
Sling stones are like chaff to him.

<sup>29</sup> Clubs are counted as stubble.  
He laughs at the rushing of the  
javelin.

<sup>30</sup> His undersides are like sharp  
potsherds,  
leaving a trail in the mud like a  
threshing sledge.

<sup>31</sup> He makes the deep to boil like a pot.  
He makes the sea like a pot of  
ointment.

<sup>32</sup> He makes a path shine after him.  
One would think the deep had white  
hair.

<sup>33</sup> On earth there is not his equal,  
that is made without fear.

<sup>34</sup> He sees everything that is high.  
He is king over all the sons of  
pride."

## 42

<sup>1</sup> Then Job answered Yahweh,  
<sup>2</sup> "I know that you can do all things,  
and that no purpose of yours can be  
restrained.

<sup>3</sup> You asked, 'Who is this who hides  
counsel without knowledge?'  
therefore I have uttered that which I  
did not understand,  
things too wonderful for me, which  
I didn't know.

<sup>4</sup> You said, 'Listen, now, and I will  
speak;  
I will question you, and you will  
answer me.'

<sup>5</sup> I had heard of you by the hearing of  
the ear,  
but now my eye sees you.

<sup>6</sup> Therefore I abhor myself,  
and repent in dust and ashes."

<sup>7</sup> It was so, that after Yahweh had spoken  
these words to Job, Yahweh said to Eliphaz  
the Temanite, "My wrath is kindled against  
you, and against your two friends; for you  
have not spoken of me the thing that is  
right, as my servant Job has. <sup>8</sup> Now  
therefore, take to yourselves seven bulls  
and seven rams, and go to my servant Job,  
and offer up for yourselves a burnt  
offering; and my servant Job shall pray for  
you, for I will accept him, that I not deal  
with you according to your folly. For you  
have not spoken of me the thing that is  
right, as my servant Job has."

<sup>9</sup> So Eliphaz the Temanite and Bildad the  
Shuhite and Zophar the Naamathite went,  
and did what Yahweh commanded them,  
and Yahweh accepted Job.

<sup>10</sup> Yahweh turned the captivity of Job,  
when he prayed for his friends. Yahweh  
gave Job twice as much as he had before. <sup>11</sup>  
Then came there to him all his brothers,  
and all his sisters, and all those who had  
been of his acquaintance before, and ate  
bread with him in his house. They  
comforted him, and consoled him

concerning all the evil that Yahweh had brought on him. Everyone also gave him a piece of money,<sup>9</sup> and everyone a ring of gold.

<sup>12</sup> So Yahweh blessed the latter end of Job more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and a thousand female donkeys. <sup>13</sup> He had also seven sons and three daughters. <sup>14</sup> He

called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren Happuch. <sup>15</sup> In all the land were no women found so beautiful as the daughters of Job. Their father gave them an inheritance among their brothers. <sup>16</sup> After this Job lived one hundred forty years, and saw his sons, and his sons' sons, to four generations. <sup>17</sup> So Job died, being old and full of days.

<sup>9</sup> literally, kesitah, a unit of money, probably silver

# The Proverbs

## 1

<sup>1</sup> The proverbs of Solomon, the son of David, king of Israel:

<sup>2</sup> to know wisdom and instruction;  
to discern the words of  
understanding;

<sup>3</sup> to receive instruction in wise dealing,  
in righteousness, justice, and  
equity;

<sup>4</sup> to give prudence to the simple,  
knowledge and discretion to the  
young man:

<sup>5</sup> that the wise man may hear, and  
increase in learning;  
that the man of understanding may  
attain to sound counsel:

<sup>6</sup> to understand a proverb, and parables,  
the words and riddles of the wise.

<sup>7</sup> The fear of Yahweh<sup>a</sup> is the beginning  
of knowledge;  
but the foolish despise wisdom and  
instruction.

<sup>8</sup> My son, listen to your father's  
instruction,  
and don't forsake your mother's  
teaching:

<sup>9</sup> for they will be a garland to grace your  
head,  
and chains around your neck.

<sup>10</sup> My son, if sinners entice you, don't  
consent.

<sup>11</sup> If they say, "Come with us,  
Let's lay in wait for blood;  
let's lurk secretly for the innocent  
without cause;

<sup>12</sup> let's swallow them up alive like  
Sheol,<sup>b</sup>  
and whole, like those who go down  
into the pit.

<sup>13</sup> We'll find all valuable wealth.  
We'll fill our houses with plunder.

<sup>14</sup> You shall cast your lot among us.  
We'll all have one purse."

<sup>15</sup> My son, don't walk on the path with  
them.

Keep your foot from their path,  
<sup>16</sup> for their feet run to evil.  
They hurry to shed blood.

<sup>17</sup> For in vain is the net spread in the  
sight of any bird:

<sup>18</sup> but these lay wait for their own blood.  
They lurk secretly for their own  
lives.

<sup>19</sup> So are the ways of everyone who is  
greedy for gain.  
It takes away the life of its owners.

<sup>20</sup> Wisdom calls aloud in the street.  
She utters her voice in the public  
squares.

<sup>21</sup> She calls at the head of noisy places.  
At the entrance of the city gates,  
she utters her words:

<sup>22</sup> "How long, you simple ones, will you  
love simplicity?  
How long will mockers delight  
themselves in mockery,  
and fools hate knowledge?"

<sup>23</sup> Turn at my reproof.  
Behold,<sup>c</sup> I will pour out my spirit  
on you.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> Sheol is the place of the dead.

<sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

I will make known my words to  
you.  
<sup>24</sup> Because I have called, and you have  
refused;  
I have stretched out my hand, and  
no one has paid attention;  
<sup>25</sup> but you have ignored all my counsel,  
and wanted none of my reproof;  
<sup>26</sup> I also will laugh at your disaster.  
I will mock when calamity  
overtakes you;  
<sup>27</sup> when calamity overtakes you like a  
storm,  
when your disaster comes on like a  
whirlwind;  
when distress and anguish come on  
you.  
<sup>28</sup> Then will they call on me, but I will  
not answer.  
They will seek me diligently, but  
they will not find me;  
<sup>29</sup> because they hated knowledge,  
and didn't choose the fear of  
Yahweh.  
<sup>30</sup> They wanted none of my counsel.  
They despised all my reproof.  
<sup>31</sup> Therefore they will eat of the fruit of  
their own way,  
and be filled with their own  
schemes.  
<sup>32</sup> For the backsliding of the simple will  
kill them.  
The careless ease of fools will  
destroy them.  
<sup>33</sup> But whoever listens to me will dwell  
securely,  
and will be at ease, without fear of  
harm."

## 2

<sup>1</sup> My son, if you will receive my words,  
and store up my commandments  
within you;  
<sup>2</sup> So as to turn your ear to wisdom,  
and apply your heart to  
understanding;  
<sup>3</sup> Yes, if you call out for discernment,  
and lift up your voice for  
understanding;  
<sup>4</sup> If you seek her as silver,  
and search for her as for hidden  
treasures:  
<sup>5</sup> then you will understand the fear of  
Yahweh,  
and find the knowledge of God.<sup>d</sup>  
<sup>6</sup> For Yahweh gives wisdom.  
Out of his mouth comes knowledge  
and understanding.  
<sup>7</sup> He lays up sound wisdom for the  
upright.  
He is a shield to those who walk in  
integrity;  
<sup>8</sup> that he may guard the paths of justice,  
and preserve the way of his saints.  
<sup>9</sup> Then you will understand  
righteousness and justice,  
equity and every good path.  
<sup>10</sup> For wisdom will enter into your heart.  
Knowledge will be pleasant to your  
soul.  
<sup>11</sup> Discretion will watch over you.  
Understanding will keep you,  
<sup>12</sup> to deliver you from the way of evil,  
from the men who speak perverse  
things;  
<sup>13</sup> who forsake the paths of uprightness,  
to walk in the ways of darkness;  
<sup>14</sup> who rejoice to do evil,

<sup>d</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

and delight in the perverseness of  
 evil;  
 15 who are crooked in their ways,  
 and wayward in their paths:  
 16 To deliver you from the strange  
 woman,  
 even from the foreigner who flatters  
 with her words;  
 17 who forsakes the friend of her youth,  
 and forgets the covenant of her  
 God:  
 18 for her house leads down to death,  
 her paths to the departed spirits.  
 19 None who go to her return again,  
 neither do they attain to the paths of  
 life:  
 20 that you may walk in the way of good  
 men,  
 and keep the paths of the righteous.  
 21 For the upright will dwell in the land.  
 The perfect will remain in it.  
 22 But the wicked will be cut off from  
 the land.  
 The treacherous will be rooted out  
 of it.

### 3

1 My son, don't forget my teaching;  
 but let your heart keep my  
 commandments:  
 2 for length of days, and years of life,  
 and peace, will they add to you.  
 3 Don't let kindness and truth forsake  
 you.  
 Bind them around your neck.  
 Write them on the tablet of your  
 heart.  
 4 So you will find favor,  
 and good understanding in the sight  
 of God and man.

5 Trust in Yahweh with all your heart,  
 and don't lean on your own  
 understanding.  
 6 In all your ways acknowledge him,  
 and he will make your paths  
 straight.  
 7 Don't be wise in your own eyes.  
 Fear Yahweh, and depart from evil.  
 8 It will be health to your body,  
 and nourishment to your bones.  
 9 Honor Yahweh with your substance,  
 with the first fruits of all your  
 increase:  
 10 so your barns will be filled with  
 plenty,  
 and your vats will overflow with  
 new wine.  
 11 My son, don't despise Yahweh's  
 discipline,  
 neither be weary of his reproof:  
 12 for whom Yahweh loves, he reproves;  
 even as a father reproves the son in  
 whom he delights.  
 13 Happy is the man who finds wisdom,  
 the man who gets understanding.  
 14 For her good profit is better than  
 getting silver,  
 and her return is better than fine  
 gold.  
 15 She is more precious than rubies.  
 None of the things you can desire  
 are to be compared to her.  
 16 Length of days is in her right hand.  
 In her left hand are riches and  
 honor.  
 17 Her ways are ways of pleasantness.  
 All her paths are peace.  
 18 She is a tree of life to those who lay  
 hold of her.  
 Happy is everyone who retains her.

- <sup>19</sup> By wisdom Yahweh founded the earth.  
By understanding, he established the heavens.
- <sup>20</sup> By his knowledge, the depths were broken up,  
and the skies drop down the dew.
- <sup>21</sup> My son, let them not depart from your eyes.  
Keep sound wisdom and discretion:  
<sup>22</sup> so they will be life to your soul,  
and grace for your neck.
- <sup>23</sup> Then you shall walk in your way securely.  
Your foot won't stumble.
- <sup>24</sup> When you lie down, you will not be afraid.  
Yes, you will lie down, and your sleep will be sweet.
- <sup>25</sup> Don't be afraid of sudden fear,  
neither of the desolation of the wicked, when it comes:
- <sup>26</sup> for Yahweh will be your confidence,  
and will keep your foot from being taken.
- <sup>27</sup> Don't withhold good from those to whom it is due,  
when it is in the power of your hand to do it.
- <sup>28</sup> Don't say to your neighbor, "Go, and come again;  
tomorrow I will give it to you,"  
when you have it by you.
- <sup>29</sup> Don't devise evil against your neighbor,  
since he dwells securely by you.
- <sup>30</sup> Don't strive with a man without cause,  
if he has done you no harm.
- <sup>31</sup> Don't envy the man of violence.

Choose none of his ways.

- <sup>32</sup> For the perverse is an abomination to Yahweh,  
but his friendship is with the upright.
- <sup>33</sup> Yahweh's curse is in the house of the wicked,  
but he blesses the habitation of the righteous.
- <sup>34</sup> Surely he mocks the mockers,  
but he gives grace to the humble.
- <sup>35</sup> The wise will inherit glory,  
but shame will be the promotion of fools.

## 4

- <sup>1</sup> Listen, sons, to a father's instruction.  
Pay attention and know understanding;
- <sup>2</sup> for I give you sound learning.  
Don't forsake my law.
- <sup>3</sup> For I was a son to my father,  
tender and an only child in the sight of my mother.
- <sup>4</sup> He taught me, and said to me:  
"Let your heart retain my words.  
Keep my commandments, and live.
- <sup>5</sup> Get wisdom.  
Get understanding.  
Don't forget, neither swerve from the words of my mouth.
- <sup>6</sup> Don't forsake her, and she will preserve you.  
Love her, and she will keep you.
- <sup>7</sup> Wisdom is supreme.  
Get wisdom.  
Yes, though it costs all your possessions, get understanding.
- <sup>8</sup> Esteem her, and she will exalt you.

- She will bring you to honor, when  
you embrace her.
- <sup>9</sup> She will give to your head a garland of  
grace.  
She will deliver a crown of  
splendor to you.”
- <sup>10</sup> Listen, my son, and receive my  
sayings.  
The years of your life will be many.
- <sup>11</sup> I have taught you in the way of  
wisdom.  
I have led you in straight paths.
- <sup>12</sup> When you go, your steps will not be  
hampered.  
When you run, you will not  
stumble.
- <sup>13</sup> Take firm hold of instruction.  
Don't let her go.  
Keep her, for she is your life.
- <sup>14</sup> Don't enter into the path of the  
wicked.  
Don't walk in the way of evil men.
- <sup>15</sup> Avoid it, and don't pass by it.  
Turn from it, and pass on.
- <sup>16</sup> For they don't sleep, unless they do  
evil.  
Their sleep is taken away, unless  
they make someone fall.
- <sup>17</sup> For they eat the bread of wickedness,  
and drink the wine of violence.
- <sup>18</sup> But the path of the righteous is like  
the dawning light,  
that shines more and more until the  
perfect day.
- <sup>19</sup> The way of the wicked is like  
darkness.  
They don't know what they stumble  
over.
- <sup>20</sup> My son, attend to my words.  
Turn your ear to my sayings.

- <sup>21</sup> Let them not depart from your eyes.  
Keep them in the center of your  
heart.
- <sup>22</sup> For they are life to those who find  
them,  
and health to their whole body.
- <sup>23</sup> Keep your heart with all diligence,  
for out of it is the wellspring of life.
- <sup>24</sup> Put away from yourself a perverse  
mouth.  
Put corrupt lips far from you.
- <sup>25</sup> Let your eyes look straight ahead.  
Fix your gaze directly before you.
- <sup>26</sup> Make the path of your feet level.  
Let all of your ways be established.
- <sup>27</sup> Don't turn to the right hand nor to the  
left.  
Remove your foot from evil.

## 5

- <sup>1</sup> My son, pay attention to my wisdom.  
Turn your ear to my understanding:  
<sup>2</sup> that you may maintain discretion,  
that your lips may preserve  
knowledge.
- <sup>3</sup> For the lips of an adulteress drip  
honey.  
Her mouth is smoother than oil,
- <sup>4</sup> But in the end she is as bitter as  
wormwood,  
and as sharp as a two-edged sword.
- <sup>5</sup> Her feet go down to death.  
Her steps lead straight to Sheol.<sup>e</sup>
- <sup>6</sup> She gives no thought to the way of life.  
Her ways are crooked, and she  
doesn't know it.
- <sup>7</sup> Now therefore, my sons, listen to me.  
Don't depart from the words of my  
mouth.

<sup>e</sup> Sheol is the place of the dead.

8 Remove your way far from her.  
 Don't come near the door of her  
 house,  
 9 lest you give your honor to others,  
 and your years to the cruel one;  
 10 lest strangers feast on your wealth,  
 and your labors enrich another  
 man's house.  
 11 You will groan at your latter end,  
 when your flesh and your body are  
 consumed,  
 12 and say, "How I have hated  
 instruction,  
 and my heart despised reproof;  
 13 neither have I obeyed the voice of my  
 teachers,  
 nor turned my ear to those who  
 instructed me!  
 14 I have come to the brink of utter ruin,  
 among the gathered assembly."  
 15 Drink water out of your own cistern,  
 running water out of your own well.  
 16 Should your springs overflow in the  
 streets,  
 streams of water in the public  
 squares?  
 17 Let them be for yourself alone,  
 not for strangers with you.  
 18 Let your spring be blessed.  
 Rejoice in the wife of your youth.  
 19 A loving doe and a graceful deer—  
 let her breasts satisfy you at all  
 times.  
 Be captivated always with her love.  
 20 For why should you, my son, be  
 captivated with an  
 adulteress?  
 Why embrace the bosom of  
 another?

21 For the ways of man are before  
 Yahweh's eyes.  
 He examines all his paths.  
 22 The evil deeds of the wicked ensnare  
 him.  
 The cords of his sin hold him  
 firmly.  
 23 He will die for lack of instruction.  
 In the greatness of his folly, he will  
 go astray.

## 6

1 My son, if you have become collateral  
 for your neighbor,  
 if you have struck your hands in  
 pledge for a stranger;  
 2 You are trapped by the words of your  
 mouth.  
 You are ensnared with the words of  
 your mouth.  
 3 Do this now, my son, and deliver  
 yourself,  
 since you have come into the hand  
 of your neighbor.  
 Go, humble yourself.  
 Press your plea with your neighbor.  
 4 Give no sleep to your eyes,  
 nor slumber to your eyelids.  
 5 Free yourself, like a gazelle from the  
 hand of the hunter,  
 like a bird from the snare of the  
 fowler.  
 6 Go to the ant, you sluggard.  
 Consider her ways, and be wise;  
 7 which having no chief, overseer, or  
 ruler,  
 8 provides her bread in the summer,  
 and gathers her food in the harvest.  
 9 How long will you sleep, sluggard?

- When will you arise out of your sleep?
- <sup>10</sup> A little sleep, a little slumber,  
a little folding of the hands to sleep:
- <sup>11</sup> so your poverty will come as a robber,  
and your scarcity as an armed man.
- <sup>12</sup> A worthless person, a man of iniquity,  
is he who walks with a perverse mouth;
- <sup>13</sup> who winks with his eyes, who signals with his feet,  
who motions with his fingers;
- <sup>14</sup> in whose heart is perverseness,  
who devises evil continually,  
who always sows discord.
- <sup>15</sup> Therefore his calamity will come suddenly.  
He will be broken suddenly, and that without remedy.
- <sup>16</sup> There are six things which Yahweh hates;  
yes, seven which are an abomination to him:
- <sup>17</sup> haughty eyes, a lying tongue,  
hands that shed innocent blood;
- <sup>18</sup> a heart that devises wicked schemes,  
feet that are swift in running to mischief,
- <sup>19</sup> a false witness who utters lies,  
and he who sows discord among brothers.
- <sup>20</sup> My son, keep your father's commandment,  
and don't forsake your mother's teaching.
- <sup>21</sup> Bind them continually on your heart.  
Tie them around your neck.
- <sup>22</sup> When you walk, it will lead you.
- When you sleep, it will watch over you.
- When you awake, it will talk with you.
- <sup>23</sup> For the commandment is a lamp,  
and the law is light.  
Reproofs of instruction are the way of life,
- <sup>24</sup> to keep you from the immoral woman,  
from the flattery of the wayward wife's tongue.
- <sup>25</sup> Don't lust after her beauty in your heart,  
neither let her captivate you with her eyelids.
- <sup>26</sup> For a prostitute reduces you to a piece of bread.  
The adulteress hunts for your precious life.
- <sup>27</sup> Can a man scoop fire into his lap,  
and his clothes not be burned?
- <sup>28</sup> Or can one walk on hot coals,  
and his feet not be scorched?
- <sup>29</sup> So is he who goes in to his neighbor's wife.  
Whoever touches her will not be unpunished.
- <sup>30</sup> Men don't despise a thief,  
if he steals to satisfy himself when he is hungry:
- <sup>31</sup> but if he is found, he shall restore seven times.  
He shall give all the wealth of his house.
- <sup>32</sup> He who commits adultery with a woman is void of understanding.  
He who does it destroys his own soul.

- <sup>33</sup> He will get wounds and dishonor.  
His reproach will not be wiped  
away.
- <sup>34</sup> For jealousy arouses the fury of the  
husband.  
He won't spare in the day of  
vengeance.
- <sup>35</sup> He won't regard any ransom,  
neither will he rest content, though  
you give many gifts.

## 7

- <sup>1</sup> My son, keep my words.  
Lay up my commandments within  
you.
- <sup>2</sup> Keep my commandments and live!  
Guard my teaching as the apple of  
your eye.
- <sup>3</sup> Bind them on your fingers.  
Write them on the tablet of your  
heart.
- <sup>4</sup> Tell wisdom, "You are my sister."  
Call understanding your relative,  
<sup>5</sup> that they may keep you from the  
strange woman,  
from the foreigner who flatters with  
her words.
- <sup>6</sup> For at the window of my house,  
I looked out through my lattice.
- <sup>7</sup> I saw among the simple ones.  
I discerned among the youths a  
young man void of  
understanding,  
<sup>8</sup> passing through the street near her  
corner,  
he went the way to her house,  
<sup>9</sup> in the twilight, in the evening of the  
day,  
in the middle of the night and in the  
darkness.
- <sup>10</sup> Behold, there a woman met him with  
the attire of a prostitute,  
and with crafty intent.
- <sup>11</sup> She is loud and defiant.  
Her feet don't stay in her house.
- <sup>12</sup> Now she is in the streets, now in the  
squares,  
and lurking at every corner.
- <sup>13</sup> So she caught him, and kissed him.  
With an impudent face she said to  
him:
- <sup>14</sup> "Sacrifices of peace offerings are with  
me.  
Today I have paid my vows.
- <sup>15</sup> Therefore I came out to meet you,  
to diligently seek your face,  
and I have found you.
- <sup>16</sup> I have spread my couch with carpets  
of tapestry,  
with striped cloths of the yarn of  
Egypt.
- <sup>17</sup> I have perfumed my bed with myrrh,  
aloes, and cinnamon.
- <sup>18</sup> Come, let's take our fill of loving  
until the morning.  
Let's solace ourselves with loving.
- <sup>19</sup> For my husband isn't at home.  
He has gone on a long journey.
- <sup>20</sup> He has taken a bag of money with  
him.  
He will come home at the full  
moon."
- <sup>21</sup> With persuasive words, she led him  
astray.  
With the flattering of her lips, she  
seduced him.
- <sup>22</sup> He followed her immediately,  
as an ox goes to the slaughter,  
as a fool stepping into a noose.

- 23 Until an arrow strikes through his  
liver,  
as a bird hurries to the snare,  
and doesn't know that it will cost  
his life.
- 24 Now therefore, sons, listen to me.  
Pay attention to the words of my  
mouth.
- 25 Don't let your heart turn to her ways.  
Don't go astray in her paths,  
26 for she has thrown down many  
wounded.  
Yes, all her slain are a mighty  
army.
- 27 Her house is the way to Sheol,<sup>f</sup>  
going down to the rooms of death.

## 8

- 1 Doesn't wisdom cry out?  
Doesn't understanding raise her  
voice?
- 2 On the top of high places by the way,  
where the paths meet, she stands.
- 3 Beside the gates, at the entry of the  
city,  
at the entry doors, she cries aloud:
- 4 "To you men, I call!  
I send my voice to the sons of  
mankind.
- 5 You simple, understand prudence.  
You fools, be of an understanding  
heart.
- 6 Hear, for I will speak excellent things.  
The opening of my lips is for right  
things.
- 7 For my mouth speaks truth.  
Wickedness is an abomination to  
my lips.
- 8 All the words of my mouth are in  
righteousness.
- 9 They are all plain to him who  
understands,  
right to those who find knowledge.
- 10 Receive my instruction rather than  
silver;  
knowledge rather than choice gold.
- 11 For wisdom is better than rubies.  
All the things that may be desired  
can't be compared to it.
- 12 "I, wisdom, have made prudence my  
dwelling.  
Find out knowledge and discretion.
- 13 The fear of Yahweh is to hate evil.  
I hate pride, arrogance, the evil  
way, and the perverse  
mouth.
- 14 Counsel and sound knowledge are  
mine.  
I have understanding and power.
- 15 By me kings reign,  
and princes decree justice.
- 16 By me princes rule;  
nobles, and all the righteous rulers  
of the earth.
- 17 I love those who love me.  
Those who seek me diligently will  
find me.
- 18 With me are riches, honor,  
enduring wealth, and prosperity.
- 19 My fruit is better than gold, yes, than  
fine gold;  
my yield than choice silver.
- 20 I walk in the way of righteousness,  
in the middle of the paths of justice;
- 21 That I may give wealth to those who  
love me.  
I fill their treasuries.

<sup>f</sup>Sheol is the place of the dead.

22 “Yahweh possessed me in the  
     beginning of his work,  
     before his deeds of old.  
 23 I was set up from everlasting, from  
     the beginning,  
     before the earth existed.  
 24 When there were no depths, I was  
     born,  
     when there were no springs  
     abounding with water.  
 25 Before the mountains were settled in  
     place,  
     before the hills, I was born;  
 26 while as yet he had not made the  
     earth, nor the fields,  
     nor the beginning of the dust of the  
     world.  
 27 When he established the heavens, I  
     was there;  
     when he set a circle on the surface  
     of the deep,  
 28 when he established the clouds above,  
     when the springs of the deep  
     became strong,  
 29 when he gave to the sea its boundary,  
     that the waters should not violate  
     his commandment,  
     when he marked out the  
     foundations of the earth;  
 30 then I was the craftsman by his side.  
     I was a delight day by day,  
     always rejoicing before him,  
 31 Rejoicing in his whole world.  
     My delight was with the sons of  
     men.  
 32 “Now therefore, my sons, listen to  
     me,  
     for blessed are those who keep my  
     ways.  
 33 Hear instruction, and be wise.

Don't refuse it.

34 Blessed is the man who hears me,  
     watching daily at my gates,  
     waiting at my door posts.  
 35 For whoever finds me, finds life,  
     and will obtain favor from Yahweh.  
 36 But he who sins against me wrongs  
     his own soul.  
     All those who hate me love death.”

## 9

1 Wisdom has built her house.  
     She has carved out her seven  
     pillars.  
 2 She has prepared her meat.  
     She has mixed her wine.  
     She has also set her table.  
 3 She has sent out her maidens.  
     She cries from the highest places of  
     the city:  
 4 “Whoever is simple, let him turn in  
     here!”  
     As for him who is void of  
     understanding, she says to  
     him,  
 5 “Come, eat some of my bread,  
     Drink some of the wine which I  
     have mixed!  
 6 Leave your simple ways, and live.  
     Walk in the way of understanding.”  
 7 He who corrects a mocker invites  
     insult.  
     He who reproves a wicked man  
     invites abuse.  
 8 Don't reprove a scoffer, lest he hate  
     you.  
     Reprove a wise man, and he will  
     love you.  
 9 Instruct a wise man, and he will be still  
     wiser.

- Teach a righteous man, and he will increase in learning.
- <sup>10</sup> The fear of Yahweh is the beginning of wisdom.  
The knowledge of the Holy One is understanding.
- <sup>11</sup> For by me your days will be multiplied.  
The years of your life will be increased.
- <sup>12</sup> If you are wise, you are wise for yourself.  
If you mock, you alone will bear it.
- <sup>13</sup> The foolish woman is loud,  
Undisciplined, and knows nothing.
- <sup>14</sup> She sits at the door of her house,  
on a seat in the high places of the city,
- <sup>15</sup> To call to those who pass by,  
who go straight on their ways,
- <sup>16</sup> “Whoever is simple, let him turn in here.”  
as for him who is void of understanding, she says to him,
- <sup>17</sup> “Stolen water is sweet.  
Food eaten in secret is pleasant.”
- <sup>18</sup> But he doesn't know that the departed spirits are there,  
that her guests are in the depths of Sheol.<sup>g</sup>

## 10

- <sup>1</sup> The proverbs of Solomon.  
A wise son makes a glad father;  
but a foolish son brings grief to his mother.
- <sup>2</sup> Treasures of wickedness profit nothing,
- but righteousness delivers from death.
- <sup>3</sup> Yahweh will not allow the soul of the righteous to go hungry,  
but he thrusts away the desire of the wicked.
- <sup>4</sup> He becomes poor who works with a lazy hand,  
but the hand of the diligent brings wealth.
- <sup>5</sup> He who gathers in summer is a wise son,  
but he who sleeps during the harvest is a son who causes shame.
- <sup>6</sup> Blessings are on the head of the righteous,  
but violence covers the mouth of the wicked.
- <sup>7</sup> The memory of the righteous is blessed,  
but the name of the wicked will rot.
- <sup>8</sup> The wise in heart accept commandments,  
but a chattering fool will fall.
- <sup>9</sup> He who walks blamelessly walks surely,  
but he who perverts his ways will be found out.
- <sup>10</sup> One winking with the eye causes sorrow,  
but a chattering fool will fall.
- <sup>11</sup> The mouth of the righteous is a spring of life,  
but violence covers the mouth of the wicked.
- <sup>12</sup> Hatred stirs up strife,  
but love covers all wrongs.
- <sup>13</sup> Wisdom is found on the lips of him who has discernment,

<sup>g</sup> Sheol is the place of the dead.

- but a rod is for the back of him who  
is void of understanding.
- <sup>14</sup> Wise men lay up knowledge,  
but the mouth of the foolish is near  
ruin.
- <sup>15</sup> The rich man's wealth is his strong  
city.  
The destruction of the poor is their  
poverty.
- <sup>16</sup> The labor of the righteous leads to  
life.  
The increase of the wicked leads to  
sin.
- <sup>17</sup> He is in the way of life who heeds  
correction,  
but he who forsakes reproof leads  
others astray.
- <sup>18</sup> He who hides hatred has lying lips.  
He who utters a slander is a fool.
- <sup>19</sup> In the multitude of words there is no  
lack of disobedience,  
but he who restrains his lips does  
wisely.
- <sup>20</sup> The tongue of the righteous is like  
choice silver.  
The heart of the wicked is of little  
worth.
- <sup>21</sup> The lips of the righteous feed many,  
but the foolish die for lack of  
understanding.
- <sup>22</sup> Yahweh's blessing brings wealth,  
and he adds no trouble to it.
- <sup>23</sup> It is a fool's pleasure to do  
wickedness,  
but wisdom is a man of  
understanding's pleasure.
- <sup>24</sup> What the wicked fear, will overtake  
them,  
but the desire of the righteous will  
be granted.
- <sup>25</sup> When the whirlwind passes, the  
wicked is no more;  
but the righteous stand firm forever.
- <sup>26</sup> As vinegar to the teeth, and as smoke  
to the eyes,  
so is the sluggard to those who send  
him.
- <sup>27</sup> The fear of Yahweh prolongs days,  
but the years of the wicked shall be  
shortened.
- <sup>28</sup> The prospect of the righteous is joy,  
but the hope of the wicked will  
perish.
- <sup>29</sup> The way of Yahweh is a stronghold to  
the upright,  
but it is a destruction to the workers  
of iniquity.
- <sup>30</sup> The righteous will never be removed,  
but the wicked will not dwell in the  
land.
- <sup>31</sup> The mouth of the righteous produces  
wisdom,  
but the perverse tongue will be cut  
off.
- <sup>32</sup> The lips of the righteous know what is  
acceptable,  
but the mouth of the wicked is  
perverse.

## 11

- <sup>1</sup> A false balance is an abomination to  
Yahweh,  
but accurate weights are his delight.
- <sup>2</sup> When pride comes, then comes shame,  
but with humility comes wisdom.
- <sup>3</sup> The integrity of the upright shall guide  
them,  
but the perverseness of the  
treacherous shall destroy  
them.

- 4 Riches don't profit in the day of wrath,  
but righteousness delivers from  
death.
- 5 The righteousness of the blameless  
will direct his way,  
but the wicked shall fall by his own  
wickedness.
- 6 The righteousness of the upright shall  
deliver them,  
but the unfaithful will be trapped by  
evil desires.
- 7 When a wicked man dies, hope  
perishes,  
and expectation of power comes to  
nothing.
- 8 A righteous person is delivered out of  
trouble,  
and the wicked takes his place.
- 9 With his mouth the godless man  
destroys his neighbor,  
but the righteous will be delivered  
through knowledge.
- 10 When it goes well with the righteous,  
the city rejoices.  
When the wicked perish, there is  
shouting.
- 11 By the blessing of the upright, the city  
is exalted,  
but it is overthrown by the mouth of  
the wicked.
- 12 One who despises his neighbor is  
void of wisdom,  
but a man of understanding holds  
his peace.
- 13 One who brings gossip betrays a  
confidence,  
but one who is of a trustworthy  
spirit is one who keeps a  
secret.
- 14 Where there is no wise guidance, the  
nation falls,  
but in the multitude of counselors  
there is victory.
- 15 He who is collateral for a stranger  
will suffer for it,  
but he who refuses pledges of  
collateral is secure.
- 16 A gracious woman obtains honor,  
but violent men obtain riches.
- 17 The merciful man does good to his  
own soul,  
but he who is cruel troubles his own  
flesh.
- 18 Wicked people earn deceitful wages,  
but one who sows righteousness  
reaps a sure reward.
- 19 He who is truly righteous gets life.  
He who pursues evil gets death.
- 20 Those who are perverse in heart are  
an abomination to Yahweh,  
but those whose ways are blameless  
are his delight.
- 21 Most certainly, the evil man will not  
be unpunished,  
but the offspring<sup>h</sup> of the righteous  
will be delivered.
- 22 Like a gold ring in a pig's snout,  
is a beautiful woman who lacks  
discretion.
- 23 The desire of the righteous is only  
good.  
The expectation of the wicked is  
wrath.
- 24 There is one who scatters, and  
increases yet more.  
There is one who withholds more  
than is appropriate, but gains  
poverty.
- 25 The liberal soul shall be made fat.

<sup>h</sup> or, seed

- He who waters shall be watered  
also himself.
- <sup>26</sup> People curse someone who withholds  
grain,  
but blessing will be on the head of  
him who sells it.
- <sup>27</sup> He who diligently seeks good seeks  
favor,  
but he who searches after evil, it  
shall come to him.
- <sup>28</sup> He who trusts in his riches will fall,  
but the righteous shall flourish as  
the green leaf.
- <sup>29</sup> He who troubles his own house shall  
inherit the wind.  
The foolish shall be servant to the  
wise of heart.
- <sup>30</sup> The fruit of the righteous is a tree of  
life.  
He who is wise wins souls.
- <sup>31</sup> Behold, the righteous shall be repaid  
in the earth;  
how much more the wicked and the  
sinner!
- ## 12
- <sup>1</sup> Whoever loves correction loves  
knowledge,  
but he who hates reproof is stupid.
- <sup>2</sup> A good man shall obtain favor from  
Yahweh,  
but he will condemn a man of  
wicked devices.
- <sup>3</sup> A man shall not be established by  
wickedness,  
but the root of the righteous shall  
not be moved.
- <sup>4</sup> A worthy woman is the crown of her  
husband,  
but a disgraceful wife is as  
rottenness in his bones.
- <sup>5</sup> The thoughts of the righteous are just,  
but the advice of the wicked is  
deceitful.
- <sup>6</sup> The words of the wicked are about  
lying in wait for blood,  
but the speech of the upright  
rescues them.
- <sup>7</sup> The wicked are overthrown, and are no  
more,  
but the house of the righteous shall  
stand.
- <sup>8</sup> A man shall be commended according  
to his wisdom,  
but he who has a warped mind shall  
be despised.
- <sup>9</sup> Better is he who is lightly esteemed,  
and has a servant,  
than he who honors himself, and  
lacks bread.
- <sup>10</sup> A righteous man respects the life of  
his animal,  
but the tender mercies of the  
wicked are cruel.
- <sup>11</sup> He who tills his land shall have plenty  
of bread,  
but he who chases fantasies is void  
of understanding.
- <sup>12</sup> The wicked desires the plunder of evil  
men,  
but the root of the righteous  
flourishes.
- <sup>13</sup> An evil man is trapped by sinfulness  
of lips,  
but the righteous shall come out of  
trouble.
- <sup>14</sup> A man shall be satisfied with good by  
the fruit of his mouth.  
The work of a man's hands shall be  
rewarded to him.

- <sup>15</sup> The way of a fool is right in his own eyes,  
but he who is wise listens to counsel.
- <sup>16</sup> A fool shows his annoyance the same day,  
but one who overlooks an insult is prudent.
- <sup>17</sup> He who is truthful testifies honestly,  
but a false witness lies.
- <sup>18</sup> There is one who speaks rashly like the piercing of a sword,  
but the tongue of the wise heals.
- <sup>19</sup> Truth's lips will be established forever,  
but a lying tongue is only momentary.
- <sup>20</sup> Deceit is in the heart of those who plot evil,  
but joy comes to the promoters of peace.
- <sup>21</sup> No mischief shall happen to the righteous,  
but the wicked shall be filled with evil.
- <sup>22</sup> Lying lips are an abomination to Yahweh,  
but those who do the truth are his delight.
- <sup>23</sup> A prudent man keeps his knowledge,  
but the hearts of fools proclaim foolishness.
- <sup>24</sup> The hands of the diligent ones shall rule,  
but laziness ends in slave labor.
- <sup>25</sup> Anxiety in a man's heart weighs it down,  
but a kind word makes it glad.
- <sup>26</sup> A righteous person is cautious in friendship,

but the way of the wicked leads them astray.

- <sup>27</sup> The slothful man doesn't roast his game,  
but the possessions of diligent men are prized.
- <sup>28</sup> In the way of righteousness is life;  
in its path there is no death.

## 13

- <sup>1</sup> A wise son listens to his father's instruction,  
but a scoffer doesn't listen to rebuke.
- <sup>2</sup> By the fruit of his lips, a man enjoys good things;  
but the unfaithful crave violence.
- <sup>3</sup> He who guards his mouth guards his soul.  
One who opens wide his lips comes to ruin.
- <sup>4</sup> The soul of the sluggard desires, and has nothing,  
but the desire of the diligent shall be fully satisfied.
- <sup>5</sup> A righteous man hates lies,  
but a wicked man brings shame and disgrace.
- <sup>6</sup> Righteousness guards the way of integrity,  
but wickedness overthrows the sinner.
- <sup>7</sup> There are some who pretend to be rich,  
yet have nothing.  
There are some who pretend to be poor,  
yet have great wealth.
- <sup>8</sup> The ransom of a man's life is his riches,  
but the poor hear no threats.
- <sup>9</sup> The light of the righteous shines brightly,

- but the lamp of the wicked is  
snuffed out.
- <sup>10</sup> Pride only breeds quarrels,  
but with ones who take advice is  
wisdom.
- <sup>11</sup> Wealth gained dishonestly dwindles  
away,  
but he who gathers by hand makes  
it grow.
- <sup>12</sup> Hope deferred makes the heart sick,  
but when longing is fulfilled, it is a  
tree of life.
- <sup>13</sup> Whoever despises instruction will pay  
for it,  
but he who respects a command  
will be rewarded.
- <sup>14</sup> The teaching of the wise is a spring of  
life,  
to turn from the snares of death.
- <sup>15</sup> Good understanding wins favor;  
but the way of the unfaithful is  
hard.
- <sup>16</sup> Every prudent man acts from  
knowledge,  
but a fool exposes folly.
- <sup>17</sup> A wicked messenger falls into  
trouble,  
but a trustworthy envoy gains  
healing.
- <sup>18</sup> Poverty and shame come to him who  
refuses discipline,  
but he who heeds correction shall  
be honored.
- <sup>19</sup> Longing fulfilled is sweet to the soul,  
but fools detest turning from evil.
- <sup>20</sup> One who walks with wise men grows  
wise,  
but a companion of fools suffers  
harm.
- <sup>21</sup> Misfortune pursues sinners,

- but prosperity rewards the  
righteous.
- <sup>22</sup> A good man leaves an inheritance to  
his children's children,  
but the wealth of the sinner is  
stored for the righteous.
- <sup>23</sup> An abundance of food is in poor  
people's fields,  
but injustice sweeps it away.
- <sup>24</sup> One who spares the rod hates his son,  
but one who loves him is careful to  
discipline him.
- <sup>25</sup> The righteous one eats to the  
satisfying of his soul,  
but the belly of the wicked goes  
hungry.

## 14

- <sup>1</sup> Every wise woman builds her house,  
but the foolish one tears it down  
with her own hands.
- <sup>2</sup> He who walks in his uprightness fears  
Yahweh,  
but he who is perverse in his ways  
despises him.
- <sup>3</sup> The fool's talk brings a rod to his back,  
but the lips of the wise protect  
them.
- <sup>4</sup> Where no oxen are, the crib is clean,  
but much increase is by the strength  
of the ox.
- <sup>5</sup> A truthful witness will not lie,  
but a false witness pours out lies.
- <sup>6</sup> A scoffer seeks wisdom, and doesn't  
find it,  
but knowledge comes easily to a  
discerning person.
- <sup>7</sup> Stay away from a foolish man,  
for you won't find knowledge on  
his lips.

- <sup>8</sup> The wisdom of the prudent is to think  
about his way,  
but the folly of fools is deceit.
- <sup>9</sup> Fools mock at making atonement for  
sins,  
but among the upright there is good  
will.
- <sup>10</sup> The heart knows its own bitterness  
and joy;  
he will not share these with a  
stranger.
- <sup>11</sup> The house of the wicked will be  
overthrown,  
but the tent of the upright will  
flourish.
- <sup>12</sup> There is a way which seems right to a  
man,  
but in the end it leads to death.
- <sup>13</sup> Even in laughter the heart may be  
sorrowful,  
and mirth may end in heaviness.
- <sup>14</sup> The unfaithful will be repaid for his  
own ways;  
likewise a good man will be  
rewarded for his ways.
- <sup>15</sup> A simple man believes everything,  
but the prudent man carefully  
considers his ways.
- <sup>16</sup> A wise man fears, and shuns evil,  
but the fool is hot headed and  
reckless.
- <sup>17</sup> He who is quick to become angry will  
commit folly,  
and a crafty man is hated.
- <sup>18</sup> The simple inherit folly,  
but the prudent are crowned with  
knowledge.
- <sup>19</sup> The evil bow down before the good,  
and the wicked at the gates of the  
righteous.
- <sup>20</sup> The poor person is shunned even by  
his own neighbor,  
but the rich person has many  
friends.
- <sup>21</sup> He who despises his neighbor sins,  
but blessed is he who has pity on  
the poor.
- <sup>22</sup> Don't they go astray who plot evil?  
But love and faithfulness belong to  
those who plan good.
- <sup>23</sup> In all hard work there is profit,  
but the talk of the lips leads only to  
poverty.
- <sup>24</sup> The crown of the wise is their riches,  
but the folly of fools crowns them  
with folly.
- <sup>25</sup> A truthful witness saves souls,  
but a false witness is deceitful.
- <sup>26</sup> In the fear of Yahweh is a secure  
fortress,  
and he will be a refuge for his  
children.
- <sup>27</sup> The fear of Yahweh is a fountain of  
life,  
turning people from the snares of  
death.
- <sup>28</sup> In the multitude of people is the  
king's glory,  
but in the lack of people is the  
destruction of the prince.
- <sup>29</sup> He who is slow to anger has great  
understanding,  
but he who has a quick temper  
displays folly.
- <sup>30</sup> The life of the body is a heart at  
peace,  
but envy rots the bones.
- <sup>31</sup> He who oppresses the poor shows  
contempt for his Maker,

but he who is kind to the needy  
honors him.

- <sup>32</sup> The wicked is brought down in his  
calamity,  
but in death, the righteous has a  
refuge.
- <sup>33</sup> Wisdom rests in the heart of one who  
has understanding,  
and is even made known in the  
inward part of fools.
- <sup>34</sup> Righteousness exalts a nation,  
but sin is a disgrace to any people.
- <sup>35</sup> The king's favor is toward a servant  
who deals wisely,  
but his wrath is toward one who  
causes shame.

## 15

- <sup>1</sup> A gentle answer turns away wrath,  
but a harsh word stirs up anger.
- <sup>2</sup> The tongue of the wise commends  
knowledge,  
but the mouth of fools gush out  
folly.
- <sup>3</sup> Yahweh's eyes are everywhere,  
keeping watch on the evil and the  
good.
- <sup>4</sup> A gentle tongue is a tree of life,  
but deceit in it crushes the spirit.
- <sup>5</sup> A fool despises his father's correction,  
but he who heeds reproof shows  
prudence.
- <sup>6</sup> In the house of the righteous is much  
treasure,  
but the income of the wicked brings  
trouble.
- <sup>7</sup> The lips of the wise spread knowledge;  
not so with the heart of fools.
- <sup>8</sup> The sacrifice made by the wicked is an  
abomination to Yahweh,

but the prayer of the upright is his  
delight.

- <sup>9</sup> The way of the wicked is an  
abomination to Yahweh,  
but he loves him who follows after  
righteousness.
- <sup>10</sup> There is stern discipline for one who  
forsakes the way:  
whoever hates reproof shall die.
- <sup>11</sup> Sheol<sup>i</sup> and Abaddon are before  
Yahweh—  
how much more then the hearts of  
the children of men!
- <sup>12</sup> A scoffer doesn't love to be reproved;  
he will not go to the wise.
- <sup>13</sup> A glad heart makes a cheerful face;  
but an aching heart breaks the  
spirit.
- <sup>14</sup> The heart of one who has  
understanding seeks  
knowledge,  
but the mouths of fools feed on  
folly.
- <sup>15</sup> All the days of the afflicted are  
wretched,  
but one who has a cheerful heart  
enjoys a continual feast.
- <sup>16</sup> Better is little, with the fear of  
Yahweh,  
than great treasure with trouble.
- <sup>17</sup> Better is a dinner of herbs, where love  
is,  
than a fattened calf with hatred.
- <sup>18</sup> A wrathful man stirs up contention,  
but one who is slow to anger  
appeases strife.
- <sup>19</sup> The way of the sluggard is like a  
thorn patch,  
but the path of the upright is a  
highway.

<sup>i</sup> Sheol is the place of the dead.

- 20 A wise son makes a father glad,  
but a foolish man despises his  
mother.
- 21 Folly is joy to one who is void of  
wisdom,  
but a man of understanding keeps  
his way straight.
- 22 Where there is no counsel, plans fail;  
but in a multitude of counselors  
they are established.
- 23 Joy comes to a man with the reply of  
his mouth.  
How good is a word at the right  
time!
- 24 The path of life leads upward for the  
wise,  
to keep him from going downward  
to Sheol.<sup>j</sup>
- 25 Yahweh will uproot the house of the  
proud,  
but he will keep the widow's  
borders intact.
- 26 Yahweh detests the thoughts of the  
wicked,  
but the thoughts of the pure are  
pleasing.
- 27 He who is greedy for gain troubles his  
own house,  
but he who hates bribes will live.
- 28 The heart of the righteous weighs  
answers,  
but the mouth of the wicked gushes  
out evil.
- 29 Yahweh is far from the wicked,  
but he hears the prayer of the  
righteous.
- 30 The light of the eyes rejoices the  
heart.

- Good news gives health to the  
bones.
- 31 The ear that listens to reproof lives,  
and will be at home among the  
wise.
- 32 He who refuses correction despises  
his own soul,  
but he who listens to reproof gets  
understanding.
- 33 The fear of Yahweh teaches wisdom.  
Before honor is humility.

## 16

- 1 The plans of the heart belong to man,  
but the answer of the tongue is from  
Yahweh.
- 2 All the ways of a man are clean in his  
own eyes;  
but Yahweh weighs the motives.
- 3 Commit your deeds to Yahweh,  
and your plans shall succeed.
- 4 Yahweh has made everything for its  
own end—  
yes, even the wicked for the day of  
evil.
- 5 Everyone who is proud in heart is an  
abomination to Yahweh:  
they shall certainly not be  
unpunished.
- 6 By mercy and truth iniquity is atoned  
for.  
By the fear of Yahweh men depart  
from evil.
- 7 When a man's ways please Yahweh,  
he makes even his enemies to be at  
peace with him.
- 8 Better is a little with righteousness,  
than great revenues with injustice.
- 9 A man's heart plans his course,  
but Yahweh directs his steps.

<sup>j</sup> Sheol is the place of the dead.

- 10 Inspired judgments are on the lips of  
the king.  
He shall not betray his mouth.
- 11 Honest balances and scales are  
Yahweh's;  
all the weights in the bag are his  
work.
- 12 It is an abomination for kings to do  
wrong,  
for the throne is established by  
righteousness.
- 13 Righteous lips are the delight of  
kings.  
They value one who speaks the  
truth.
- 14 The king's wrath is a messenger of  
death,  
but a wise man will pacify it.
- 15 In the light of the king's face is life.  
His favor is like a cloud of the  
spring rain.
- 16 How much better it is to get wisdom  
than gold!  
Yes, to get understanding is to be  
chosen rather than silver.
- 17 The highway of the upright is to  
depart from evil.  
He who keeps his way preserves his  
soul.
- 18 Pride goes before destruction,  
and a haughty spirit before a fall.
- 19 It is better to be of a lowly spirit with  
the poor,  
than to divide the plunder with the  
proud.
- 20 He who heeds the Word finds  
prosperity.  
Whoever trusts in Yahweh is  
blessed.
- 21 The wise in heart shall be called  
prudent.  
Pleasantness of the lips promotes  
instruction.
- 22 Understanding is a fountain of life to  
one who has it,  
but the punishment of fools is their  
folly.
- 23 The heart of the wise instructs his  
mouth,  
and adds learning to his lips.
- 24 Pleasant words are a honeycomb,  
sweet to the soul, and health to the  
bones.
- 25 There is a way which seems right to a  
man,  
but in the end it leads to death.
- 26 The appetite of the laboring man  
labors for him;  
for his mouth urges him on.
- 27 A worthless man devises mischief.  
His speech is like a scorching fire.
- 28 A perverse man stirs up strife.  
A whisperer separates close friends.
- 29 A man of violence entices his  
neighbor,  
and leads him in a way that is not  
good.
- 30 One who winks his eyes to plot  
perversities,  
one who compresses his lips, is  
bent on evil.
- 31 Gray hair is a crown of glory.  
It is attained by a life of  
righteousness.
- 32 One who is slow to anger is better  
than the mighty;  
one who rules his spirit, than he  
who takes a city.
- 33 The lot is cast into the lap,

but its every decision is from  
Yahweh.

## 17

- <sup>1</sup> Better is a dry morsel with quietness,  
than a house full of feasting with  
strife.
- <sup>2</sup> A servant who deals wisely will rule  
over a son who causes  
shame,  
and shall have a part in the  
inheritance among the  
brothers.
- <sup>3</sup> The refining pot is for silver, and the  
furnace for gold,  
but Yahweh tests the hearts.
- <sup>4</sup> An evildoer heeds wicked lips.  
A liar gives ear to a mischievous  
tongue.
- <sup>5</sup> Whoever mocks the poor reproaches  
his Maker.  
He who is glad at calamity shall not  
be unpunished.
- <sup>6</sup> Children's children are the crown of  
old men;  
the glory of children are their  
parents.
- <sup>7</sup> Arrogant speech isn't fitting for a fool,  
much less do lying lips fit a prince.
- <sup>8</sup> A bribe is a precious stone in the eyes  
of him who gives it;  
wherever he turns, he prospers.
- <sup>9</sup> He who covers an offense promotes  
love;  
but he who repeats a matter  
separates best friends.
- <sup>10</sup> A rebuke enters deeper into one who  
has understanding  
than a hundred lashes into a fool.
- <sup>11</sup> An evil man seeks only rebellion;  
therefore a cruel messenger shall be  
sent against him.
- <sup>12</sup> Let a bear robbed of her cubs meet a  
man,  
rather than a fool in his folly.
- <sup>13</sup> Whoever rewards evil for good,  
evil shall not depart from his house.
- <sup>14</sup> The beginning of strife is like  
breaching a dam,  
therefore stop contention before  
quarreling breaks out.
- <sup>15</sup> He who justifies the wicked, and he  
who condemns the righteous,  
both of them alike are an  
abomination to Yahweh.
- <sup>16</sup> Why is there money in the hand of a  
fool to buy wisdom,  
since he has no understanding?
- <sup>17</sup> A friend loves at all times;  
and a brother is born for adversity.
- <sup>18</sup> A man void of understanding strikes  
hands,  
and becomes collateral in the  
presence of his neighbor.
- <sup>19</sup> He who loves disobedience loves  
strife.  
One who builds a high gate seeks  
destruction.
- <sup>20</sup> One who has a perverse heart doesn't  
find prosperity,  
and one who has a deceitful tongue  
falls into trouble.
- <sup>21</sup> He who becomes the father of a fool  
grieves.  
The father of a fool has no joy.
- <sup>22</sup> A cheerful heart makes good  
medicine,  
but a crushed spirit dries up the  
bones.

- <sup>23</sup> A wicked man receives a bribe in secret,  
to pervert the ways of justice.
- <sup>24</sup> Wisdom is before the face of one who has understanding,  
but the eyes of a fool wander to the ends of the earth.
- <sup>25</sup> A foolish son brings grief to his father,  
and bitterness to her who bore him.
- <sup>26</sup> Also to punish the righteous is not good,  
nor to flog officials for their integrity.
- <sup>27</sup> He who spares his words has knowledge.  
He who is even tempered is a man of understanding.
- <sup>28</sup> Even a fool, when he keeps silent, is counted wise.  
When he shuts his lips, he is thought to be discerning.

## 18

- <sup>1</sup> An unfriendly man pursues selfishness,  
and defies all sound judgment.
- <sup>2</sup> A fool has no delight in understanding,  
but only in revealing his own opinion.
- <sup>3</sup> When wickedness comes, contempt also comes,  
and with shame comes disgrace.
- <sup>4</sup> The words of a man's mouth are like deep waters.  
The fountain of wisdom is like a flowing brook.
- <sup>5</sup> To be partial to the faces of the wicked is not good,  
nor to deprive the innocent of justice.

- <sup>6</sup> A fool's lips come into strife,  
and his mouth invites beatings.
- <sup>7</sup> A fool's mouth is his destruction,  
and his lips are a snare to his soul.
- <sup>8</sup> The words of a gossip are like dainty morsels:  
they go down into a person's innermost parts.
- <sup>9</sup> One who is slack in his work is brother to him who is a master of destruction.
- <sup>10</sup> Yahweh's name is a strong tower:  
the righteous run to him, and are safe.
- <sup>11</sup> The rich man's wealth is his strong city,  
like an unscalable wall in his own imagination.
- <sup>12</sup> Before destruction the heart of man is proud,  
but before honor is humility.
- <sup>13</sup> He who gives answer before he hears,  
that is folly and shame to him.
- <sup>14</sup> A man's spirit will sustain him in sickness,  
but a crushed spirit, who can bear?
- <sup>15</sup> The heart of the discerning gets knowledge.  
The ear of the wise seeks knowledge.
- <sup>16</sup> A man's gift makes room for him,  
and brings him before great men.
- <sup>17</sup> He who pleads his cause first seems right;  
until another comes and questions him.
- <sup>18</sup> The lot settles disputes,  
and keeps strong ones apart.
- <sup>19</sup> A brother offended is more difficult than a fortified city;

- and disputes are like the bars of a fortress.
- <sup>20</sup> A man's stomach is filled with the fruit of his mouth.  
With the harvest of his lips he is satisfied.
- <sup>21</sup> Death and life are in the power of the tongue;  
those who love it will eat its fruit.
- <sup>22</sup> Whoever finds a wife finds a good thing,  
and obtains favor of Yahweh.
- <sup>23</sup> The poor plead for mercy,  
but the rich answer harshly.
- <sup>24</sup> A man of many companions may be ruined,  
but there is a friend who sticks closer than a brother.
- ## 19
- <sup>1</sup> Better is the poor who walks in his integrity  
than he who is perverse in his lips  
and is a fool.
- <sup>2</sup> It isn't good to have zeal without knowledge;  
nor being hasty with one's feet and missing the way.
- <sup>3</sup> The foolishness of man subverts his way;  
his heart rages against Yahweh.
- <sup>4</sup> Wealth adds many friends,  
but the poor is separated from his friend.
- <sup>5</sup> A false witness shall not be unpunished.  
He who pours out lies shall not go free.
- <sup>6</sup> Many will entreat the favor of a ruler,  
and everyone is a friend to a man who gives gifts.
- <sup>7</sup> All the relatives of the poor shun him:  
how much more do his friends avoid him!  
He pursues them with pleas, but they are gone.
- <sup>8</sup> He who gets wisdom loves his own soul.  
He who keeps understanding shall find good.
- <sup>9</sup> A false witness shall not be unpunished.  
He who utters lies shall perish.
- <sup>10</sup> Delicate living is not appropriate for a fool,  
much less for a servant to have rule over princes.
- <sup>11</sup> The discretion of a man makes him slow to anger.  
It is his glory to overlook an offense.
- <sup>12</sup> The king's wrath is like the roaring of a lion,  
but his favor is like dew on the grass.
- <sup>13</sup> A foolish son is the calamity of his father.  
A wife's quarrels are a continual dripping.
- <sup>14</sup> House and riches are an inheritance from fathers,  
but a prudent wife is from Yahweh.
- <sup>15</sup> Slothfulness casts into a deep sleep.  
The idle soul shall suffer hunger.
- <sup>16</sup> He who keeps the commandment keeps his soul,  
but he who is contemptuous in his ways shall die.
- <sup>17</sup> He who has pity on the poor lends to Yahweh;  
he will reward him.

- <sup>18</sup> Discipline your son, for there is hope;  
don't be a willing party to his death.
- <sup>19</sup> A hot-tempered man must pay the  
penalty,  
for if you rescue him, you must do  
it again.
- <sup>20</sup> Listen to counsel and receive  
instruction,  
that you may be wise in your latter  
end.
- <sup>21</sup> There are many plans in a man's  
heart,  
but Yahweh's counsel will prevail.
- <sup>22</sup> That which makes a man to be desired  
is his kindness.  
A poor man is better than a liar.
- <sup>23</sup> The fear of Yahweh leads to life, then  
contentment;  
he rests and will not be touched by  
trouble.
- <sup>24</sup> The sluggard buries his hand in the  
dish;  
he will not so much as bring it to  
his mouth again.
- <sup>25</sup> Flog a scoffer, and the simple will  
learn prudence;  
rebuke one who has understanding,  
and he will gain knowledge.
- <sup>26</sup> He who robs his father and drives  
away his mother,  
is a son who causes shame and  
brings reproach.
- <sup>27</sup> If you stop listening to instruction, my  
son,  
you will stray from the words of  
knowledge.
- <sup>28</sup> A corrupt witness mocks justice,  
and the mouth of the wicked gulps  
down iniquity.

- <sup>29</sup> Penalties are prepared for scoffers,  
and beatings for the backs of fools.

## 20

- <sup>1</sup> Wine is a mocker, and beer is a  
brawler.  
Whoever is led astray by them is  
not wise.
- <sup>2</sup> The terror of a king is like the roaring  
of a lion.  
He who provokes him to anger  
forfeits his own life.
- <sup>3</sup> It is an honor for a man to keep aloof  
from strife;  
but every fool will be quarreling.
- <sup>4</sup> The sluggard will not plow by reason  
of the winter;  
therefore he shall beg in harvest,  
and have nothing.
- <sup>5</sup> Counsel in the heart of man is like  
deep water;  
but a man of understanding will  
draw it out.
- <sup>6</sup> Many men claim to be men of  
unfailing love,  
but who can find a faithful man?
- <sup>7</sup> A righteous man walks in integrity.  
Blessed are his children after him.
- <sup>8</sup> A king who sits on the throne of  
judgment  
scatters away all evil with his eyes.
- <sup>9</sup> Who can say, "I have made my heart  
pure.  
I am clean and without sin?"
- <sup>10</sup> Differing weights and differing  
measures,  
both of them alike are an  
abomination to Yahweh.
- <sup>11</sup> Even a child makes himself known by  
his doings,

- whether his work is pure, and  
whether it is right.
- <sup>12</sup> The hearing ear, and the seeing eye,  
Yahweh has made even both of  
them.
- <sup>13</sup> Don't love sleep, lest you come to  
poverty.  
Open your eyes, and you shall be  
satisfied with bread.
- <sup>14</sup> "It's no good, it's no good," says the  
buyer;  
but when he is gone his way, then  
he boasts.
- <sup>15</sup> There is gold and abundance of  
rubies;  
but the lips of knowledge are a rare  
jewel.
- <sup>16</sup> Take the garment of one who puts up  
collateral for a stranger;  
and hold him in pledge for a  
wayward woman.
- <sup>17</sup> Fraudulent food is sweet to a man,  
but afterwards his mouth is filled  
with gravel.
- <sup>18</sup> Plans are established by advice;  
by wise guidance you wage war!
- <sup>19</sup> He who goes about as a tale-bearer  
reveals secrets;  
therefore don't keep company with  
him who opens wide his lips.
- <sup>20</sup> Whoever curses his father or his  
mother,  
his lamp shall be put out in  
blackness of darkness.
- <sup>21</sup> An inheritance quickly gained at the  
beginning,  
won't be blessed in the end.
- <sup>22</sup> Don't say, "I will pay back evil."  
Wait for Yahweh, and he will save  
you.
- <sup>23</sup> Yahweh detests differing weights,  
and dishonest scales are not  
pleasing.
- <sup>24</sup> A man's steps are from Yahweh;  
how then can man understand his  
way?
- <sup>25</sup> It is a snare to a man to make a rash  
dedication,  
then later to consider his vows.
- <sup>26</sup> A wise king winnows out the wicked,  
and drives the threshing wheel over  
them.
- <sup>27</sup> The spirit of man is Yahweh's lamp,  
searching all his innermost parts.
- <sup>28</sup> Love and faithfulness keep the king  
safe.  
His throne is sustained by love.
- <sup>29</sup> The glory of young men is their  
strength.  
The splendor of old men is their  
gray hair.
- <sup>30</sup> Wounding blows cleanse away evil,  
and beatings purge the innermost  
parts.

## 21

- <sup>1</sup> The king's heart is in Yahweh's hand  
like the watercourses.  
He turns it wherever he desires.
- <sup>2</sup> Every way of a man is right in his own  
eyes,  
but Yahweh weighs the hearts.
- <sup>3</sup> To do righteousness and justice  
is more acceptable to Yahweh than  
sacrifice.
- <sup>4</sup> A high look, and a proud heart,  
the lamp of the wicked, is sin.
- <sup>5</sup> The plans of the diligent surely lead to  
profit;

- and everyone who is hasty surely  
rushes to poverty.
- <sup>6</sup> Getting treasures by a lying tongue  
is a fleeting vapor for those who  
seek death.
- <sup>7</sup> The violence of the wicked will drive  
them away,  
because they refuse to do what is  
right.
- <sup>8</sup> The way of the guilty is devious,  
but the conduct of the innocent is  
upright.
- <sup>9</sup> It is better to dwell in the corner of the  
housetop,  
than to share a house with a  
contentious woman.
- <sup>10</sup> The soul of the wicked desires evil;  
his neighbor finds no mercy in his  
eyes.
- <sup>11</sup> When the mocker is punished, the  
simple gains wisdom.  
When the wise is instructed, he  
receives knowledge.
- <sup>12</sup> The Righteous One considers the  
house of the wicked,  
and brings the wicked to ruin.
- <sup>13</sup> Whoever stops his ears at the cry of  
the poor,  
he will also cry out, but shall not be  
heard.
- <sup>14</sup> A gift in secret pacifies anger;  
and a bribe in the cloak, strong  
wrath.
- <sup>15</sup> It is joy to the righteous to do justice;  
but it is a destruction to the workers  
of iniquity.
- <sup>16</sup> The man who wanders out of the way  
of understanding  
shall rest in the assembly of the  
departed spirits.
- <sup>17</sup> He who loves pleasure shall be a poor  
man.  
He who loves wine and oil shall not  
be rich.
- <sup>18</sup> The wicked is a ransom for the  
righteous;  
the treacherous for the upright.
- <sup>19</sup> It is better to dwell in a desert land,  
than with a contentious and fretful  
woman.
- <sup>20</sup> There is precious treasure and oil in  
the dwelling of the wise;  
but a foolish man swallows it up.
- <sup>21</sup> He who follows after righteousness  
and kindness  
finds life, righteousness, and honor.
- <sup>22</sup> A wise man scales the city of the  
mighty,  
and brings down the strength of its  
confidence.
- <sup>23</sup> Whoever guards his mouth and his  
tongue  
keeps his soul from troubles.
- <sup>24</sup> The proud and haughty man,  
“scoffer” is his name;  
he works in the arrogance of pride.
- <sup>25</sup> The desire of the sluggard kills him,  
for his hands refuse to labor.
- <sup>26</sup> There are those who covet greedily all  
day long;  
but the righteous give and don't  
withhold.
- <sup>27</sup> The sacrifice of the wicked is an  
abomination:  
how much more, when he brings it  
with a wicked mind!
- <sup>28</sup> A false witness will perish,  
and a man who listens speaks to  
eternity.
- <sup>29</sup> A wicked man hardens his face;

but as for the upright, he establishes  
his ways.

<sup>30</sup> There is no wisdom nor  
understanding  
nor counsel against Yahweh.

<sup>31</sup> The horse is prepared for the day of  
battle;  
but victory is with Yahweh.

## 22

<sup>1</sup> A good name is more desirable than  
great riches,  
and loving favor is better than silver  
and gold.

<sup>2</sup> The rich and the poor have this in  
common:  
Yahweh is the maker of them all.

<sup>3</sup> A prudent man sees danger, and hides  
himself;  
but the simple pass on, and suffer  
for it.

<sup>4</sup> The result of humility and the fear of  
Yahweh  
is wealth, honor, and life.

<sup>5</sup> Thorns and snares are in the path of  
the wicked:  
whoever guards his soul stays from  
them.

<sup>6</sup> Train up a child in the way he should  
go,  
and when he is old he will not  
depart from it.

<sup>7</sup> The rich rule over the poor.  
The borrower is servant to the  
lender.

<sup>8</sup> He who sows wickedness reaps  
trouble,  
and the rod of his fury will be  
destroyed.

<sup>9</sup> He who has a generous eye will be  
blessed;

for he shares his food with the poor.

<sup>10</sup> Drive out the mocker, and strife will  
go out;  
yes, quarrels and insults will stop.

<sup>11</sup> He who loves purity of heart and  
speaks gracefully  
is the king's friend.

<sup>12</sup> Yahweh's eyes watch over  
knowledge;  
but he frustrates the words of the  
unfaithful.

<sup>13</sup> The sluggard says, "There is a lion  
outside!  
I will be killed in the streets!"

<sup>14</sup> The mouth of an adulteress is a deep  
pit:  
he who is under Yahweh's wrath  
will fall into it.

<sup>15</sup> Folly is bound up in the heart of a  
child:  
the rod of discipline drives it far  
from him.

<sup>16</sup> Whoever oppresses the poor for his  
own increase and whoever  
gives to the rich,  
both come to poverty.

<sup>17</sup> Turn your ear, and listen to the words  
of the wise.  
Apply your heart to my teaching.

<sup>18</sup> For it is a pleasant thing if you keep  
them within you,  
if all of them are ready on your lips.

<sup>19</sup> That your trust may be in Yahweh,  
I teach you today, even you.

<sup>20</sup> Haven't I written to you thirty  
excellent things  
of counsel and knowledge,

<sup>21</sup> To teach you truth, reliable words,  
to give sound answers to the ones  
who sent you?

- 22 Don't exploit the poor, because he is poor;  
and don't crush the needy in court;  
23 for Yahweh will plead their case,  
and plunder the life of those who plunder them.  
24 Don't befriend a hot-tempered man,  
and don't associate with one who harbors anger:  
25 lest you learn his ways,  
and ensnare your soul.  
26 Don't you be one of those who strike hands,  
of those who are collateral for debts.  
27 If you don't have means to pay,  
why should he take away your bed from under you?  
28 Don't move the ancient boundary stone,  
which your fathers have set up.  
29 Do you see a man skilled in his work?  
He will serve kings.  
He won't serve obscure men.

## 23

- 1 When you sit to eat with a ruler,  
consider diligently what is before you;  
2 put a knife to your throat,  
if you are a man given to appetite.  
3 Don't be desirous of his dainties,  
since they are deceitful food.  
4 Don't weary yourself to be rich.  
In your wisdom, show restraint.  
5 Why do you set your eyes on that which is not?  
For it certainly sprouts wings like an eagle and flies in the sky.

- 6 Don't eat the food of him who has a stingy eye,  
and don't crave his delicacies:  
7 for as he thinks about the cost, so he is.  
"Eat and drink!" he says to you,  
but his heart is not with you.  
8 The morsel which you have eaten you shall vomit up,  
and lose your good words.  
9 Don't speak in the ears of a fool,  
for he will despise the wisdom of your words.  
10 Don't move the ancient boundary stone.  
Don't encroach on the fields of the fatherless:  
11 for their Defender is strong.  
He will plead their case against you.  
12 Apply your heart to instruction,  
and your ears to the words of knowledge.  
13 Don't withhold correction from a child.  
If you punish him with the rod, he will not die.  
14 Punish him with the rod,  
and save his soul from Sheol.<sup>k</sup>  
15 My son, if your heart is wise,  
then my heart will be glad, even mine:  
16 yes, my heart will rejoice,  
when your lips speak what is right.  
17 Don't let your heart envy sinners;  
but rather fear Yahweh all the day long.  
18 Indeed surely there is a future hope,  
and your hope will not be cut off.

<sup>k</sup> Sheol is the place of the dead.

- 19 Listen, my son, and be wise,  
and keep your heart on the right  
path!
- 20 Don't be among ones drinking too  
much wine,  
or those who gorge themselves on  
meat:
- 21 for the drunkard and the glutton shall  
become poor;  
and drowsiness clothes them in  
rags.
- 22 Listen to your father who gave you  
life,  
and don't despise your mother  
when she is old.
- 23 Buy the truth, and don't sell it.  
Get wisdom, discipline, and  
understanding.
- 24 The father of the righteous has great  
joy.  
Whoever fathers a wise child  
delights in him.
- 25 Let your father and your mother be  
glad!  
Let her who bore you rejoice!
- 26 My son, give me your heart;  
and let your eyes keep in my ways.
- 27 For a prostitute is a deep pit;  
and a wayward wife is a narrow  
well.
- 28 Yes, she lies in wait like a robber,  
and increases the unfaithful among  
men.
- 29 Who has woe?  
Who has sorrow?  
Who has strife?  
Who has complaints?  
Who has needless bruises?  
Who has bloodshot eyes?
- 30 Those who stay long at the wine;

those who go to seek out mixed  
wine.

- 31 Don't look at the wine when it is red,  
when it sparkles in the cup,  
when it goes down smoothly.
- 32 In the end, it bites like a snake,  
and poisons like a viper.
- 33 Your eyes will see strange things,  
and your mind will imagine  
confusing things.
- 34 Yes, you will be as he who lies down  
in the middle of the sea,  
or as he who lies on top of the  
rigging:
- 35 "They hit me, and I was not hurt!  
They beat me, and I don't feel it!  
When will I wake up? I can do it  
again.  
I can find another."

## 24

- 1 Don't be envious of evil men;  
neither desire to be with them:
- 2 for their hearts plot violence,  
and their lips talk about mischief.
- 3 Through wisdom a house is built;  
by understanding it is established;
- 4 by knowledge the rooms are filled  
with all rare and beautiful treasure.
- 5 A wise man has great power;  
and a knowledgeable man increases  
strength;
- 6 for by wise guidance you wage your  
war;  
and victory is in many advisors.
- 7 Wisdom is too high for a fool:  
he doesn't open his mouth in the  
gate.
- 8 One who plots to do evil  
will be called a schemer.

- <sup>9</sup> The schemes of folly are sin.  
The mocker is detested by men.
- <sup>10</sup> If you falter in the time of trouble,  
your strength is small.
- <sup>11</sup> Rescue those who are being led away  
to death!  
Indeed, hold back those who are  
staggering to the slaughter!
- <sup>12</sup> If you say, "Behold, we didn't know  
this";  
doesn't he who weighs the hearts  
consider it?  
He who keeps your soul, doesn't he  
know it?  
Shall he not render to every man  
according to his work?
- <sup>13</sup> My son, eat honey, for it is good;  
the droppings of the honeycomb,  
which are sweet to your  
taste:
- <sup>14</sup> so you shall know wisdom to be to  
your soul;  
if you have found it, then there will  
be a reward,  
your hope will not be cut off.
- <sup>15</sup> Don't lay in wait, wicked man,  
against the habitation of the  
righteous.  
Don't destroy his resting place:
- <sup>16</sup> for a righteous man falls seven times,  
and rises up again;  
but the wicked are overthrown by  
calamity.
- <sup>17</sup> Don't rejoice when your enemy falls.  
Don't let your heart be glad when  
he is overthrown;
- <sup>18</sup> lest Yahweh see it, and it displease  
him,  
and he turn away his wrath from  
him.
- <sup>19</sup> Don't fret yourself because of  
evildoers;  
neither be envious of the wicked:
- <sup>20</sup> for there will be no reward to the evil  
man;  
and the lamp of the wicked shall be  
snuffed out.
- <sup>21</sup> My son, fear Yahweh and the king.  
Don't join those who are rebellious:
- <sup>22</sup> for their calamity will rise suddenly;  
the destruction from them both—  
who knows?
- <sup>23</sup> These also are sayings of the wise.  
To show partiality in judgment is not  
good.
- <sup>24</sup> He who says to the wicked, "You are  
righteous";  
peoples shall curse him, and nations  
shall abhor him—
- <sup>25</sup> but it will go well with those who  
convict the guilty,  
and a rich blessing will come on  
them.
- <sup>26</sup> An honest answer  
is like a kiss on the lips.
- <sup>27</sup> Prepare your work outside,  
and get your fields ready.  
Afterwards, build your house.
- <sup>28</sup> Don't be a witness against your  
neighbor without cause.  
Don't deceive with your lips.
- <sup>29</sup> Don't say, "I will do to him as he has  
done to me;  
I will render to the man according  
to his work."
- <sup>30</sup> I went by the field of the sluggard,  
by the vineyard of the man void of  
understanding;
- <sup>31</sup> Behold, it was all grown over with  
thorns.

Its surface was covered with nettles,  
and its stone wall was broken  
down.

- <sup>32</sup> Then I saw, and considered well.  
I saw, and received instruction:  
<sup>33</sup> a little sleep, a little slumber,  
a little folding of the hands to sleep;  
<sup>34</sup> so your poverty will come as a  
robber,  
and your want as an armed man.

## 25

<sup>1</sup> These also are proverbs of Solomon,  
which the men of Hezekiah king of Judah  
copied out.

- <sup>2</sup> It is the glory of God to conceal a  
thing,  
but the glory of kings is to search  
out a matter.  
<sup>3</sup> As the heavens for height, and the  
earth for depth,  
so the hearts of kings are  
unsearchable.  
<sup>4</sup> Take away the dross from the silver,  
and material comes out for the  
refiner;  
<sup>5</sup> Take away the wicked from the king's  
presence,  
and his throne will be established in  
righteousness.  
<sup>6</sup> Don't exalt yourself in the presence of  
the king,  
or claim a place among great men;  
<sup>7</sup> for it is better that it be said to you,  
"Come up here,"  
than that you should be put lower in  
the presence of the prince,  
whom your eyes have seen.  
<sup>8</sup> Don't be hasty in bringing charges to  
court.

What will you do in the end when  
your neighbor shames you?

- <sup>9</sup> Debate your case with your  
neighbor,  
and don't betray the confidence of  
another;  
<sup>10</sup> lest one who hears it put you to  
shame,  
and your bad reputation never  
depart.  
<sup>11</sup> A word fitly spoken  
is like apples of gold in settings of  
silver.  
<sup>12</sup> As an earring of gold, and an  
ornament of fine gold,  
so is a wise reprover to an obedient  
ear.  
<sup>13</sup> As the cold of snow in the time of  
harvest,  
so is a faithful messenger to those  
who send him;  
for he refreshes the soul of his  
masters.  
<sup>14</sup> As clouds and wind without rain,  
so is he who boasts of gifts  
deceptively.  
<sup>15</sup> By patience a ruler is persuaded.  
A soft tongue breaks the bone.  
<sup>16</sup> Have you found honey?  
Eat as much as is sufficient for you,  
lest you eat too much, and vomit it.  
<sup>17</sup> Let your foot be seldom in your  
neighbor's house,  
lest he be weary of you, and hate  
you.  
<sup>18</sup> A man who gives false testimony  
against his neighbor  
is like a club, a sword, or a sharp  
arrow.

- <sup>19</sup> Confidence in someone unfaithful in  
time of trouble  
is like a bad tooth, or a lame foot.
- <sup>20</sup> As one who takes away a garment in  
cold weather,  
or vinegar on soda,  
so is one who sings songs to a  
heavy heart.
- <sup>21</sup> If your enemy is hungry, give him  
food to eat.  
If he is thirsty, give him water to  
drink:
- <sup>22</sup> for you will heap coals of fire on his  
head,  
and Yahweh will reward you.
- <sup>23</sup> The north wind produces rain:  
so a backbiting tongue brings an  
angry face.
- <sup>24</sup> It is better to dwell in the corner of  
the housetop,  
than to share a house with a  
contentious woman.
- <sup>25</sup> Like cold water to a thirsty soul,  
so is good news from a far country.
- <sup>26</sup> Like a muddied spring, and a polluted  
well,  
so is a righteous man who gives  
way before the wicked.
- <sup>27</sup> It is not good to eat much honey;  
nor is it honorable to seek one's  
own honor.
- <sup>28</sup> Like a city that is broken down and  
without walls  
is a man whose spirit is without  
restraint.
- 26**
- <sup>1</sup> Like snow in summer, and as rain in  
harvest,  
so honor is not fitting for a fool.
- <sup>2</sup> Like a fluttering sparrow,  
like a darting swallow,  
so the undeserved curse doesn't  
come to rest.
- <sup>3</sup> A whip is for the horse,  
a bridle for the donkey,  
and a rod for the back of fools!
- <sup>4</sup> Don't answer a fool according to his  
folly,  
lest you also be like him.
- <sup>5</sup> Answer a fool according to his folly,  
lest he be wise in his own eyes.
- <sup>6</sup> One who sends a message by the hand  
of a fool  
is cutting off feet and drinking  
violence.
- <sup>7</sup> Like the legs of the lame that hang  
loose:  
so is a parable in the mouth of  
fools.
- <sup>8</sup> As one who binds a stone in a sling,  
so is he who gives honor to a fool.
- <sup>9</sup> Like a thorn bush that goes into the  
hand of a drunkard,  
so is a parable in the mouth of  
fools.
- <sup>10</sup> As an archer who wounds all,  
so is he who hires a fool  
or he who hires those who pass by.
- <sup>11</sup> As a dog that returns to his vomit,  
so is a fool who repeats his folly.
- <sup>12</sup> Do you see a man wise in his own  
eyes?  
There is more hope for a fool than  
for him.
- <sup>13</sup> The sluggard says, "There is a lion in  
the road!  
A fierce lion roams the streets!"
- <sup>14</sup> As the door turns on its hinges,  
so does the sluggard on his bed.

- 15 The sluggard buries his hand in the dish.  
He is too lazy to bring it back to his mouth.
- 16 The sluggard is wiser in his own eyes than seven men who answer with discretion.
- 17 Like one who grabs a dog's ears is one who passes by and meddles in a quarrel not his own.
- 18 Like a madman who shoots torches, arrows, and death,  
19 is the man who deceives his neighbor and says, "Am I not joking?"
- 20 For lack of wood a fire goes out.  
Without gossip, a quarrel dies down.
- 21 As coals are to hot embers, and wood to fire, so is a contentious man to kindling strife.
- 22 The words of a whisperer are as dainty morsels, they go down into the innermost parts.
- 23 Like silver dross on an earthen vessel are the lips of a fervent one with an evil heart.
- 24 A malicious man disguises himself with his lips, but he harbors evil in his heart.
- 25 When his speech is charming, don't believe him; for there are seven abominations in his heart.
- 26 His malice may be concealed by deception, but his wickedness will be exposed in the assembly.

- 27 Whoever digs a pit shall fall into it.  
Whoever rolls a stone, it will come back on him.
- 28 A lying tongue hates those it hurts; and a flattering mouth works ruin.

## 27

- 1 Don't boast about tomorrow; for you don't know what a day may bring.
- 2 Let another man praise you, and not your own mouth; a stranger, and not your own lips.
- 3 A stone is heavy, and sand is a burden; but a fool's provocation is heavier than both.
- 4 Wrath is cruel, and anger is overwhelming; but who is able to stand before jealousy?
- 5 Better is open rebuke than hidden love.
- 6 Faithful are the wounds of a friend; although the kisses of an enemy are profuse.
- 7 A full soul loathes a honeycomb; but to a hungry soul, every bitter thing is sweet.
- 8 As a bird that wanders from her nest, so is a man who wanders from his home.
- 9 Perfume and incense bring joy to the heart; so does earnest counsel from a man's friend.
- 10 Don't forsake your friend and your father's friend.  
Don't go to your brother's house in the day of your disaster:

- better is a neighbor who is near  
than a distant brother.
- <sup>11</sup> Be wise, my son,  
and bring joy to my heart,  
then I can answer my tormentor.
- <sup>12</sup> A prudent man sees danger and takes  
refuge;  
but the simple pass on, and suffer  
for it.
- <sup>13</sup> Take his garment when he puts up  
collateral for a stranger.  
Hold it for a wayward woman!
- <sup>14</sup> He who blesses his neighbor with a  
loud voice early in the  
morning,  
it will be taken as a curse by him.
- <sup>15</sup> A continual dropping on a rainy day  
and a contentious wife are alike:
- <sup>16</sup> restraining her is like restraining the  
wind,  
or like grasping oil in his right  
hand.
- <sup>17</sup> Iron sharpens iron;  
so a man sharpens his friend's  
countenance.
- <sup>18</sup> Whoever tends the fig tree shall eat its  
fruit.  
He who looks after his master shall  
be honored.
- <sup>19</sup> Like water reflects a face,  
so a man's heart reflects the man.
- <sup>20</sup> Sheol<sup>1</sup> and Abaddon are never  
satisfied;  
and a man's eyes are never  
satisfied.
- <sup>21</sup> The crucible is for silver,  
and the furnace for gold;  
but man is refined by his praise.
- <sup>22</sup> Though you grind a fool in a mortar  
with a pestle along with  
grain,  
yet his foolishness will not be  
removed from him.
- <sup>23</sup> Know well the state of your flocks,  
and pay attention to your herds:
- <sup>24</sup> for riches are not forever,  
nor does even the crown endure to  
all generations.
- <sup>25</sup> The hay is removed, and the new  
growth appears,  
the grasses of the hills are gathered  
in.
- <sup>26</sup> The lambs are for your clothing,  
and the goats are the price of a  
field.
- <sup>27</sup> There will be plenty of goats' milk for  
your food,  
for your family's food,  
and for the nourishment of your  
servant girls.

## 28

- <sup>1</sup> The wicked flee when no one pursues;  
but the righteous are as bold as a  
lion.
- <sup>2</sup> In rebellion, a land has many rulers,  
but order is maintained by a man of  
understanding and  
knowledge.
- <sup>3</sup> A needy man who oppresses the poor  
is like a driving rain which leaves  
no crops.
- <sup>4</sup> Those who forsake the law praise the  
wicked;  
but those who keep the law contend  
with them.
- <sup>5</sup> Evil men don't understand justice;

<sup>1</sup> Sheol is the place of the dead.

- but those who seek Yahweh  
understand it fully.
- <sup>6</sup> Better is the poor who walks in his  
integrity,  
than he who is perverse in his ways,  
and he is rich.
- <sup>7</sup> Whoever keeps the law is a wise son;  
but he who is a companion of  
gluttons shames his father.
- <sup>8</sup> He who increases his wealth by  
excessive interest  
gathers it for one who has pity on  
the poor.
- <sup>9</sup> He who turns away his ear from  
hearing the law,  
even his prayer is an abomination.
- <sup>10</sup> Whoever causes the upright to go  
astray in an evil way,  
he will fall into his own trap;  
but the blameless will inherit good.
- <sup>11</sup> The rich man is wise in his own eyes;  
but the poor who has understanding  
sees through him.
- <sup>12</sup> When the righteous triumph, there is  
great glory;  
but when the wicked rise, men hide  
themselves.
- <sup>13</sup> He who conceals his sins doesn't  
prosper,  
but whoever confesses and  
renounces them finds mercy.
- <sup>14</sup> Blessed is the man who always fears;  
but one who hardens his heart falls  
into trouble.
- <sup>15</sup> As a roaring lion or a charging bear,  
so is a wicked ruler over helpless  
people.
- <sup>16</sup> A tyrannical ruler lacks judgment.  
One who hates ill-gotten gain will  
have long days.
- <sup>17</sup> A man who is tormented by life blood  
will be a fugitive until death;  
no one will support him.
- <sup>18</sup> Whoever walks blamelessly is kept  
safe;  
but one with perverse ways will fall  
suddenly.
- <sup>19</sup> One who works his land will have an  
abundance of food;  
but one who chases fantasies will  
have his fill of poverty.
- <sup>20</sup> A faithful man is rich with blessings;  
but one who is eager to be rich will  
not go unpunished.
- <sup>21</sup> To show partiality is not good;  
yet a man will do wrong for a piece  
of bread.
- <sup>22</sup> A stingy man hurries after riches,  
and doesn't know that poverty  
waits for him.
- <sup>23</sup> One who rebukes a man will  
afterward find more favor  
than one who flatters with the  
tongue.
- <sup>24</sup> Whoever robs his father or his  
mother, and says, "It's not  
wrong."  
He is a partner with a destroyer.
- <sup>25</sup> One who is greedy stirs up strife;  
but one who trusts in Yahweh will  
prosper.
- <sup>26</sup> One who trusts in himself is a fool;  
but one who walks in wisdom is  
kept safe.
- <sup>27</sup> One who gives to the poor has no  
lack;  
but one who closes his eyes will  
have many curses.
- <sup>28</sup> When the wicked rise, men hide  
themselves;

but when they perish, the righteous  
thrive.

## 29

- <sup>1</sup> He who is often rebuked and stiffens  
his neck  
will be destroyed suddenly, with no  
remedy.
- <sup>2</sup> When the righteous thrive, the people  
rejoice;  
but when the wicked rule, the  
people groan.
- <sup>3</sup> Whoever loves wisdom brings joy to  
his father;  
but a companion of prostitutes  
squanders his wealth.
- <sup>4</sup> The king by justice makes the land  
stable,  
but he who takes bribes tears it  
down.
- <sup>5</sup> A man who flatters his neighbor  
spreads a net for his feet.
- <sup>6</sup> An evil man is snared by his sin,  
but the righteous can sing and be  
glad.
- <sup>7</sup> The righteous care about justice for the  
poor.  
The wicked aren't concerned about  
knowledge.
- <sup>8</sup> Mockers stir up a city,  
but wise men turn away anger.
- <sup>9</sup> If a wise man goes to court with a  
foolish man,  
the fool rages or scoffs, and there is  
no peace.
- <sup>10</sup> The bloodthirsty hate a man of  
integrity;  
and they seek the life of the upright.
- <sup>11</sup> A fool vents all of his anger,  
but a wise man brings himself  
under control.

- <sup>12</sup> If a ruler listens to lies,  
all of his officials are wicked.
- <sup>13</sup> The poor man and the oppressor have  
this in common:  
Yahweh gives sight to the eyes of  
both.
- <sup>14</sup> The king who fairly judges the poor,  
his throne shall be established  
forever.
- <sup>15</sup> The rod of correction gives wisdom,  
but a child left to himself causes  
shame to his mother.
- <sup>16</sup> When the wicked increase, sin  
increases;  
but the righteous will see their  
downfall.
- <sup>17</sup> Correct your son, and he will give  
you peace;  
yes, he will bring delight to your  
soul.
- <sup>18</sup> Where there is no revelation, the  
people cast off restraint;  
but one who keeps the law is  
blessed.
- <sup>19</sup> A servant can't be corrected by  
words.  
Though he understands, yet he will  
not respond.
- <sup>20</sup> Do you see a man who is hasty in his  
words?  
There is more hope for a fool than  
for him.
- <sup>21</sup> He who pampers his servant from  
youth  
will have him become a son in the  
end.
- <sup>22</sup> An angry man stirs up strife,  
and a wrathful man abounds in sin.
- <sup>23</sup> A man's pride brings him low,  
but one of lowly spirit gains honor.

- <sup>24</sup> Whoever is an accomplice of a thief is  
an enemy of his own soul.  
He takes an oath, but dares not  
testify.
- <sup>25</sup> The fear of man proves to be a snare,  
but whoever puts his trust in  
Yahweh is kept safe.
- <sup>26</sup> Many seek the ruler's favor,  
but a man's justice comes from  
Yahweh.
- <sup>27</sup> A dishonest man detests the  
righteous,  
and the upright in their ways detest  
the wicked.

### 30

<sup>1</sup> The words of Agur the son of Jakeh, the  
revelation:

the man says to Ithiel,  
to Ithiel and Ucal:

- <sup>2</sup> "Surely I am the most ignorant man,  
and don't have a man's  
understanding.
- <sup>3</sup> I have not learned wisdom,  
neither do I have the knowledge of  
the Holy One.
- <sup>4</sup> Who has ascended up into heaven, and  
descended?  
Who has gathered the wind in his  
fists?  
Who has bound the waters in his  
garment?  
Who has established all the ends of  
the earth?  
What is his name, and what is his  
son's name, if you know?
- <sup>5</sup> "Every word of God is flawless.  
He is a shield to those who take  
refuge in him.
- <sup>6</sup> Don't you add to his words,

lest he reprove you, and you be  
found a liar.

- <sup>7</sup> "Two things I have asked of you;  
don't deny me before I die:
- <sup>8</sup> Remove far from me falsehood and  
lies.  
Give me neither poverty nor riches.  
Feed me with the food that is  
needful for me;
- <sup>9</sup> lest I be full, deny you, and say, 'Who  
is Yahweh?'  
or lest I be poor, and steal,  
and so dishonor the name of my  
God.
- <sup>10</sup> "Don't slander a servant to his master,  
lest he curse you, and you be held  
guilty.
- <sup>11</sup> There is a generation that curses their  
father,  
and doesn't bless their mother.
- <sup>12</sup> There is a generation that is pure in  
their own eyes,  
yet are not washed from their  
filthiness.
- <sup>13</sup> There is a generation, oh how lofty  
are their eyes!  
Their eyelids are lifted up.
- <sup>14</sup> There is a generation whose teeth are  
like swords,  
and their jaws like knives,  
to devour the poor from the earth,  
and the needy from among  
men.
- <sup>15</sup> "The leach has two daughters:  
'Give, give.'
- "There are three things that are never  
satisfied;  
four that don't say, 'Enough:'
- <sup>16</sup> Sheol,<sup>m</sup>  
the barren womb;

<sup>m</sup> Sheol is the place of the dead.

- the earth that is not satisfied with  
water;  
and the fire that doesn't say,  
'Enough.'
- 17 "The eye that mocks at his father,  
and scorns obedience to his mother:  
the ravens of the valley shall pick it  
out,  
the young eagles shall eat it.
- 18 "There are three things which are too  
amazing for me,  
four which I don't understand:  
19 The way of an eagle in the air;  
the way of a serpent on a rock;  
the way of a ship in the middle of  
the sea;  
and the way of a man with a  
maiden.
- 20 "So is the way of an adulterous  
woman:  
she eats and wipes her mouth,  
and says, 'I have done nothing  
wrong.'
- 21 "For three things the earth tremble,  
and under four, it can't bear up:  
22 For a servant when he is king;  
a fool when he is filled with food;  
23 for an unloved woman when she  
is married;  
and a servant who is heir to her  
mistress.
- 24 "There are four things which are little  
on the earth,  
but they are exceedingly wise:  
25 the ants are not a strong people,  
yet they provide their food in the  
summer.  
26 The conies are but a feeble folk,  
yet make they their houses in the  
rocks.
- 27 The locusts have no king,  
yet they advance in ranks.  
28 You can catch a lizard with your  
hands,  
yet it is in kings' palaces.
- 29 "There are three things which are  
stately in their march,  
four which are stately in going:  
30 The lion, which is mightiest  
among animals,  
and doesn't turn away for any;  
31 the greyhound,  
the male goat also;  
and the king against whom there is  
no rising up.
- 32 "If you have done foolishly in lifting  
up yourself,  
or if you have thought evil,  
put your hand over your mouth.  
33 For as the churning of milk  
produces butter,  
and the wringing of the nose  
produces blood;  
so the forcing of wrath produces  
strife."
- ## 31
- 1 The words of king Lemuel; the  
revelation which his mother taught him.
- 2 "Oh, my son!  
Oh, son of my womb!  
Oh, son of my vows!
- 3 Don't give your strength to women,  
nor your ways to that which  
destroys kings.
- 4 It is not for kings, Lemuel;  
it is not for kings to drink wine;  
nor for princes to say, 'Where is  
strong drink?'
- 5 lest they drink, and forget the law,

- and pervert the justice due to  
anyone who is afflicted.
- <sup>6</sup> Give strong drink to him who is ready  
to perish;  
and wine to the bitter in soul:
- <sup>7</sup> Let him drink, and forget his poverty,  
and remember his misery no more.
- <sup>8</sup> Open your mouth for the mute,  
in the cause of all who are left  
desolate.
- <sup>9</sup> Open your mouth, judge righteously,  
and serve justice to the poor and  
needy.”
- <sup>10</sup> <sup>n</sup>Who can find a worthy woman?  
For her price is far above rubies.
- <sup>11</sup> The heart of her husband trusts in her.  
He shall have no lack of gain.
- <sup>12</sup> She does him good, and not harm,  
all the days of her life.
- <sup>13</sup> She seeks wool and flax,  
and works eagerly with her hands.
- <sup>14</sup> She is like the merchant ships.  
She brings her bread from afar.
- <sup>15</sup> She rises also while it is yet night,  
gives food to her household,  
and portions for her servant girls.
- <sup>16</sup> She considers a field, and buys it.  
With the fruit of her hands, she  
plants a vineyard.
- <sup>17</sup> She arms her waist with strength,  
and makes her arms strong.
- <sup>18</sup> She perceives that her merchandise is  
profitable.  
Her lamp doesn't go out by night.
- <sup>19</sup> She lays her hands to the distaff,  
and her hands hold the spindle.
- <sup>20</sup> She opens her arms to the poor;
- yes, she extends her hands to the  
needy.
- <sup>21</sup> She is not afraid of the snow for her  
household;  
for all her household are clothed  
with scarlet.
- <sup>22</sup> She makes for herself carpets of  
tapestry.  
Her clothing is fine linen and  
purple.
- <sup>23</sup> Her husband is respected in the gates,  
when he sits among the elders of  
the land.
- <sup>24</sup> She makes linen garments and sells  
them,  
and delivers sashes to the merchant.
- <sup>25</sup> Strength and dignity are her clothing.  
She laughs at the time to come.
- <sup>26</sup> She opens her mouth with wisdom.  
Faithful instruction is on her  
tongue.
- <sup>27</sup> She looks well to the ways of her  
household,  
and doesn't eat the bread of  
idleness.
- <sup>28</sup> Her children rise up and call her  
blessed.  
Her husband also praises her:
- <sup>29</sup> “Many women do noble things,  
but you excel them all.”
- <sup>30</sup> Charm is deceitful, and beauty is  
vain;  
but a woman who fears Yahweh,  
she shall be praised.
- <sup>31</sup> Give her of the fruit of her hands!  
Let her works praise her in the  
gates!

<sup>n</sup> Proverbs 31:10-31 form an acrostic, with each verse starting with each letter of the Hebrew alphabet, in order.



# Ecclesiastes

## *or, The Preacher*

### 1

<sup>1</sup> The words of the Preacher, the son of David, king in Jerusalem:

<sup>2</sup> “Vanity of vanities,” says the Preacher; “Vanity of vanities, all is vanity.” <sup>3</sup> What does man gain from all his labor in which he labors under the sun? <sup>4</sup> One generation goes, and another generation comes; but the earth remains forever. <sup>5</sup> The sun also rises, and the sun goes down, and hurries to its place where it rises. <sup>6</sup> The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses. <sup>7</sup> All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again. <sup>8</sup> All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing. <sup>9</sup> That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing under the sun. <sup>10</sup> Is there a thing of which it may be said, “Behold,<sup>a</sup> this is new?” It has been long ago, in the ages which were before us. <sup>11</sup> There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.

<sup>12</sup> I, the Preacher, was king over Israel in Jerusalem. <sup>13</sup> I applied my heart to seek and to search out by wisdom concerning all that is done under the sky. It is a heavy burden that God<sup>b</sup> has given to the sons of

men to be afflicted with. <sup>14</sup> I have seen all the works that are done under the sun; and behold, all is vanity and a chasing after wind. <sup>15</sup> That which is crooked can’t be made straight; and that which is lacking can’t be counted. <sup>16</sup> I said to myself, “Behold, I have obtained for myself great wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and knowledge.” <sup>17</sup> I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind. <sup>18</sup> For in much wisdom is much grief; and he who increases knowledge increases sorrow.

### 2

<sup>1</sup> I said in my heart, “Come now, I will test you with mirth: therefore enjoy pleasure”; and behold, this also was vanity.

<sup>2</sup> I said of laughter, “It is foolishness”; and of mirth, “What does it accomplish?”

<sup>3</sup> I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do under heaven all the days of their lives. <sup>4</sup> I made myself great works. I built myself houses. I planted myself vineyards. <sup>5</sup> I made myself gardens and parks, and I planted trees in them of all kinds of fruit. <sup>6</sup> I made myself pools of water, to water from it the forest where trees were reared. <sup>7</sup> I bought male servants and female servants, and had

<sup>a</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>b</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem; <sup>8</sup> I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself male and female singers, and the delights of the sons of men—musical instruments, and that of all sorts. <sup>9</sup> So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me. <sup>10</sup> Whatever my eyes desired, I didn't keep from them. I didn't withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor. <sup>11</sup> Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and behold, all was vanity and a chasing after wind, and there was no profit under the sun.

<sup>12</sup> I turned myself to consider wisdom, madness, and folly: for what can the king's successor do? Just that which has been done long ago. <sup>13</sup> Then I saw that wisdom excels folly, as far as light excels darkness. <sup>14</sup> The wise man's eyes are in his head, and the fool walks in darkness—and yet I perceived that one event happens to them all. <sup>15</sup> Then I said in my heart, "As it happens to the fool, so will it happen even to me; and why was I then more wise?" Then I said in my heart that this also is vanity. <sup>16</sup> For of the wise man, even as of the fool, there is no memory for ever, since in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!

<sup>17</sup> So I hated life, because the work that is worked under the sun was grievous to me;

for all is vanity and a chasing after wind. <sup>18</sup> I hated all my labor in which I labored under the sun, because I must leave it to the man who comes after me. <sup>19</sup> Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have shown myself wise under the sun. This also is vanity.

<sup>20</sup> Therefore I began to cause my heart to despair concerning all the labor in which I had labored under the sun. <sup>21</sup> For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored for it. This also is vanity and a great evil. <sup>22</sup> For what has a man of all his labor, and of the striving of his heart, in which he labors under the sun? <sup>23</sup> For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity. <sup>24</sup> There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God. <sup>25</sup> For who can eat, or who can have enjoyment, more than I? <sup>26</sup> For to the man who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases God. This also is vanity and a chasing after wind.

### 3

<sup>1</sup> For everything there is a season, and a time for every purpose under heaven:

<sup>2</sup> a time to be born,  
and a time to die;  
a time to plant,

and a time to pluck up that which is  
planted;  
<sup>3</sup> a time to kill,  
and a time to heal;  
a time to break down,  
and a time to build up;  
<sup>4</sup> a time to weep,  
and a time to laugh;  
a time to mourn,  
and a time to dance;  
<sup>5</sup> a time to cast away stones,  
and a time to gather stones together;  
a time to embrace,  
and a time to refrain from  
embracing;  
<sup>6</sup> a time to seek,  
and a time to lose;  
a time to keep,  
and a time to cast away;  
<sup>7</sup> a time to tear,  
and a time to sew;  
a time to keep silence,  
and a time to speak;  
<sup>8</sup> a time to love,  
and a time to hate;  
a time for war,  
and a time for peace.  
<sup>9</sup> What profit has he who works in that in  
which he labors? <sup>10</sup> I have seen the burden  
which God has given to the sons of men to  
be afflicted with. <sup>11</sup> He has made  
everything beautiful in its time. He has also  
set eternity in their hearts, yet so that man  
can't find out the work that God has done  
from the beginning even to the end. <sup>12</sup> I  
know that there is nothing better for them  
than to rejoice, and to do good as long as  
they live. <sup>13</sup> Also that every man should eat  
and drink, and enjoy good in all his labor,  
is the gift of God. <sup>14</sup> I know that whatever

God does, it shall be forever. Nothing can  
be added to it, nor anything taken from it;  
and God has done it, that men should fear  
before him. <sup>15</sup> That which is has been long  
ago, and that which is to be has been long  
ago: and God seeks again that which is  
passed away.

<sup>16</sup> Moreover I saw under the sun, in the  
place of justice, that wickedness was there;  
and in the place of righteousness, that  
wickedness was there. <sup>17</sup> I said in my heart,  
"God will judge the righteous and the  
wicked; for there is a time there for every  
purpose and for every work." <sup>18</sup> I said in  
my heart, "As for the sons of men, God  
tests them, so that they may see that they  
themselves are like animals. <sup>19</sup> For that  
which happens to the sons of men happens  
to animals. Even one thing happens to  
them. As the one dies, so the other dies.  
Yes, they have all one breath; and man has  
no advantage over the animals: for all is  
vanity. <sup>20</sup> All go to one place. All are from  
the dust, and all turn to dust again. <sup>21</sup> Who  
knows the spirit of man, whether it goes  
upward, and the spirit of the animal,  
whether it goes downward to the earth?"

<sup>22</sup> Therefore I saw that there is nothing  
better, than that a man should rejoice in his  
works; for that is his portion: for who can  
bring him to see what will be after him?

#### 4

<sup>1</sup> Then I returned and saw all the  
oppressions that are done under the sun:  
and behold, the tears of those who were  
oppressed, and they had no comforter; and  
on the side of their oppressors there was  
power; but they had no comforter. <sup>2</sup>  
Therefore I praised the dead who have been  
long dead more than the living who are yet

alive. <sup>3</sup> Yes, better than them both is him who has not yet been, who has not seen the evil work that is done under the sun. <sup>4</sup> Then I saw all the labor and achievement that is the envy of a man's neighbor. This also is vanity and a striving after wind.

<sup>5</sup> The fool folds his hands together and ruins himself. <sup>6</sup> Better is a handful, with quietness, than two handfuls with labor and chasing after wind.

<sup>7</sup> Then I returned and saw vanity under the sun. <sup>8</sup> There is one who is alone, and he has neither son nor brother. There is no end to all of his labor, neither are his eyes satisfied with wealth. "For whom then, do I labor, and deprive my soul of enjoyment?" This also is vanity. Yes, it is a miserable business.

<sup>9</sup> Two are better than one, because they have a good reward for their labor. <sup>10</sup> For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up. <sup>11</sup> Again, if two lie together, then they have warmth; but how can one keep warm alone? <sup>12</sup> If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.

<sup>13</sup> Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more. <sup>14</sup> For out of prison he came out to be king; yes, even in his kingdom he was born poor. <sup>15</sup> I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him. <sup>16</sup> There was no end of all the people, even of all them over whom he was—yet those who come after shall not rejoice in him. Surely this also is vanity and a chasing after wind.

## 5

<sup>1</sup> Guard your steps when you go to God's house; for to draw near to listen is better than to give the sacrifice of fools, for they don't know that they do evil. <sup>2</sup> Don't be rash with your mouth, and don't let your heart be hasty to utter anything before God; for God is in heaven, and you on earth. Therefore let your words be few. <sup>3</sup> For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words. <sup>4</sup> When you vow a vow to God, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow. <sup>5</sup> It is better that you should not vow, than that you should vow and not pay. <sup>6</sup> Don't allow your mouth to lead you into sin. Don't protest before the messenger that this was a mistake. Why should God be angry at your voice, and destroy the work of your hands? <sup>7</sup> For in the multitude of dreams there are vanities, as well as in many words: but you must fear God.

<sup>8</sup> If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don't marvel at the matter: for one official is eyed by a higher one; and there are officials over them. <sup>9</sup> Moreover the profit of the earth is for all. The king profits from the field.

<sup>10</sup> He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is vanity. <sup>11</sup> When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?

<sup>12</sup> The sleep of a laboring man is sweet, whether he eats little or much; but the

abundance of the rich will not allow him to sleep.

<sup>13</sup> There is a grievous evil which I have seen under the sun: wealth kept by its owner to his harm. <sup>14</sup> Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand. <sup>15</sup> As he came out of his mother's womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand. <sup>16</sup> This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind? <sup>17</sup> All his days he also eats in darkness, he is frustrated, and has sickness and wrath.

<sup>18</sup> Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor, in which he labors under the sun, all the days of his life which God has given him; for this is his portion. <sup>19</sup> Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor—this is the gift of God. <sup>20</sup> For he shall not often reflect on the days of his life; because God occupies him with the joy of his heart.

## 6

<sup>1</sup> There is an evil which I have seen under the sun, and it is heavy on men: <sup>2</sup> a man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but an alien eats it. This is vanity, and it is an evil disease.

<sup>3</sup> If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not filled with good, and moreover he has no burial; I

say, that a stillborn child is better than he: <sup>4</sup> for it comes in vanity, and departs in darkness, and its name is covered with darkness. <sup>5</sup> Moreover it has not seen the sun nor known it. This has rest rather than the other. <sup>6</sup> Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place? <sup>7</sup> All the labor of man is for his mouth, and yet the appetite is not filled. <sup>8</sup> For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living? <sup>9</sup> Better is the sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind. <sup>10</sup> Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he. <sup>11</sup> For there are many words that create vanity. What does that profit man? <sup>12</sup> For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?

## 7

<sup>1</sup> A good name is better than fine perfume; and the day of death better than the day of one's birth. <sup>2</sup> It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living should take this to heart. <sup>3</sup> Sorrow is better than laughter; for by the sadness of the face the heart is made good. <sup>4</sup> The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. <sup>5</sup> It is better to hear the rebuke of the wise, than for a man to hear the song of fools. <sup>6</sup> For as the

crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. <sup>7</sup> Surely extortion makes the wise man foolish; and a bribe destroys the understanding. <sup>8</sup> Better is the end of a thing than its beginning.

The patient in spirit is better than the proud in spirit. <sup>9</sup> Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools. <sup>10</sup> Don't say, "Why were the former days better than these?" For you do not ask wisely about this.

<sup>11</sup> Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun. <sup>12</sup> For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.

<sup>13</sup> Consider the work of God, for who can make that straight, which he has made crooked? <sup>14</sup> In the day of prosperity be joyful, and in the day of adversity consider; yes, God has made the one side by side with the other, to the end that man should not find out anything after him.

<sup>15</sup> All this have I seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evil-doing. <sup>16</sup> Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself? <sup>17</sup> Don't be too wicked, neither be foolish. Why should you die before your time? <sup>18</sup> It is good that you should take hold of this. Yes, also from that don't withdraw your hand; for he who fears God will come out of them all. <sup>19</sup> Wisdom is a strength to the wise man more than ten rulers who are in a city. <sup>20</sup> Surely there is not a righteous man on earth, who

does good and doesn't sin. <sup>21</sup> Also don't take heed to all words that are spoken, lest you hear your servant curse you; <sup>22</sup> for often your own heart knows that you yourself have likewise cursed others. <sup>23</sup> All this have I proved in wisdom. I said, "I will be wise"; but it was far from me. <sup>24</sup> That which is, is far off and exceedingly deep. Who can find it out? <sup>25</sup> I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.

<sup>26</sup> I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases God shall escape from her; but the sinner will be ensnared by her.

<sup>27</sup> "Behold, I have found this," says the Preacher, "to one another, to find out the scheme; <sup>28</sup> which my soul still seeks; but I have not found. One man among a thousand have I found; but I have not found a woman among all those. <sup>29</sup> Behold, this only have I found: that God made man upright; but they search for many schemes."

## 8

<sup>1</sup> Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed. <sup>2</sup> I say, "Keep the king's command!" because of the oath to God. <sup>3</sup> Don't be hasty to go out of his presence. Don't persist in an evil thing, for he does whatever pleases him, <sup>4</sup> for the king's word is supreme. Who can say to him, "What are you doing?" <sup>5</sup> Whoever keeps the commandment shall not come to harm, and his wise heart will know

the time and procedure. <sup>6</sup> For there is a time and procedure for every purpose, although the misery of man is heavy on him. <sup>7</sup> For he doesn't know that which will be; for who can tell him how it will be? <sup>8</sup> There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practice it.

<sup>9</sup> All this have I seen, and applied my mind to every work that is done under the sun. There is a time in which one man has power over another to his hurt. <sup>10</sup> So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is vanity. <sup>11</sup> Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. <sup>12</sup> Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear God, who are reverent before him. <sup>13</sup> But it shall not be well with the wicked, neither shall he lengthen days like a shadow; because he doesn't fear God.

<sup>14</sup> There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity. <sup>15</sup> Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be joyful: for that will accompany him in his labor all the days of his life which God has given him under the sun.

<sup>16</sup> When I applied my heart to know wisdom, and to see the business that is done on the earth (for also there is that neither day nor night sees sleep with his eyes), <sup>17</sup> then I saw all the work of God, that man can't find out the work that is done under the sun, because however much a man labors to seek it out, yet he won't find it. Yes even though a wise man thinks he can comprehend it, he won't be able to find it.

## 9

<sup>1</sup> For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it is love or hatred, man doesn't know it; all is before them. <sup>2</sup> All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath. <sup>3</sup> This is an evil in all that is done under the sun, that there is one event to all: yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. <sup>4</sup> For to him who is joined with all the living there is hope; for a living dog is better than a dead lion. <sup>5</sup> For the living know that they will die, but the dead don't know anything, neither do they have any more a reward; for their memory is forgotten. <sup>6</sup> Also their love, their hatred, and their envy has perished long ago; neither have they any more a portion forever in anything that is done under the sun.

<sup>7</sup> Go your way—eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works. <sup>8</sup> Let your garments be always white, and don't let your head lack oil. <sup>9</sup> Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity: for that is your portion in life, and in your labor in which you labor under the sun. <sup>10</sup> Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol,<sup>c</sup> where you are going.

<sup>11</sup> I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all. <sup>12</sup> For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.

<sup>13</sup> I have also seen wisdom under the sun in this way, and it seemed great to me. <sup>14</sup> There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it. <sup>15</sup> Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man. <sup>16</sup> Then I said, "Wisdom is better than strength." Nevertheless the poor man's wisdom is despised, and his words are not heard. <sup>17</sup> The words of the wise heard in quiet are better than the cry of him who rules among fools. <sup>18</sup> Wisdom is better

than weapons of war; but one sinner destroys much good.

## 10

<sup>1</sup> Dead flies cause the oil of the perfumer to produce an evil odor;  
so does a little folly outweigh wisdom and honor.

<sup>2</sup> A wise man's heart is at his right hand, but a fool's heart at his left. <sup>3</sup> Yes also, when the fool walks by the way, his understanding fails him, and he says to everyone that he is a fool. <sup>4</sup> If the spirit of the ruler rises up against you, don't leave your place; for gentleness lays great offenses to rest.

<sup>5</sup> There is an evil which I have seen under the sun, the sort of error which proceeds from the ruler. <sup>6</sup> Folly is set in great dignity, and the rich sit in a low place. <sup>7</sup> I have seen servants on horses, and princes walking like servants on the earth. <sup>8</sup> He who digs a pit may fall into it; and whoever breaks through a wall may be bitten by a snake. <sup>9</sup> Whoever carves out stones may be injured by them. Whoever splits wood may be endangered thereby. <sup>10</sup> If the ax is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success.

<sup>11</sup> If the snake bites before it is charmed, then is there no profit for the charmer's tongue. <sup>12</sup> The words of a wise man's mouth are gracious; but a fool is swallowed by his own lips. <sup>13</sup> The beginning of the words of his mouth is foolishness; and the

<sup>c</sup> Sheol is the place of the dead.

end of his talk is mischievous madness. <sup>14</sup>  
A fool also multiplies words.

Man doesn't know what will be; and that  
which will be after him, who can tell him?

<sup>15</sup> The labor of fools wearies every one of  
them; for he doesn't know how to go to the  
city.

<sup>16</sup> Woe to you, land, when your king is a  
child,  
and your princes eat in the  
morning! <sup>17</sup> Happy are you,  
land, when your king is the  
son of nobles,  
and your princes eat in due season,  
for strength, and not for  
drunkenness!

<sup>18</sup> By slothfulness the roof sinks in;  
and through idleness of the hands  
the house leaks.

<sup>19</sup> A feast is made for laughter,  
and wine makes the life glad;  
and money is the answer for all  
things.

<sup>20</sup> Don't curse the king, no, not in your  
thoughts;  
and don't curse the rich in your  
bedroom:  
for a bird of the sky may carry your  
voice,  
and that which has wings may tell  
the matter.

## 11

<sup>1</sup> Cast your bread on the waters;  
for you shall find it after many  
days.

<sup>2</sup> Give a portion to seven, yes, even to  
eight;  
for you don't know what evil will  
be on the earth.

<sup>3</sup> If the clouds are full of rain, they  
empty themselves on the  
earth;  
and if a tree falls toward the south,  
or toward the north,  
in the place where the tree falls,  
there shall it be.

<sup>4</sup> He who observes the wind won't sow;  
and he who regards the clouds  
won't reap.

<sup>5</sup> As you don't know what is the way of  
the wind,  
nor how the bones grow in the  
womb of her who is with  
child;  
even so you don't know the work of  
God who does all.

<sup>6</sup> In the morning sow your seed,  
and in the evening don't withhold  
your hand;  
for you don't know which will  
prosper, whether this or that,  
or whether they both will be equally  
good.

<sup>7</sup> Truly the light is sweet,  
and a pleasant thing it is for the  
eyes to see the sun.

<sup>8</sup> Yes, if a man lives many years, let him  
rejoice in them all;  
but let him remember the days of  
darkness, for they shall be  
many.

All that comes is vanity.

<sup>9</sup> Rejoice, young man, in your youth,  
and let your heart cheer you in the  
days of your youth,  
and walk in the ways of your heart,  
and in the sight of your eyes;  
but know that for all these things  
God will bring you into  
judgment.

<sup>10</sup> Therefore remove sorrow from your heart,  
and put away evil from your flesh;  
for youth and the dawn of life are vanity.

## 12

<sup>1</sup> Remember also your Creator in the days of your youth,  
before the evil days come, and the years draw near,  
when you will say, "I have no pleasure in them";  
<sup>2</sup> Before the sun, the light, the moon, and the stars are darkened,  
and the clouds return after the rain;  
<sup>3</sup> in the day when the keepers of the house shall tremble,  
and the strong men shall bow themselves,  
and the grinders cease because they are few,  
and those who look out of the windows are darkened,  
<sup>4</sup> and the doors shall be shut in the street;  
when the sound of the grinding is low,  
and one shall rise up at the voice of a bird,  
and all the daughters of music shall be brought low;  
<sup>5</sup> yes, they shall be afraid of heights,  
and terrors will be on the way;  
and the almond tree shall blossom,  
and the grasshopper shall be a burden,

and desire shall fail;  
because man goes to his everlasting home,  
and the mourners go about the streets:

<sup>6</sup> before the silver cord is severed,  
or the golden bowl is broken,  
or the pitcher is broken at the spring,  
or the wheel broken at the cistern,  
<sup>7</sup> and the dust returns to the earth as it was,  
and the spirit returns to God who gave it.  
<sup>8</sup> "Vanity of vanities," says the Preacher.  
"All is vanity!"

<sup>9</sup> Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs. <sup>10</sup> The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth. <sup>11</sup> The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd. <sup>12</sup> Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

<sup>13</sup> This is the end of the matter. All has been heard. Fear God, and keep his commandments; for this is the whole duty of man. <sup>14</sup> For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.

# The Song of Solomon

## 1

<sup>1</sup> The Song of songs, which is Solomon's.

*Beloved*

<sup>2</sup> Let him kiss me with the kisses of his  
mouth;

for your love is better than wine.

<sup>3</sup> Your oils have a pleasing fragrance.

Your name is oil poured out,  
therefore the virgins love you.

<sup>4</sup> Take me away with you.

Let us hurry.

The king has brought me into his  
rooms.

*Friends*

We will be glad and rejoice in you.

We will praise your love more than  
wine!

*Beloved*

They are right to love you.

<sup>5</sup> I am dark, but lovely,  
you daughters of Jerusalem,  
like Kedar's tents,  
like Solomon's curtains.

<sup>6</sup> Don't stare at me because I am dark,  
because the sun has scorched me.

My mother's sons were angry with me.

They made me keeper of the  
vineyards.

I haven't kept my own vineyard.

<sup>7</sup> Tell me, you whom my soul loves,

where you graze your flock,  
where you rest them at noon;  
For why should I be as one who is  
veiled  
beside the flocks of your  
companions?

*Lover*

<sup>8</sup> If you don't know, most beautiful  
among women,  
follow the tracks of the sheep.  
Graze your young goats beside the  
shepherds' tents.

<sup>9</sup> I have compared you, my love,  
to a steed in Pharaoh's chariots.

<sup>10</sup> Your cheeks are beautiful with  
earrings,  
your neck with strings of jewels.

<sup>11</sup> We will make you earrings of gold,  
with studs of silver.

*Beloved*

<sup>12</sup> While the king sat at his table,  
my perfume spread its fragrance.

<sup>13</sup> My beloved is to me a sachet of  
myrrh,  
that lies between my breasts.

<sup>14</sup> My beloved is to me a cluster of  
henna blossoms  
from the vineyards of En Gedi.

*Lover*

<sup>15</sup> Behold,<sup>a</sup> you are beautiful, my love.  
Behold, you are beautiful.

<sup>a</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Your eyes are doves.

*Beloved*

<sup>16</sup> Behold, you are beautiful, my  
beloved, yes, pleasant;  
and our couch is verdant.

*Lover*

<sup>17</sup> The beams of our house are cedars.  
Our rafters are firs.

## 2

*Beloved*

<sup>1</sup> I am a rose of Sharon,  
a lily of the valleys.

*Lover*

<sup>2</sup> As a lily among thorns,  
so is my love among the daughters.

*Beloved*

<sup>3</sup> As the apple tree among the trees of  
the wood,  
so is my beloved among the sons.  
I sat down under his shadow with great  
delight,  
his fruit was sweet to my taste.  
<sup>4</sup> He brought me to the banquet hall.  
His banner over me is love.  
<sup>5</sup> Strengthen me with raisins,  
refresh me with apples;  
For I am faint with love.  
<sup>6</sup> His left hand is under my head.  
His right hand embraces me.

<sup>7</sup> I adjure you, daughters of Jerusalem,  
by the roes, or by the hinds of the  
field,  
that you not stir up, nor awaken  
love,  
until it so desires.

<sup>8</sup> The voice of my beloved!  
Behold, he comes,  
leaping on the mountains,  
skipping on the hills.

<sup>9</sup> My beloved is like a roe or a young  
deer.  
Behold, he stands behind our wall!  
He looks in at the windows.  
He glances through the lattice.

<sup>10</sup> My beloved spoke, and said to me,  
“Rise up, my love, my beautiful  
one, and come away.

<sup>11</sup> For, behold, the winter is past.  
The rain is over and gone.

<sup>12</sup> The flowers appear on the earth.  
The time of the singing has come,  
and the voice of the turtledove is  
heard in our land.

<sup>13</sup> The fig tree ripens her green figs.  
The vines are in blossom.  
They give out their fragrance.  
Arise, my love, my beautiful one,  
and come away.”

*Lover*

<sup>14</sup> My dove in the clefts of the rock,  
In the hiding places of the  
mountainside,  
Let me see your face.  
Let me hear your voice;  
for your voice is sweet, and your  
face is lovely.

<sup>15</sup> Catch for us the foxes,

the little foxes that plunder the  
vineyards;  
for our vineyards are in blossom.

*Beloved*

- <sup>16</sup> My beloved is mine, and I am his.  
He browses among the lilies.  
<sup>17</sup> Until the day is cool, and the shadows  
flee away,  
turn, my beloved,  
and be like a roe or a young deer on  
the mountains of Bether.

**3**

- <sup>1</sup> By night on my bed,  
I sought him whom my soul loves.  
I sought him, but I didn't find him.  
<sup>2</sup> I will get up now, and go about the  
city;  
in the streets and in the squares I  
will seek him whom my soul  
loves.  
I sought him, but I didn't find him.  
<sup>3</sup> The watchmen who go about the city  
found me;  
"Have you seen him whom my soul  
loves?"  
<sup>4</sup> I had scarcely passed from them,  
when I found him whom my soul  
loves.  
I held him, and would not let him go,  
until I had brought him into my  
mother's house,  
into the room of her who conceived  
me.  
<sup>5</sup> I adjure you, daughters of Jerusalem,  
by the roes, or by the hinds of the  
field,  
that you not stir up, nor awaken  
love,

until it so desires.

- <sup>6</sup> Who is this who comes up from the  
wilderness like pillars of  
smoke,  
perfumed with myrrh and  
frankincense,  
with all spices of the merchant?  
<sup>7</sup> Behold, it is Solomon's carriage!  
Sixty mighty men are around it,  
of the mighty men of Israel.  
<sup>8</sup> They all handle the sword, and are  
expert in war.  
Every man has his sword on his  
thigh,  
because of fear in the night.  
<sup>9</sup> King Solomon made himself a carriage  
of the wood of Lebanon.  
<sup>10</sup> He made its pillars of silver,  
its bottom of gold, its seat of  
purple,  
the middle of it being paved with  
love,  
from the daughters of Jerusalem.  
<sup>11</sup> Go out, you daughters of Zion, and  
see king Solomon,  
with the crown with which his  
mother has crowned him,  
in the day of his weddings,  
in the day of the gladness of his  
heart.

**4**

*Lover*

- <sup>1</sup> Behold, you are beautiful, my love.  
Behold, you are beautiful.  
Your eyes are doves behind your veil.  
Your hair is as a flock of goats,  
that descend from Mount Gilead.

- <sup>2</sup> Your teeth are like a newly shorn flock,  
which have come up from the washing,  
where every one of them has twins.  
None is bereaved among them.
- <sup>3</sup> Your lips are like scarlet thread.  
Your mouth is lovely.  
Your temples are like a piece of a pomegranate behind your veil.
- <sup>4</sup> Your neck is like David's tower built for an armory,  
whereon a thousand shields hang,  
all the shields of the mighty men.
- <sup>5</sup> Your two breasts are like two fawns that are twins of a roe,  
which feed among the lilies.
- <sup>6</sup> Until the day is cool, and the shadows flee away,  
I will go to the mountain of myrrh,  
to the hill of frankincense.
- <sup>7</sup> You are all beautiful, my love.  
There is no spot in you.
- <sup>8</sup> Come with me from Lebanon, my bride,  
with me from Lebanon.  
Look from the top of Amana,  
from the top of Senir and Hermon,  
from the lions' dens,  
from the mountains of the leopards.
- <sup>9</sup> You have ravished my heart, my sister, my bride.  
You have ravished my heart with one of your eyes,  
with one chain of your neck.
- <sup>10</sup> How beautiful is your love, my sister, my bride!  
How much better is your love than wine!  
The fragrance of your perfumes  
than all kinds of spices!
- <sup>11</sup> Your lips, my bride, drip like the honeycomb.  
Honey and milk are under your tongue.  
The smell of your garments is like the smell of Lebanon.
- <sup>12</sup> A locked up garden is my sister, my bride;  
a locked up spring,  
a sealed fountain.
- <sup>13</sup> Your shoots are an orchard of pomegranates, with precious fruits:  
henna with spikenard plants,  
<sup>14</sup> spikenard and saffron,  
calamus and cinnamon, with every kind of incense tree;  
myrrh and aloes, with all the best spices,  
<sup>15</sup> a fountain of gardens,  
a well of living waters,  
flowing streams from Lebanon.
- Beloved*
- <sup>16</sup> Awake, north wind; and come, you south!  
Blow on my garden, that its spices may flow out.  
Let my beloved come into his garden,  
and taste his precious fruits.

## 5

*Lover*

<sup>1</sup> I have come into my garden, my sister,  
 my bride.  
 I have gathered my myrrh with my  
 spice;  
 I have eaten my honeycomb with  
 my honey;  
 I have drunk my wine with my  
 milk.

*Friends*

Eat, friends!  
 Drink, yes, drink abundantly,  
 beloved.

*Beloved*

<sup>2</sup> I was asleep, but my heart was awake.  
 It is the voice of my beloved who  
 knocks:  
 “Open to me, my sister, my love,  
 my dove, my undefiled;  
 for my head is filled with dew,  
 and my hair with the dampness of  
 the night.”  
<sup>3</sup> I have taken off my robe. Indeed, must  
 I put it on?  
 I have washed my feet. Indeed,  
 must I soil them?  
<sup>4</sup> My beloved thrust his hand in through  
 the latch opening.  
 My heart pounded for him.  
<sup>5</sup> I rose up to open for my beloved.  
 My hands dripped with myrrh,  
 my fingers with liquid myrrh,

on the handles of the lock.

<sup>6</sup> I opened to my beloved;  
 but my beloved left; and had gone  
 away.

My heart went out when he spoke.  
 I looked for him, but I didn't find  
 him.

I called him, but he didn't answer.

<sup>7</sup> The watchmen who go about the city  
 found me.

They beat me.

They bruised me.

The keepers of the walls took my  
 cloak away from me.

<sup>8</sup> I adjure you, daughters of Jerusalem,  
 If you find my beloved,  
 that you tell him that I am faint with  
 love.

*Friends*

<sup>9</sup> How is your beloved better than  
 another beloved,  
 you fairest among women?  
 How is your beloved better than another  
 beloved,  
 that you do so adjure us?

*Beloved*

<sup>10</sup> My beloved is white and ruddy.  
 The best among ten thousand.  
<sup>11</sup> His head is like the purest gold.  
 His hair is bushy, black as a raven.  
<sup>12</sup> His eyes are like doves beside the  
 water brooks,  
 washed with milk, mounted like  
 jewels.  
<sup>13</sup> His cheeks are like a bed of spices  
 with towers of perfumes.

His lips are like lilies, dropping  
liquid myrrh.  
<sup>14</sup> His hands are like rings of gold set  
with beryl.  
 His body is like ivory work overlaid  
with sapphires.  
<sup>15</sup> His legs are like pillars of marble set  
on sockets of fine gold.  
 His appearance is like Lebanon,  
excellent as the cedars.  
<sup>16</sup> His mouth is sweetness;  
yes, he is altogether lovely.  
 This is my beloved, and this is my  
friend,  
 daughters of Jerusalem.

## 6

### *Friends*

<sup>1</sup> Where has your beloved gone, you  
fairest among women?  
 Where has your beloved turned,  
that we may seek him with  
you?

### *Beloved*

<sup>2</sup> My beloved has gone down to his  
garden,  
 to the beds of spices,  
to feed in the gardens, and to gather  
lilies.  
<sup>3</sup> I am my beloved's, and my beloved is  
mine.  
 He browses among the lilies,  
<sup>4</sup> You are beautiful, my love, as Tirzah,  
lovely as Jerusalem,  
 awesome as an army with banners.  
<sup>5</sup> Turn away your eyes from me,

for they have overcome me.  
 Your hair is like a flock of goats,  
that lie along the side of Gilead.  
<sup>6</sup> Your teeth are like a flock of ewes,  
which have come up from the  
washing;  
 of which every one has twins;  
no one is bereaved among them.  
<sup>7</sup> Your temples are like a piece of a  
pomegranate behind your  
veil.  
<sup>8</sup> There are sixty queens, eighty  
concubines,  
 and virgins without number.  
<sup>9</sup> My dove, my perfect one, is unique.  
 She is her mother's only daughter.  
 She is the favorite one of her who  
bore her.  
 The daughters saw her, and called her  
blessed;  
 the queens and the concubines, and  
they praised her.  
<sup>10</sup> Who is she who looks out as the  
morning,  
 beautiful as the moon,  
clear as the sun,  
 and awesome as an army with  
banners?  
<sup>11</sup> I went down into the nut tree grove,  
to see the green plants of the valley,  
to see whether the vine budded,  
and the pomegranates were in  
flower.  
<sup>12</sup> Without realizing it,  
my desire set me with my royal  
people's chariots.

### *Friends*

<sup>13</sup> Return, return, Shulammit!

Return, return, that we may gaze at  
you.

*Lover*

Why do you desire to gaze at the  
Shulammite,  
as at the dance of Mahanaim?

## 7

<sup>1</sup> How beautiful are your feet in sandals,  
prince's daughter!

Your rounded thighs are like  
jewels,  
the work of the hands of a skillful  
workman.

<sup>2</sup> Your body is like a round goblet,  
no mixed wine is wanting.

Your waist is like a heap of wheat,  
set about with lilies.

<sup>3</sup> Your two breasts are like two fawns,  
that are twins of a roe.

<sup>4</sup> Your neck is like an ivory tower.  
Your eyes are like the pools in  
Heshbon by the gate of  
Bathrabbim.  
Your nose is like the tower of  
Lebanon which looks toward  
Damascus.

<sup>5</sup> Your head on you is like Carmel.  
The hair of your head like purple.  
The king is held captive in its  
tresses.

<sup>6</sup> How beautiful and how pleasant you  
are,  
love, for delights!

<sup>7</sup> This, your stature, is like a palm tree,  
your breasts like its fruit.

<sup>8</sup> I said, "I will climb up into the palm  
tree.  
I will take hold of its fruit."

Let your breasts be like clusters of the  
vine,  
the smell of your breath like apples,

*Beloved*

<sup>9</sup> Your mouth like the best wine,  
that goes down smoothly for my  
beloved,  
gliding through the lips of those  
who are asleep.

<sup>10</sup> I am my beloved's.  
His desire is toward me.

<sup>11</sup> Come, my beloved, let us go out into  
the field.  
Let us lodge in the villages.

<sup>12</sup> Let's go early up to the vineyards.  
Let's see whether the vine has  
budded,  
its blossom is open,  
and the pomegranates are in flower.  
There I will give you my love.

<sup>13</sup> The mandrakes produce fragrance.  
At our doors are all kinds of  
precious fruits, new and old,  
which I have stored up for you, my  
beloved.

## 8

<sup>1</sup> Oh that you were like my brother,  
who nursed from the breasts of my  
mother!  
If I found you outside, I would kiss you;  
yes, and no one would despise me.  
<sup>2</sup> I would lead you, bringing you into my  
mother's house,  
who would instruct me.  
I would have you drink spiced wine,  
of the juice of my pomegranate.  
<sup>3</sup> His left hand would be under my head.

His right hand would embrace me.  
<sup>4</sup> I adjure you, daughters of Jerusalem,  
 that you not stir up, nor awaken  
 love,  
 until it so desires.

*Friends*

<sup>5</sup> Who is this who comes up from the  
 wilderness,  
 leaning on her beloved?  
 Under the apple tree I aroused you.  
 There your mother conceived you.  
 There she was in labor and bore  
 you.  
<sup>6</sup> Set me as a seal on your heart,  
 as a seal on your arm;  
 for love is strong as death.  
 Jealousy is as cruel as Sheol.<sup>b</sup>  
 Its flashes are flashes of fire,  
 a very flame of Yahweh.<sup>c</sup>  
<sup>7</sup> Many waters can't quench love,  
 neither can floods drown it.  
 If a man would give all the wealth of his  
 house for love,  
 he would be utterly scorned.

*Friends*

<sup>8</sup> We have a little sister.  
 She has no breasts.  
 What shall we do for our sister  
 in the day when she is to be spoken  
 for?  
<sup>9</sup> If she is a wall,

we will build on her a turret of  
 silver.  
 if she is a door,  
 we will enclose her with boards of  
 cedar.

*Beloved*

<sup>10</sup> I am a wall, and my breasts like  
 towers,  
 then I was in his eyes like one who  
 found peace.  
<sup>11</sup> Solomon had a vineyard at Baal  
 Hamon.  
 He leased out the vineyard to  
 keepers.  
 Each was to bring a thousand  
 shekels<sup>d</sup> of silver for its  
 fruit.  
<sup>12</sup> My own vineyard is before me.  
 The thousand are for you, Solomon;  
 two hundred for those who tend its  
 fruit.

*Lover*

<sup>13</sup> You who dwell in the gardens, with  
 friends in attendance,  
 let me hear your voice!

*Beloved*

<sup>14</sup> Come away, my beloved!  
 Be like a gazelle or a young stag on  
 the mountains of spices!

<sup>b</sup> Sheol is the place of the dead. <sup>c</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

<sup>d</sup> a shekel is about 10 grams or about 0.35 ounces, so 1000 shekels is about 10 kilograms or about 22 pounds.

# THE WISDOM OF SOLOMON

## 1

<sup>1</sup> Love righteousness, you<sup>g</sup> that be  
judges of the earth,  
Think you<sup>g</sup> of the Lord <sup>a</sup> with a good  
mind,  
And in singleness of heart seek you<sup>g</sup>  
him;  
<sup>2</sup> Because he is found of them that  
tempt him not,  
And is manifested to them that do not  
distrust him.  
<sup>3</sup> For crooked thoughts separate from  
God;  
And the *supreme* Power, when it is  
brought to the proof, <sup>b</sup> puts  
to confusion the foolish:  
<sup>4</sup> Because wisdom will not enter into a  
soul that deviseth evil,  
Nor dwell in a body that is held in  
pledge by sin.  
<sup>5</sup> For a holy spirit of discipline will flee  
deceit.  
And will start away from thoughts that  
are without understanding,  
And will be <sup>c</sup> put to confusion when  
unrighteousness has come  
in.  
<sup>6</sup> For <sup>d</sup> wisdom is a spirit that loves  
man,  
And she will not hold a <sup>e</sup> blasphemer  
guiltless for his lips;  
Because God bears witness of his reins,  
And is a true overseer of his heart,  
And a hearer of his tongue:  
<sup>7</sup> Because the spirit of the Lord has  
filled <sup>f</sup> the world,

And that which holds all things together  
has knowledge of *every*  
voice.

<sup>8</sup> Therefore no man that utters  
unrighteous things shall be  
unseen;

<sup>g</sup> Neither shall Justice, when it convicts,  
pass him by.

<sup>9</sup> For in *the midst of* his counsels the  
ungodly shall be searched  
out;

And the sound of his words shall come  
to the Lord

To bring to conviction his lawless  
deeds:

<sup>10</sup> Because *there is* an ear of jealousy  
*that* listens to all things,  
And the noise of murmurings is not hid.

<sup>11</sup> Beware then of unprofitable  
murmuring,  
And refrain your tongue from  
backbiting;

Because no secret utterance shall go on  
its way void,  
And a mouth that belies destroys a soul.

<sup>12</sup> Court not death in the error of your  
life;

Neither draw upon yourselves  
destruction by the works of  
your hands:

<sup>13</sup> Because God made not death;  
Neither delights he when the living  
perish:

<sup>14</sup> For he created all things that they  
might have being:

And<sup>h</sup> the generative powers of the  
world *are* healthsome,

<sup>a</sup> Gr. *in goodness.* <sup>b</sup> Gr. *convicts.* <sup>c</sup> Gr. *convicted.* <sup>d</sup> Some authorities read *the spirit of wisdom is loving to man.*

<sup>e</sup> Or, *reviler* <sup>f</sup> Gr. *the inhabited earth.* <sup>g</sup> Some authorities read *Nor indeed.* <sup>h</sup> Or, *all the races of creatures in the world*

And there is no poison of destruction in them:

Nor has Hades <sup>i</sup> royal dominion upon earth,

<sup>15</sup> For righteousness is immortal:

<sup>16</sup> But ungodly men by their hands and their words called <sup>j</sup> death to them:

Deeming him a friend they <sup>k</sup> consumed away,

And they made a covenant with him, Because they are worthy to be of his portion.

## 2

<sup>1</sup> For they said <sup>l</sup> within themselves, reasoning not aright,

Short and sorrowful is our life; And there is no healing when a man comes to his end,

And none was ever known that <sup>m</sup> gave release from Hades.

<sup>2</sup> Because by mere chance were we born,

And hereafter we shall be as though we had never been:

Because the breath in our nostrils is smoke,

And <sup>n</sup> while our heart beats reason is a spark,

<sup>3</sup> Which being extinguished, the body shall be turned into ashes, And the spirit shall be dispersed as thin air;

<sup>4</sup> And our name shall be forgotten in time,

And no man shall remember our works;

And our life shall pass away as the traces of a cloud,

And shall be scattered as is a mist, When it is chased by the beams of the sun,

And <sup>o</sup> overcome by the heat thereof.

<sup>5</sup> For our allotted time is the passing of a shadow,

And <sup>p</sup> our end retreats not;

Because it is fast sealed, and none <sup>q</sup> turns it back.

<sup>6</sup> Come therefore and let us enjoy the good things <sup>r</sup> that *now* are;

And let us use the creation <sup>s</sup> with all our soul <sup>t</sup> as youth's *possession*.

<sup>7</sup> Let us fill ourselves with costly wine and perfumes;

And let no flower of <sup>u</sup> spring pass us by:

<sup>8</sup> Let us crown ourselves with rosebuds, before they be withered:

<sup>9</sup> Let none of us go without his share in our proud revelry:

Everywhere let us leave tokens of *our* mirth:

Because this is our portion, and our lot is this.

<sup>10</sup> Let us oppress the righteous poor; Let us not spare the widow,

Nor reverence the hairs of the old man gray for length of years.

<sup>11</sup> But let our strength be *to us* a law of righteousness;

For that which is weak is <sup>v</sup> found to be of no service.

<sup>12</sup> But let us lie in wait for the righteous man,

<sup>i</sup> Or, a royal house <sup>j</sup> Or, Hades Gr. *him*. <sup>k</sup> Or, were consumed with love of him <sup>l</sup> Or, among <sup>m</sup> Or, returned out of Hades

<sup>n</sup> Or, reason is a spark kindled by the beating of our heart <sup>o</sup> Gr. weighed down. <sup>p</sup> Or, there is no putting back of our end

<sup>q</sup> Or, comes again <sup>r</sup> Or, that are <sup>s</sup> Gr. earnestly. <sup>t</sup> Some authorities read *even as our youth*. <sup>u</sup> Some authorities read *air*.

<sup>v</sup> Gr. convicted.

Because he is of disservice to us,  
 And is contrary to our works,  
 And upbraids us with sins against <sup>w</sup> the  
 law,  
 And lays to our charge sins against our  
 discipline.

<sup>13</sup> He professes to have knowledge of  
 God,  
 And names himself <sup>x</sup> servant of the  
 Lord.

<sup>14</sup> He became to us a reproof of our  
 thoughts.

<sup>15</sup> He is grievous to us even to behold,  
 Because his life is unlike other men's,  
 And his paths are of strange fashion.

<sup>16</sup> We were accounted of him as base  
 metal,  
 And he abstains from our ways as from  
 uncleannesses.

The latter end of the righteous he calls  
 happy;  
 And he vaunts that God is his father.

<sup>17</sup> Let us see if his words be true,  
 And let us try what shall befall in the  
 ending of his *life*.

<sup>18</sup> For if the righteous man is God's son,  
 he will uphold him,  
 And he will deliver him out of the hand  
 of his adversaries.

<sup>19</sup> With outrage and torture let us put  
 him to the test,  
 That we may learn his gentleness,  
 And may prove his patience under  
 wrong.

<sup>20</sup> Let us condemn him to a shameful  
 death;  
 For <sup>y</sup> he shall be visited according to his  
 words.

<sup>21</sup> Thus reasoned they, and they were  
 led astray;  
 For their <sup>z</sup> wickedness blinded them,  
<sup>22</sup> And they knew not the mysteries of  
 God,  
 Neither hoped they for wages of  
 holiness,  
 Nor did they judge *that there is* a prize  
 for blameless souls.  
<sup>23</sup> Because God created man for  
 incorruption,  
 And made him an image of his own <sup>a</sup>  
 proper being;  
<sup>24</sup> But by the envy of the devil death  
 entered into the world,  
 And they that are of his portion make  
 trial thereof.

### 3

<sup>1</sup> But the souls of the righteous are in  
 the hand of God,  
 And no torment shall touch them.  
<sup>2</sup> In the eyes of the foolish they seemed  
 to have died;  
 And their departure was accounted *to*  
*be their* hurt,  
<sup>3</sup> And their journeying away from us *to*  
*be their* ruin:  
 But they are in peace.  
<sup>4</sup> For even if in the sight of men they be  
 punished,  
 Their hope is full of immortality;  
<sup>5</sup> And having borne a little chastening,  
 they shall receive great  
 good;  
 Because God made trial of them, and  
 found them worthy of  
 himself.

<sup>w</sup> Or, law    <sup>x</sup> Or, child    <sup>y</sup> Gr. *there shall be a visitation of him out of his words.*    <sup>z</sup> Or, malice    <sup>a</sup> Some authorities read *everlastingness.*

<sup>6</sup> As gold in the furnace he proved  
 them,  
 And as a whole burnt offering he  
 accepted them.  
<sup>7</sup> And in the time of their visitation they  
 shall shine forth,  
 And as sparks among stubble they shall  
 run to and fro.  
<sup>8</sup> They shall judge nations, and have  
 dominion over peoples;  
 And the Lord shall reign over them for  
 evermore.  
<sup>9</sup> They that trust on him shall  
 understand truth,  
 And <sup>b</sup> the faithful shall abide with him  
 in love;  
 Because grace and mercy are to his  
 chosen.  
<sup>10</sup> But the ungodly shall be requited  
 even as they reasoned,  
 They which lightly regarded <sup>c</sup> the  
 righteous *man*, and revolted  
 from the Lord;  
<sup>11</sup> (For he that sets at nothing wisdom  
 and discipline is miserable;)   
 And void is their hope and their toils  
 unprofitable,  
 And useless are their works:  
<sup>12</sup> Their wives are foolish, and wicked  
 are their children;  
<sup>13</sup> Accursed is their begetting.  
 Because happy is the barren that is  
 undefiled,  
 She who has not conceived in  
 transgression;  
 She shall have fruit when *God* visiteth  
 souls.

<sup>14</sup> And *happy is* the eunuch which has  
 wrought no lawless deed  
 with his hands,  
 Nor imagined wicked things against the  
 Lord;  
 For there shall be given him for his  
 faithfulness <sup>d</sup> a peculiar  
 favor,  
 And a lot in the sanctuary of the Lord  
 more delightsome *than wife  
 or children*.  
<sup>15</sup> For good labors have fruit of great  
 renown;  
 And the root of understanding can't fail.  
<sup>16</sup> But children of adulterers shall not  
 come to maturity,  
 And the seed of an unlawful bed shall  
 vanish away.  
<sup>17</sup> For if they live long, they shall be  
 held in no account,  
 And at the last their old age shall be  
 without honor.  
<sup>18</sup> And if they die quickly, they <sup>e</sup> shall  
 have no hope,  
 Nor in the day of decision *shall they  
 have* consolation.  
<sup>19</sup> For <sup>f</sup> the end of an unrighteous  
 generation is always  
 grievous.

#### 4

<sup>1</sup> Better *than this* is childishness with  
 virtue;  
 For in the memory <sup>g</sup> of virtue is  
 immortality:  
 Because it is recognized both before  
 God and before men.  
<sup>2</sup> When it is present, *men* imitate it;

<sup>b</sup> Or, *they that are faithful through love shall abide with him*    <sup>c</sup> Or, *that which is righteous*    <sup>d</sup> Or, *the grace of God's chosen* Gr. *a chosen grace*.    <sup>e</sup> Some authorities read *have*    <sup>f</sup> Gr. *the ends...are grievous*.    <sup>g</sup> Gr. *of it*.

And they long after it when it is departed:  
 And <sup>h</sup> throughout all time it marcheth crowned in triumph,  
 Victorious in the strife for the prizes that are undefiled.  
<sup>3</sup> But the multiplying brood of the ungodly shall be of no profit,  
 And <sup>i</sup> with bastard <sup>j</sup> slips they shall not strike deep root,  
 Nor shall they establish a sure hold.  
<sup>4</sup> For even if these <sup>k</sup> put forth boughs and flourish for a season, <sup>q1</sup> *Yet*, standing unsure, they shall be shaken by the wind,  
 And by the violence of winds they shall be rooted out.  
<sup>5</sup> *Their* branches shall be broken off before they come to maturity,  
 and their fruit *shall be* useless, Never ripe to eat, and fit for nothing.  
<sup>6</sup> For children unlawfully begotten are witnesses of wickedness  
 Against parents when *God* searcheth them out.  
<sup>7</sup> But a righteous man, though he die before his time, shall be at rest.  
<sup>8</sup> (For honorable old age is not that which stands in length of time,  
 Nor is its measure given by number of years:  
<sup>9</sup> But understanding is gray hairs to men,  
 And an unspotted life is ripe old age.)  
<sup>10</sup> Being found well-pleasing to God he was beloved *of him*,

And while living among sinners he was translated:

<sup>11</sup> He was caught away, lest <sup>l</sup> wickedness should change his understanding,  
 Or guile deceive his soul.  
<sup>12</sup> (For the bewitching of naughtiness bedimmeth the things which are good,  
 And the giddy whirl of desire perverteth an innocent mind.)  
<sup>13</sup> Being made perfect in a little while, he fulfilled long <sup>m</sup> years;  
<sup>14</sup> For his soul was pleasing to the Lord:  
 Therefore <sup>n</sup> hastened he out of the midst of wickedness.  
<sup>15</sup> But as for the peoples, seeing and understanding not,  
 Neither laying <sup>o</sup> this to heart,  
 That grace and mercy are with his chosen,  
 And that <sup>p</sup> he visiteth his holy ones:-  
<sup>16</sup> But a righteous man that is dead shall condemn the ungodly that are living,  
 And youth that is quickly perfected the many years of an unrighteous man's old age;  
<sup>17</sup> For *the ungodly* shall see a wise man's end,  
 And shall not understand what the Lord purposed concerning him,  
 And for what he safely kept him:-  
<sup>18</sup> They shall see, and they shall despise;  
 But them the Lord shall laugh to scorn.  
 And after this they shall become a dishonored carcase,

<sup>h</sup> Gr. in the age. <sup>i</sup> Gr. from <sup>j</sup> Or, offshoots <sup>k</sup> Gr. in boughs flourish. <sup>l</sup> Or, malice <sup>m</sup> Gr. times. <sup>n</sup> Or, he hastened him away  
<sup>o</sup> Gr. such a thing as this. <sup>p</sup> Gr. his visitation is with.

And <sup>q</sup> a reproach among the dead for  
ever:

<sup>19</sup> Because he shall dash them  
speechless to the ground,  
And shall shake them from the  
foundations,

And they shall <sup>r</sup> lie utterly waste, and  
they shall be in anguish,  
And their memory shall perish.

<sup>20</sup> They shall come, <sup>s</sup> when their sins  
are reckoned up, with  
coward fear;  
And their lawless deeds shall convict  
them to their face.

## 5

<sup>1</sup> Then shall the righteous man stand in  
great boldness  
Before the face of them that afflicted  
him,  
And them that make his labors of no  
account.

<sup>2</sup> When they see <sup>t</sup> it, they shall be  
troubled with terrible fear,  
And shall be amazed at the marvel of  
*God's* salvation.

<sup>3</sup> They shall say <sup>u</sup> within themselves  
repenting,  
And for distress of spirit shall they  
groan,  
This was he whom aforetime we had in  
derision,

And *made* a parable of <sup>v</sup> reproach:

<sup>4</sup> We fools accounted his life madness,  
And his end without honor:

<sup>5</sup> How was he numbered among sons of  
God?  
And *how* is his lot among saints?

<sup>6</sup> Verily we went astray from the way of  
truth,

And the light of righteousness shined  
not for us,  
And the sun rose not for us.

<sup>7</sup> We <sup>w</sup> took our fill of the paths of  
lawlessness and destruction,  
And we journeyed through trackless  
deserts,

But the way of the Lord we knew not.

<sup>8</sup> What did our arrogance profit us?  
And what good have riches <sup>x</sup> and  
vaunting brought us?

<sup>9</sup> Those things all passed away as a  
shadow,

And as a message that runs by:

<sup>10</sup> As a ship passing through the billowy  
water,

Whereof, when it is gone by, there is no  
trace to be found,  
Neither pathway of its keel in the  
billows:

<sup>11</sup> Or as when a bird flieth through the  
air,

No token of *her* passage is found,  
But the light wind, lashed with the  
stroke of her pinions,

And tore asunder <sup>y</sup> with the violent rush  
of the moving wings, is  
passed through,

And afterwards no sign of *her* coming  
is found therein:

<sup>12</sup> Or as when an arrow is shot at a  
mark,

The air disparted closeth up again  
immediately,

So that men know not where it passed  
through:

<sup>q</sup> Or, *be for outrage*    <sup>r</sup> Or, *be a perpetual desolation*    <sup>s</sup> Or, *when they reckon up their sins*    <sup>t</sup> Or, *him*    <sup>u</sup> Or, *among*  
<sup>v</sup> Or, *reproach, we fools: we accounted*    <sup>w</sup> See Prov. xiv. 14.    <sup>x</sup> Gr. *with*    <sup>y</sup> Or, *with the violent rush, is passed through by the motion of her wings*

<sup>13</sup> So we also, as soon as we were born,  
<sup>z</sup> ceased to be;  
 And of virtue we had no sign to show,  
 But in our wickedness we were utterly  
 consumed.  
<sup>14</sup> Because the hope of the ungodly man  
 is as chaff carried by the  
 wind,  
 And <sup>a</sup> as <sup>b</sup> foam vanishing before a  
 tempest;  
 And is scattered as smoke *is scattered*  
 by the wind,  
 And passes by as the remembrance of a  
 guest that waits but a day.  
<sup>15</sup> But the righteous live for ever,  
 And in the Lord is their reward,  
 And the care for them with the Most  
 High.  
<sup>16</sup> Therefore shall they receive the  
 crown of royal dignity  
 And the diadem of beauty from the  
 Lord's hand;  
 Because with his right hand shall he  
 cover them,  
 And with his arm shall he shield them.  
<sup>17</sup> He shall take his jealousy as  
 complete armor,  
 And shall make the *whole* creation his  
 weapons <sup>c</sup> for vengeance on  
*his* enemies:  
<sup>18</sup> He shall put on righteousness as a  
 breastplate,  
 And shall array himself with judgement  
 unfeigned as with a helmet;  
<sup>19</sup> He shall take holiness as an  
 invincible shield,  
<sup>20</sup> And he shall sharpen stern wrath for  
 a sword:

And the world shall go forth with him  
 to fight against *his* insensate  
*foes*.  
<sup>21</sup> Shafts of lightning shall fly with true  
 aim,  
 And from the clouds, as from a well  
 drawn bow, shall they leap  
 to the mark.  
<sup>22</sup> And *as* from an engine of war shall  
 be hurled hailstones full of  
 wrath;  
 The water of the sea shall be angered  
 against them,  
 And rivers shall sternly overwhelm  
 them;  
<sup>23</sup> A mighty blast shall encounter them,  
 And as a tempest shall it winnow them  
 away:  
 And *so* shall lawlessness make all the  
 land desolate,  
 And their evil-doing shall overturn the  
 thrones of princes.

## 6

<sup>1</sup> Hear therefore, you<sup>63</sup> kings, and  
 understand;  
 Learn, you<sup>63</sup> judges of the ends of the  
 earth:  
<sup>2</sup> Give ear, you<sup>63</sup> that have dominion  
 over much people,  
 And make your boast <sup>d</sup> in multitudes of  
 nations.  
<sup>3</sup> Because your dominion was given  
 you from the Lord,  
 And your sovereignty from the Most  
 High;  
 Who shall search out your works,  
 And shall make inquisition of your  
 counsels:

<sup>z</sup> Gr. *failed*. <sup>a</sup> Gr. *as foam chased to thinness*: or, *as thin foam chased*. <sup>b</sup> Most Greek authorities read *hoar frost*: some authorities, perhaps rightly, *a spider's web*. <sup>c</sup> Or, *to repel his enemies* <sup>d</sup> Or, *in the multitudes of your nations*

<sup>4</sup> Because being officers of his kingdom  
you<sup>23</sup> did not judge aright,  
Neither kept you<sup>23</sup> <sup>e</sup> law, nor walked  
after the counsel of God.

<sup>5</sup> Awfully and swiftly shall he come  
upon you;  
Because a stern judgement befalleth  
them that be in high place:

<sup>6</sup> For the man of low estate may be  
pardoned in mercy,  
But mighty men shall be <sup>f</sup> searched out  
mightily.

<sup>7</sup> For the Sovereign Lord of all will not  
refrain himself for any *man's*  
person,

Neither will he reverence greatness;  
Because it is he that made *both* small  
and great,

And alike he takes thought for all;

<sup>8</sup> But <sup>g</sup> strict is the scrutiny that comes  
upon the powerful.

<sup>9</sup> To you therefore, O princes, are my  
words,

That you<sup>23</sup> may learn wisdom and <sup>h</sup> fall  
not from the right way.

<sup>10</sup> For they that have kept holily the  
things that are holy shall  
*themselves* be <sup>i</sup> hallowed;

And they that have been taught them  
shall find what to answer;

<sup>11</sup> Set your desire therefore on my  
words;

Long for *them*, and you<sup>23</sup> shall be <sup>j</sup>  
trained by *their* discipline.

<sup>12</sup> Wisdom is radiant and fades not  
away;

And easily is she [\*]saw of them that  
love her,

And found of them that seek her.

<sup>13</sup> She forestalleth them that desire *to*  
*know her*, making herself  
first known. <sup>14</sup> He that rises  
up early to *seek her* shall  
have no toil,

For he shall find her sitting at his gates.

<sup>15</sup> For to think upon her is perfectness  
of understanding,

And he that watches for her sake shall  
quickly be free from care.

<sup>16</sup> Because she goes about, herself  
seeking them that are worthy  
of her,

And in their paths she appears to them  
graciously,

And in every purpose she meets them.

<sup>17</sup> For <sup>k</sup> her <sup>l</sup> true beginning is desire of  
discipline;

And the care for discipline is love *of*  
*her*;

<sup>18</sup> And love *of her* is observance of her  
laws;

And to give heed to *her* laws  
confirmeth incorruption;

<sup>19</sup> And incorruption <sup>m</sup> brings near to  
God;

<sup>20</sup> So then desire of wisdom promoteth  
to a kingdom.

<sup>21</sup> If therefore you<sup>23</sup> delight in thrones  
and sceptres, you<sup>23</sup> princes  
of peoples,

Honor wisdom, that you<sup>23</sup> may reign for  
ever.

<sup>22</sup> But what wisdom is, and how she  
came into being, I will  
declare,

And I will not hide mysteries from you;  
But I will trace *her* out <sup>n</sup> from the  
beginning of creation,

<sup>e</sup> Or, the law <sup>f</sup> Gr. put to the test. <sup>g</sup> Gr. strong. <sup>h</sup> Gr. fall not aside. <sup>i</sup> Or, accounted holy <sup>j</sup> Gr. disciplined. <sup>k</sup> Or, her  
beginning is the true desire <sup>l</sup> Gr. truest. <sup>m</sup> Gr. makes to be near. <sup>n</sup> Or, from her first beginning

And bring the knowledge of her into  
 clear light,  
 And I will not pass by the truth;  
 23 Neither indeed will I take <sup>o</sup> pining  
 envy for my companion in  
 the way,  
 Because <sup>p</sup> envy shall have no  
 fellowship with wisdom.  
 24 But a multitude of wise men is  
 salvation to the world,  
 And an understanding king is  
 tranquillity to *his* people.  
 25 Wherefore be disciplined by my  
 words, and *thereby* shall  
 you<sup>23</sup> profit.

## 7

1 I myself also am <sup>q</sup> mortal, like to all,  
 And am sprung from one born of the  
 earth, *the man* first formed,  
 2 And in the womb of a mother was I  
 moulded into flesh in the  
 time of ten months,  
 Being compacted in blood of the seed  
 of man and pleasure that  
 came with sleep.  
 3 And I also, when I was born, drew in  
 the common air,  
 And fell upon the <sup>r</sup> kindred earth,  
 Uttering, like all, for my first voice, the  
 selfsame wail:  
 4 In swaddling clothes was I nursed,  
 and <sup>s</sup> with *watchful* cares.  
 5 For no king had any other first  
 beginning;  
 6 But all men have one entrance into  
 life, and a like departure.

7 For this cause I prayed, and  
 understanding was given  
 me:  
 I called upon *God*, and there came to  
 me a spirit of wisdom.  
 8 I preferred her before sceptres and  
 thrones,  
 And riches I esteemed nothing in  
 comparison of her.  
 9 Neither did I liken to her any priceless  
 gem,  
 Because all the gold *of the earth* in her  
 presence is a little sand,  
 And silver shall be accounted as clay  
 before her.  
 10 Above health and comeliness I loved  
 her,  
 And I chose to have her rather than  
 light,  
 Because her bright shining is never laid  
 to sleep.  
 11 But with her there came to me all  
 good things together,  
 And in her hands innumerable riches:  
 12 And I rejoiced over *them* all because  
 wisdom leads them;  
 Though I knew not that she was the <sup>t</sup>  
 mother of them.  
 13 As I learned without guile, I impart  
 without grudging;  
 I do not hide her riches.  
 14 For she is to men a treasure that fails  
 not,  
 And they that use it <sup>u</sup> obtain friendship  
 with God,  
 Commended *to him* <sup>v</sup> by the gifts  
 which they through  
 discipline present *to him*.

<sup>o</sup> Gr. *wasted*. <sup>p</sup> Gr. *this* <sup>q</sup> Many authorities read *a mortal man*. <sup>r</sup> Gr. *of like qualities*. <sup>s</sup> Gr. *in*. <sup>t</sup> Some authorities read *first origin*. <sup>u</sup> Gr. *prepare for themselves*. <sup>v</sup> Gr. *for the sake of the presents that come of discipline*.

15 But to me may God give to speak <sup>w</sup>  
     with judgement,  
 And to conceive thoughts worthy of  
     what <sup>x</sup> has been given *me*;  
 Because himself is one that guideth  
     even wisdom and that  
     correcteth the wise.  
 16 For in his hand are both we and our  
     words;  
 All understanding, and *all*  
     acquaintance with various  
     crafts.  
 17 For himself gave me an unerring  
     knowledge of the things that  
     are,  
 To know the constitution of the world,  
     and the operation of the  
     elements;  
 18 The beginning and end and middle of  
     times,  
 The alternations of the solstices and the  
     changes of seasons,  
 19 The circuits of years and the <sup>y</sup>  
     positions of stars;  
 20 The natures of living creatures and  
     the ragings of wild beasts,  
 The violences of <sup>z</sup> winds and the  
     thoughts of men,  
 The diversities of plants and the virtues  
     of roots:  
 21 All things that are either secret or  
     manifest I learned,  
 22 For she that is the artificer of all  
     things taught me, *even*  
     wisdom.  
 For there is in her a spirit quick of  
     understanding, holy,  
<sup>a</sup> Alone in kind, manifold,  
 Subtil, freely moving,

Clear in utterance, unpolluted,  
 Distinct, unharmed,  
 Loving what is good, keen, unhindered,  
 23 Beneficent, loving toward man,  
 Stedfast, sure, free from care,  
 All-powerful, all-surveying,  
 And penetrating through all spirits  
 That are quick of understanding, pure,  
     most subtil:  
 24 For wisdom is more mobile than any  
     motion;  
 Yes, she pervadeth and penetrateth all  
     things by reason of her  
     pureness.  
 25 For she is a <sup>b</sup> breath of the power of  
     God,  
 And a clear effluence of the glory of the  
     Almighty;  
 Therefore can nothing defiled find  
     entrance into her.  
 26 For she is an effulgence from  
     everlasting light,  
 And an unspotted mirror of the working  
     of God,  
 And an image of his goodness.  
 27 And she, being one, has power to do  
     all things;  
 And remaining in herself, reneweth all  
     things:  
 And from generation to generation  
     passing into holy souls  
 She makes *men* friends of God and  
     prophets.  
 28 For nothing does God love save him  
     that dwells with wisdom.  
 29 For she is fairer than the sun,  
 And above <sup>c</sup> all the constellations of the  
     stars:  
 Being compared with light, she is found  
     *to be* before it;

<sup>w</sup> Or, *according to his mind* Or, *according to my mind*    <sup>x</sup> Some authorities read *is said*.    <sup>y</sup> Or, *constellations*    <sup>z</sup> Or, *spirits*  
<sup>a</sup> Gr. *Sole-born*.    <sup>b</sup> Gr. *vapor*.    <sup>c</sup> Gr. *every arrangement of stars*.

<sup>30</sup> For <sup>d</sup> to the light *of day* succeedeth  
night,  
But against wisdom evil does not  
prevail;

## 8

<sup>1</sup> But she <sup>e</sup> reaches from one end *of the*  
*world* to the other with full  
strength,  
And ordereth all things <sup>f</sup> graciously.  
<sup>2</sup> Her I loved and sought out from my  
youth,  
And I sought to take her for my bride,  
And I became enamoured of her beauty.  
<sup>3</sup> She glorifieth *her* noble birth in that it  
is given her to live with  
God,  
And the Sovereign Lord of all loved  
her.  
<sup>4</sup> For she is initiated into the knowledge  
of God,  
And she <sup>g</sup> chooseth out *for him* his  
works.  
<sup>5</sup> But if riches are a desired possession  
in life,  
What is richer than wisdom, which  
works all things?  
<sup>6</sup> <sup>h</sup> And if understanding works,  
Who more than <sup>i</sup> wisdom is an artificer  
of the things that are?  
<sup>7</sup> And if a man loves righteousness,  
<sup>j</sup> The fruits of wisdom's labor are  
virtues,  
For she teaches soberness and  
understanding, righteousness  
and courage;  
And there is nothing in life for men  
more profitable than these.

<sup>8</sup> And if a man longeth even for much  
experience,  
She knows <sup>k</sup> the things of old, and <sup>l</sup>  
divineth the things to come:  
She understands subtilties of speeches  
and interpretations of dark  
sayings:  
She foresees signs and wonders, and the  
issues of seasons and times. .  
<sup>9</sup> I determined therefore to take her to  
me to live with me,  
Knowing that she is one who would <sup>m</sup>  
give me good *thoughts* for  
counsel,  
And <sup>n</sup> encourage me in cares and grief.  
<sup>10</sup> Because of her I shall have glory  
among multitudes,  
And honor in the sight of elders, though  
I be young.  
<sup>11</sup> I shall be found of a quick conceit  
when I give judgement,  
And in the presence of <sup>o</sup> princes I shall  
be admired.  
<sup>12</sup> When I am silent, they shall wait for  
me;  
And when I open my lips, they shall  
give heed to me;  
And if I continue speaking, they shall  
lay their hand upon their  
mouth.  
<sup>13</sup> Because of her I shall have  
immortality,  
And leave behind an eternal memory to  
them that come after me.  
<sup>14</sup> I shall govern peoples,  
And nations shall be subjected to me.  
<sup>15</sup> Dread princes shall fear me when  
they hear *of me*:

<sup>d</sup> Gr. to this. <sup>e</sup> Or, reaches from end onward to end mightily <sup>f</sup> Or, to good use <sup>g</sup> Some authorities read *deviseth* for him.  
<sup>h</sup> The Greek text of this clause is perhaps corrupt. <sup>i</sup> Gr. she. <sup>j</sup> Gr. Her labors are. <sup>k</sup> Some authorities read *how to divine the things*  
*of old and the things to come.* <sup>l</sup> Gr. conjectures. <sup>m</sup> Or, hold counsel with me for good things, and...against cares and grief  
<sup>n</sup> Or, exhort Or, advise <sup>o</sup> Or, mighty men

Among *my*<sup>p</sup> people I shall show  
myself a good *ruler*, and in  
war courageous.

<sup>16</sup> When I am come into my house, I  
shall find rest with her;  
For converse with her has no bitterness,  
And to live with her has no pain, but  
gladness and joy.

<sup>17</sup> When I considered these things in  
myself,  
And took thought in my heart how that  
in kinship to wisdom is  
immortality,

<sup>18</sup> And in her friendship is good delight,  
And in the labors of her hands is wealth  
that fails not,

And in <sup>q</sup> assiduous communing with her  
is understanding,  
And great renown in having fellowship  
with her words,

I went about seeking how to take her to  
myself.

<sup>19</sup> Now I was <sup>r</sup> a child of parts, and a  
good soul fell to my lot;

<sup>20</sup> Nay rather, being good, I came into a  
body undefiled.

<sup>21</sup> But perceiving that I could not  
otherwise <sup>s</sup> possess *wisdom*  
except God gave *her* me

(Yes and to know <sup>t</sup> by whom the grace  
is given, this *too* came of  
understanding),

I pleaded with the Lord and implored  
him, and with my whole  
heart I said,

## 9

<sup>1</sup> O God of the fathers, and <sup>u</sup> Lord who  
keep your mercy,

Who made all things <sup>v</sup> by your word;

<sup>2</sup> And by your wisdom you formedst  
man,

That he should have dominion over the  
creatures that were made by  
you,

<sup>3</sup> And rule the world in holiness and  
righteousness,  
And execute judgement in uprightness  
of soul;

<sup>4</sup> Give me wisdom, her that sits by you  
on your <sup>w</sup> throne;

And reject me not from among your <sup>x</sup>  
servants:

<sup>5</sup> Because I am your bondman and the  
son of your handmaid,  
A man weak and short-lived,  
And of small power to understand  
judgement and laws.

<sup>6</sup> For even if a man be perfect among  
the sons of men,  
*Yet* if the wisdom that comes from you  
be not with him, he shall be  
held in no account.

<sup>7</sup> You did choose me before *my*  
*brethren* to be king of your  
people,  
And to do judgement for your sons and  
daughters.

<sup>8</sup> You gave command to build a  
sanctuary in your holy  
mountain,

And <sup>y</sup> an altar in the city of your <sup>z</sup>  
habitation,

A copy of the holy tabernacle which  
you prepared beforehand  
from the beginning.

<sup>p</sup> Gr. *multitude*. <sup>q</sup> Gr. *practice of communion*. <sup>r</sup> Or, *a goodly child* <sup>s</sup> This is the probable sense: the Greek text is perhaps defective. <sup>t</sup> Gr. *of whom is the grace*. <sup>u</sup> Gr. *Lord of your mercy*. Compare 2 Sam. vii. 15; Ps. lxxxix. 49. <sup>v</sup> Gr. *in*.  
<sup>w</sup> Gr. *thrones*. <sup>x</sup> Or, *children* <sup>y</sup> Or, *a place of sacrifice* <sup>z</sup> Gr. *tabernacling*.

<sup>9</sup> And with you is wisdom, which  
 knows your works,  
 And was present when you were  
 making the world,  
 And which understands what is pleasing  
 in your eyes,  
 And what is right <sup>a</sup> according to your  
 commandments.

<sup>10</sup> Send her forth out of the holy  
 heavens,  
 And from the throne of your glory bid  
 her come,  
 That being present with me she may toil  
*with me*,  
 And *that* I may learn what is well-  
 pleasing before you.

<sup>11</sup> For she knows all things and has  
 understanding *thereof*,  
 And in my doings she shall guide me in  
*ways of soberness*,  
 And she shall guard me in her glory.

<sup>12</sup> And *so* shall my works be  
 acceptable,  
 And I shall judge your people  
 righteously,  
 And I shall be worthy of my father's <sup>b</sup>  
 throne.

<sup>13</sup> For what man shall know the counsel  
 of God?  
 Or who shall conceive what the Lord  
 willeth?

<sup>14</sup> For the thoughts of mortals are <sup>c</sup>  
 timorous,  
 And our devices are prone to fail.

<sup>15</sup> For a corruptible body weighs down  
 the soul,

And the earthy frame lies heavy on a  
 mind that <sup>d</sup> is full of cares.

<sup>16</sup> And hardly do we <sup>e</sup> divine the things  
 that are on earth,  
 And the things that are close at hand we  
 find with labor;

But the things that are in the heavens  
 who *ever yet* traced out?

<sup>17</sup> And who *ever* gained knowledge of  
 your counsel, except you <sup>f</sup>  
 gave wisdom,  
 And sent your holy spirit <sup>g</sup> from on  
 high?

<sup>18</sup> And it was thus that the ways of them  
 which are on earth were  
 corrected,  
 And men were taught the things that are  
 pleasing to you;  
 And through wisdom were they saved.

## 10

<sup>1 h</sup> Wisdom guarded to the end the first  
 formed father of the world,  
 that was created alone,  
 And delivered him out of his own  
 transgression,

<sup>2</sup> And gave him strength to get  
 dominion over all things.

<sup>3</sup> But when an unrighteous man fell  
 away from her in his anger,  
 He perished himself in the rage  
 wherewith he killed his  
 brother.

<sup>4</sup> And when for his cause the earth was  
 drowning with a flood,  
 Wisdom again saved it,  
 Guiding the righteous man's course by a  
 poor piece of wood.

<sup>a</sup> Gr. *in*. <sup>b</sup> Gr. *thrones*. <sup>c</sup> The Greek text here is perhaps corrupt. <sup>d</sup> Or, *muses upon many things* <sup>e</sup> Gr. *conjecture*.  
<sup>f</sup> Or, *had given...and sent* <sup>g</sup> Gr. *from the highest*. <sup>h</sup> Gr. *She*.

<sup>5</sup> Moreover, when nations consenting  
 together in wickedness had  
 been confounded,  
<sup>i</sup> Wisdom knew the righteous man, and  
 preserved him blameless to  
 God,  
 And kept him strong when his heart  
 yearned toward his child.  
<sup>6</sup> While the ungodly were perishing, <sup>j</sup>  
 wisdom delivered a  
 righteous man,  
 When he fled from the fire that  
 descended out of heaven on <sup>k</sup>  
 Pentapolis.  
<sup>7</sup> To whose wickedness a smoking  
 waste still witnesseth,  
 And plants bearing fair fruit that comes  
 not to ripeness;  
 Yes and <sup>l</sup> a disbelieving soul has a  
 memorial *there*, a pillar of  
 salt *still* standing.  
<sup>8</sup> For having passed wisdom by,  
 Not only were they disabled from  
 recognising the things which  
 are good,  
 But they also left behind them <sup>m</sup> for  
*human* life a monument of  
 their folly;  
 To the end that <sup>n</sup> where they <sup>o</sup> went  
 astray they might fail even  
 to be unseen:  
<sup>9</sup> But wisdom delivered out of troubles  
 those that waited on her.  
<sup>10</sup> When a righteous man was a fugitive  
 from a brother's wrath, <sup>p</sup>  
 wisdom guided him in  
 straight paths;

She showed him God's kingdom, and  
 gave him knowledge of holy  
 things;  
 She prospered him in his toils, and  
 multiplied the fruits of his  
 labor;  
<sup>11</sup> When in their covetousness *men*  
 dealt hardly with him,  
 She stood by him and made him rich;  
<sup>12</sup> She guarded him from enemies,  
 And from those that lay in wait she kept  
 him safe,  
 And over his sore conflict she watched  
 as judge,  
 That he might know that godliness is  
 more powerful than <sup>q</sup> all.  
<sup>13</sup> When a righteous man was sold, <sup>r</sup>  
 wisdom forsook him not,  
 But <sup>s</sup> from sin she delivered him;  
 She went down with him into a  
 dungeon,  
<sup>14</sup> And in bonds she left him not,  
 Till she brought him the sceptre of a  
 kingdom,  
 And authority over those that dealt  
 tyrannously with him;  
 She showed them also to be false that  
 had mockingly accused him,  
 And gave him eternal glory.  
<sup>15</sup> <sup>t</sup> Wisdom delivered a holy people  
 and a blameless seed from a  
 nation of oppressors.  
<sup>16</sup> She entered into the soul of a servant  
 of the Lord,  
 And withstood terrible kings in wonders  
 and signs.  
<sup>17</sup> She rendered to holy men a reward of  
 their toils;

<sup>i</sup> Gr. She    <sup>j</sup> Gr. she    <sup>k</sup> That is, the region of the five cities.    <sup>l</sup> Or, distrustful    <sup>m</sup> Or, by their life    <sup>n</sup> Gr. wherein.    <sup>o</sup> Gr. stumbled.  
<sup>p</sup> Gr. she.    <sup>q</sup> Gr. every one.    <sup>r</sup> Gr. she.    <sup>s</sup> Or, from the sin of his brethren...into a pit    <sup>t</sup> Gr. she.

She guided them along a marvelous  
     way,  
 And became to them a covering in the  
     day-time,  
 And a flame of stars through the night.  
 18 She brought them over the Red sea,  
 And led them through much water;  
 19 But their enemies she drowned,  
 And out of the bottom of the deep she  
     cast them up.  
 20 Therefore the righteous spoiled the  
     ungodly;  
 And they sang praise to your holy  
     name, O Lord,  
 And extolled with one accord your hand  
     that fought for them:  
 21 Because wisdom opened the mouth  
     of the dumb,  
 And made the tongues of babes to speak  
     clearly.

## 11

1 She prospered their works in the hand  
     of a holy prophet.  
 2 They journeyed through a desert  
     without inhabitant,  
 And in trackless regions they pitched  
     their tents.  
 3 They withstood enemies, and <sup>u</sup>  
     repelled foes.  
 4 They thirsted, and they called upon  
     you,  
 And there was given them water out of <sup>v</sup>  
     the <sup>w</sup> flinty rock,  
 And healing of their thirst out of the  
     hard stone.  
 5 For by what things their foes were  
     punished,

By these they in their need were  
     benefited.  
 6 <sup>x</sup> When *the enemy* were troubled with  
     clotted blood instead of a  
     river's ever-flowing  
     fountain,  
 7 To rebuke the decree for the slaying  
     of babes,  
 You gave them abundant water beyond  
     all hope,  
 8 Having shewn *them* by <sup>y</sup> the thirst  
     which they had suffered how  
     you did punish the  
     adversaries.  
 9 For when they were tried, albeit but in  
     mercy chastened,  
 They learned how the ungodly were  
     tormented, being judged  
     with wrath:  
 10 For these, as a father, admonishing  
     them, you did prove;  
 But those, as a stern king, condemning  
     them, you did search out.  
 11 Yes and whether they were far off  
     *from the righteous* or near  
     *them*, they were alike  
     distressed;  
 12 For a double grief took hold on them,  
 And a groaning at the remembrance of  
     things past.  
 13 For when they heard that through  
     their own punishments the  
     others <sup>z</sup> had been benefited,  
 They felt *the presence of* the Lord;  
 14 For him who long before was <sup>a</sup> cast  
     forth and exposed they left  
     off mocking:

<sup>u</sup> Or, *took vengeance on foes*    <sup>v</sup> Or, *the steep rock*    <sup>w</sup> See Deut. viii. 15; Ps. cxiv. 8.    <sup>x</sup> The text of this verse is perhaps corrupt.  
<sup>y</sup> Gr. *the then thirst.*    <sup>z</sup> Some authorities read *were being.*    <sup>a</sup> Some authorities read *cast forth in hatred they.*

In the last issue of what came to pass <sup>b</sup>  
 they marveled,  
 Having thirsted in another manner than  
 the righteous.

<sup>15</sup> But in requital of the senseless  
 imaginings of their  
 unrighteousness,  
 Wherein they were led astray to  
 worship irrational reptiles  
 and wretched vermin,  
 You did send upon them a multitude of  
 irrational creatures for  
 vengeance;

<sup>16</sup> That they might learn, that by what  
 things a man sins, by these  
 he is punished.

<sup>17</sup> For your all-powerful hand,  
 That created the world out of formless  
 matter,  
 Lacked not means to send upon them a  
 multitude of bears, or fierce  
 lions,

<sup>18</sup> Or <sup>c</sup> new-created wild beasts, full of  
 rage, *of unknown kind*,  
 Either breathing out a blast of fiery  
 breath,  
 Or blowing forth *from their nostrils*  
 noisome smoke,  
 Or flashing dreadful sparkles from their  
 eyes;

<sup>19</sup> Which had power not only to  
 consume them by their <sup>d</sup>  
 violence,  
 But to destroy them even by the terror  
 of their sight.

<sup>20</sup> Yes and without these might they  
 have fallen by a single  
 breath,

Being pursued by Justice, and scattered  
 abroad by the breath of your  
 power.

But by measure and number and weight  
 you did order all things.

<sup>21</sup> For to be greatly strong is your at all  
 times;  
 And the might of your arm who shall  
 withstand?

<sup>22</sup> Because the whole world before you  
 is as <sup>e</sup> a grain <sup>f</sup> in a balance,  
 And as a drop of dew that at morning  
 comes down upon the earth.

<sup>23</sup> But you have mercy on all men,  
 because you have power to  
 do all things,

And you overlookest the sins of men to  
 the end they may repent.

<sup>24</sup> For you love all things that are,  
 And abhor none of the things which you  
 did make;

For never would you have formed  
 anything if you did hate it.

<sup>25</sup> And how would anything have  
 endured, except you had  
 willed it?

Or that which was not called by you,  
*how would* it have been  
 preserved?

<sup>26</sup> But you spare all things, because  
 they are your,

O Sovereign Lord, you lover of *men's* <sup>g</sup>  
 lives;

## 12

<sup>1</sup> For your incorruptible spirit is in all  
 things.

<sup>b</sup> Or, *they marveled at him*    <sup>c</sup> Some authorities read *unknown wild beasts, full of new-created rage.*    <sup>d</sup> Gr. *harmfulness.*  
<sup>e</sup> Gr. *that which just turns.*    <sup>f</sup> Gr. *from.*    <sup>g</sup> Or, *souls*

<sup>2</sup> Wherefore you convictest by little and  
 little them that <sup>h</sup> fall from  
 the right way,  
 And, putting them in remembrance by  
 the *very* things wherein they  
 sin, do you admonish them,  
 That escaping from their wickedness  
 they may believe on you, O  
 Lord.  
<sup>3</sup> For verily the old inhabitants of your  
 holy land,  
<sup>4</sup> Hating *them* because they practised  
 detestable works of  
 enchantments and unholy  
 rites  
<sup>5</sup> (<sup>i</sup> Merciless slaughters of children,  
 And sacrificial banquets of men's flesh  
 and of blood),  
<sup>6</sup> Confederates in an impious  
 fellowship,  
 And murderers of their own helpless  
 babes,  
 It was your counsel to destroy by the  
 hands of our fathers;  
<sup>7</sup> That the land which in your sight is  
 most precious of all *lands*  
 Might receive a worthy colony of God's  
<sup>j</sup> servants.  
<sup>8</sup> Nevertheless even these you did spare  
 as *being* men,  
 And you sent <sup>k</sup> hornets as forerunners  
 of your host,  
 To cause them to perish by little and  
 little;  
<sup>9</sup> Not that you were unable to subdue  
 the ungodly under the hand  
 of the righteous in battle,

Or by terrible beasts or by *one* stern  
 word to make away with  
 them at once;  
<sup>10</sup> But judging them by little and little  
 you gave them a place of  
 repentance,  
 Not being ignorant that their nature by  
 birth was evil, and their  
 wickedness inborn,  
 And that their manner of thought would  
 in no wise ever be changed,  
<sup>11</sup> For they were a seed accursed from  
 the beginning:  
 Neither was it through fear of any that  
 you did leave them *then*  
 unpunished for their sins.  
<sup>12</sup> For who shall say, What have you  
 done?  
 Or who shall withstand your  
 judgement?  
 And who shall accuse you for the  
 perishing of nations which  
 you did make?  
 Or who shall come and stand before  
 you as an avenger for  
 unrighteous men?  
<sup>13</sup> For neither is there any God beside  
 you that careth for all,  
 That you might show *to him* that you  
 did not judge unrighteously:  
<sup>14</sup> Neither shall king or prince be able  
 to look you in the face *to*  
*plead* for those whom you  
 have punished.  
<sup>15</sup> But being righteous you rule all  
 things righteously,  
 Deeming it a thing alien from your  
 power  
 To condemn one that does not himself  
 deserve to be punished.

<sup>h</sup> Gr. *fall aside*. <sup>i</sup> The words rendered *slaughters* and *impious* in verses 5 and 6 differ but slightly from the readings of the Greek text, which here yield no sense. <sup>j</sup> Or, *children* <sup>k</sup> Or, *wasps*

<sup>16</sup> For your strength is the beginning of  
righteousness,  
And your sovereignty over all makes  
you to forbear all.

<sup>17</sup> For when men believe not that you  
are perfect in power, you  
show your strength,

<sup>1</sup> And <sup>m</sup> in dealing with them that know  
*it* you put their boldness to  
confusion.

<sup>18</sup> But you, being sovereign over *your*  
strength, judge in gentleness,  
And with great forbearance do you  
govern us;  
For the power is your whenever you  
have the will.

<sup>19</sup> But you did teach your people by  
such works as these,  
How that the righteous must be a lover  
of men;  
And you did make your sons to be of  
good hope,  
Because you give repentance when men  
have sinned.

<sup>20</sup> For if on them that were enemies of  
your <sup>n</sup> servants and due to  
death  
You did take vengeance with so great  
heedfulness and indulgence,  
Giving them times and place whereby  
they might escape from their  
wickedness;

<sup>21</sup> With how great carefulness did you  
judge your sons,  
To whose fathers you gave oaths and  
covenants of good promises!

<sup>22</sup> While therefore you do chasten us,  
you scourge our enemies ten  
thousand times more,

To the intent that we may ponder your  
goodness when we judge,  
And when we are judged may look for  
mercy.

<sup>23</sup> Wherefore also the unrighteous that  
lived in folly of life  
You did torment through their own  
abominations.

<sup>24</sup> For verily they went astray very far <sup>o</sup>  
in the ways of error,

Taking as gods those <sup>p</sup> animals which  
even among their enemies  
were held in dishonor,  
Deceived like foolish babes.

<sup>25</sup> Therefore, as to unreasoning  
children, you did send your  
judgement to mock them.

<sup>26</sup> But they that would not be  
admonished <sup>q</sup> by a mocking  
correction as of children  
Shall have experience of a judgement  
worthy of God.

<sup>27</sup> For through the sufferings whereat  
they were indignant,  
Being punished in these creatures which  
they supposed to be gods,  
They saw, and recognized as the true  
God him whom before they <sup>r</sup>  
refused to know:

Wherefore also the last end of  
condemnation came upon  
them.

## 13

<sup>1</sup> For verily all men by nature <sup>s</sup> *were but*  
vain who had no perception  
of God,

<sup>l</sup> The Greek text here is perhaps corrupt. <sup>m</sup> Or, *in them* <sup>n</sup> Or, *children* <sup>o</sup> Or, *even beyond* <sup>p</sup> Gr. *living creatures*: and so elsewhere in this book. <sup>q</sup> Or, *by a correction, which was as children's play* Gr. *by child-play of correction*. <sup>r</sup> Or, *denied that they knew* <sup>s</sup> Or, *are*

And from the good things that are seen  
 they gained not power to  
 know him that is,  
 Neither by giving heed to the works did  
 they recognize the artificer;  
<sup>2</sup> But either fire, or wind, or swift air,  
 Or <sup>t</sup> circling stars, or raging water, or <sup>u</sup>  
 luminaries of heaven,  
 They thought to be gods that rule the  
 world.  
<sup>3</sup> And if it was through delight in their  
 beauty that they took them  
 to be gods,  
 Let them know how much better than  
 these is their Sovereign  
 Lord;  
 For the first author of beauty created  
 them:  
<sup>4</sup> But if it was through astonishment at  
 their power and <sup>v</sup> influence,  
 Let them understand from them how  
 much more powerful is he  
 that formed them;  
<sup>5</sup> For from the <sup>w</sup> greatness of the beauty  
<sup>x</sup> even of created things  
<sup>y</sup> In like proportion <sup>z</sup> does man form the  
 image of their first maker.  
<sup>6</sup> But yet for these <sup>a</sup> men there is but  
 small blame,  
 For they too perhaps do *but* go astray  
 While they are seeking God and  
 desiring to find him.  
<sup>7</sup> For <sup>b</sup> living among his works they  
 make diligent search,  
 And they <sup>c</sup> yield themselves up to sight,  
 because the things that they  
 look upon are beautiful.

<sup>8</sup> But again even they are not to be  
 excused.  
<sup>9</sup> For if they had power to know so  
 much,  
 That they should be able to explore <sup>d</sup>  
 the course of *things*,  
 How is it that they did not sooner find  
 the Sovereign Lord of these  
*his works*?  
<sup>10</sup> But miserable <sup>e</sup> *were* they, and <sup>f</sup> in  
 dead things <sup>g</sup> *were* their  
 hopes,  
 Who called them gods which are works  
 of men's hands,  
 Gold and silver, wrought with careful  
 are, and likenesses of  
 animals,  
 Or a useless stone, the work of an  
 ancient hand.  
<sup>11</sup> Yes and if some <sup>h</sup> woodcutter, having  
 sawn down a <sup>i</sup> tree that is  
 easily moved,  
 Skilfully strippeth away all its bark,  
 And fashioning it in comely form  
 makes a vessel useful for the  
 service of life;  
<sup>12</sup> And burning the refuse of his  
 handywork to dress his food,  
 eats his fill;  
<sup>13</sup> And taking the very refuse thereof  
 which served to no use,  
 A crooked piece of wood and full of  
 knots,  
 Carveth it with the diligence of his  
 idleness,  
 And shapeth it by the skill of his <sup>j</sup>  
 indolence;

<sup>t</sup> Gr. *circle of stars*. <sup>u</sup> Or, *luminaries of heaven, rulers of the world, they thought to be gods* <sup>v</sup> Gr. *efficacy*. <sup>w</sup> Some authorities read *greatness and beauty of*. <sup>x</sup> Some authorities omit *even*. <sup>y</sup> Or, *Correspondently* <sup>z</sup> Gr. *is the first maker of them [\*]saw*.  
<sup>a</sup> Or, *things* <sup>b</sup> Or, *being occupied with* <sup>c</sup> Or, *trust their sight that the things* <sup>d</sup> Or, *life* Or, *the world* Gr. *the age*.  
<sup>e</sup> Or, *are* <sup>f</sup> Or, *among* <sup>g</sup> Or, *are* <sup>h</sup> Gr. *carpenter who is a woodcutter*. <sup>i</sup> Gr. *plant*. The Greek word, slightly changed, would mean *trunk* <sup>j</sup> Or, *leisure*

<sup>k</sup> *Then* he gives it the semblance of the  
 image of a man,  
<sup>14</sup> Or makes it like some paltry animal,  
 Smearing it with vermilion, and with <sup>l</sup>  
 paint colouring it red,  
 And smearing over every stain that is  
 therein;  
<sup>15</sup> And having made for it a chamber  
 worthy of it,  
 He sets it in a wall, making it fast with  
 iron.  
<sup>16</sup> While then he takes thought for it  
 that it may not fall down,  
 Knowing that it is unable to help itself;  
 (For verily it is an image, and has need  
 of help;)  
<sup>17</sup> When he makes his prayer  
 concerning goods and his  
 marriage and children,  
 He is not ashamed to speak to that  
 which has no life;  
<sup>18</sup> Yes for health he calls upon that  
 which is weak,  
 And for life he implores that which is  
 dead,  
 And for aid he supplicateth that which  
 has least experience.  
 And for a *good* journey that which  
 can't so much as move a  
 step,  
<sup>19</sup> And for gaining and <sup>m</sup> getting and  
 good success of his hands  
 He asks ability of that which with its  
 hands is most unable.

## 14

<sup>l</sup> Again, one preparing to sail, and  
 about to journey over raging  
 waves,

Calleth upon a piece of wood more  
 rotten than the vessel that  
 carries him;  
<sup>2</sup> For that *vessel* the hunger for gains  
 devised,  
 And an artificer, *even* wisdom, built it;  
<sup>3</sup> And your providence, O Father,  
 guideth it along,  
 Because even in the sea you gave a  
 way,  
 And in the waves a sure path,  
<sup>4</sup> Shewing that you can save out of  
 every *danger*,  
 That *so* even without are a man may  
 put to sea;  
<sup>5</sup> And it is your will that the works of  
 your wisdom should be not  
 idle;  
 Therefore also do men intrust their lives  
 to a little piece of wood,,  
 And passing through the surge <sup>n</sup> on a  
 raft are brought safe *to land*.  
<sup>6</sup> For <sup>o</sup> in the old time also, when proud  
 giants were perishing,  
 The hope of the world, taking refuge on  
 a raft,  
 Left to <sup>p</sup> the race of men a seed of  
 generations *to come*,  
 Your hand guiding the helm.  
<sup>7</sup> For blessed <sup>q</sup> has been wood through  
 which comes righteousness:  
<sup>8</sup> But the *idol* made with hands is  
 accursed, itself and he that  
 made it;  
 Because his was the working, and the  
 corruptible thing was named  
 a god:

<sup>k</sup> Or, And <sup>l</sup> Gr. *rouge*. <sup>m</sup> Or, *handywork* <sup>n</sup> Gr. *by*. <sup>o</sup> The Greek text here is perhaps corrupt. <sup>p</sup> Or, *future time* Gr. *age*.  
<sup>q</sup> Or, *is*

<sup>9</sup> For both the ungodly doer and his  
ungodliness are alike hateful  
to God;

<sup>10</sup> For verily the deed shall be punished  
together with him that  
committed it.

<sup>11</sup> Therefore also <sup>r</sup> among the idols of  
the nations shall there be a  
visitation,

Because, though formed of things  
which God created, they  
were made an abomination,

And stumbling blocks to the souls of  
men,

And a snare to the feet of the foolish.

<sup>12</sup> For the devising of idols was the  
beginning of fornication,  
And the invention of them the  
corruption of life:

<sup>13</sup> For neither were they from the  
beginning, neither shall they  
be for ever;

<sup>14</sup> For by the vaingloriousness of men  
they entered into the world,  
And therefore was a speedy end devised  
for them.

<sup>15</sup> For a father worn with untimely  
grief,  
Making an image of the child quickly  
taken away,  
Now honored him as a god which was  
then a dead man,  
And delivered to those that were under  
him mysteries and solemn  
rites.

<sup>16</sup> Afterward the ungodly custom, in  
process of time grown  
strong, was kept as a law,

And by the commandments of princes  
the graven images received  
worship.

<sup>17</sup> And when men could not honor them  
in presence because they  
lived far off,

Imagining the likeness from afar,  
They made a visible image of the king  
whom they honored,  
That by their zeal they might flatter the  
absent as if present.

<sup>18</sup> But to a yet higher pitch was worship  
raised even by them that  
knew *him* not,

Urged forward by the ambition of the  
artificer:

<sup>19</sup> For he, wishing perhaps to please one  
in authority,

Used his art to force the likeness  
toward a greater beauty;

<sup>20</sup> And the multitude, allured by reason  
of the grace of his  
handywork,

Now accounted as an object of devotion  
him that a little before was  
honored as a man.

<sup>21</sup> And this became <sup>s</sup> a hidden danger to  
life,

Because men, in bondage either to  
calamity or to tyranny,  
Invested stones and stocks with the  
incommunicable Name.

<sup>22</sup> Afterward it was not enough for them  
to go astray as touching the  
knowledge of God;

But also, while they live <sup>t</sup> in <sup>u</sup> sore  
conflict through ignorance of  
*him*.

That multitude of evils they call peace.

<sup>r</sup> Or, upon Gr. in.    <sup>s</sup> Gr. an ambush.    <sup>t</sup> Or, for    <sup>u</sup> Gr. a great war of ignorance.

<sup>23</sup> For either slaughtering children in  
solemn rites, or celebrating  
secret mysteries,  
Or holding frantic revels of strange  
ordinances,  
<sup>24</sup> No longer do they <sup>v</sup> guard either life  
or purity of marriage,  
But one brings upon another either  
death by treachery, or  
anguish by adulterate  
offspring.  
<sup>25</sup> And all things confusedly are filled  
with blood and murder, theft  
and deceit,  
Corruption, faithlessness, tumult,  
perjury,  
<sup>26</sup> <sup>w</sup> turmoil,  
Ingratitude for benefits *received*,  
Defiling of souls, confusion of <sup>x</sup> sex,  
Disorder in marriage, adultery and  
wantonness.  
<sup>27</sup> For the worship of <sup>y</sup> those <sup>z</sup> nameless  
idols  
Is a beginning and cause and end of  
every evil.  
<sup>28</sup> For *their worshippers* either make  
merry to madness, or  
prophecy lies,  
Or live unrighteously, or lightly  
forswear themselves.  
<sup>29</sup> For putting their trust in lifeless  
idols,  
When they have sworn a wicked oath,  
they expect not to suffer  
harm.  
<sup>30</sup> But for both *sins* shall the just doom  
pursue them,  
Because they had evil thoughts of God  
by giving heed to idols,

And swore unrighteously in deceit  
through contempt for  
holiness.  
<sup>31</sup> For it is not the power of them by  
whom men swear,  
But it is <sup>a</sup> that Justice which has regard  
to them that sin,  
That visiteth always the transgression of  
the unrighteous.

## 15

<sup>1</sup> But you, our God, are gracious and  
true,  
Longsuffering, and in mercy ordering  
all things.  
<sup>2</sup> For even if we sin, we are your,  
knowing your dominion;  
But we shall not sin, knowing that we  
have been accounted your:  
<sup>3</sup> For to be acquainted with you is <sup>b</sup>  
perfect righteousness,  
And to know your dominion is the root  
of immortality.  
<sup>4</sup> For neither were we led astray by any  
evil device of men's art,  
Nor yet by painters' fruitless labor,  
A form stained with varied colors;  
<sup>5</sup> The sight whereof leads fools into <sup>c</sup>  
lust:  
*Their* desire is for the breathless form  
of a dead image.  
<sup>6</sup> Lovers of evil things, and worthy of  
such hopes *as these*,  
Are both they that do, and they that  
desire, and they that  
worship.  
<sup>7</sup> For a potter, kneading soft earth,  
Laboriously mouldeth each several  
*vessel* for our service:

<sup>v</sup> Or, *keep unstained either life or marriage*    <sup>w</sup> Or, *troubling of the good, forgetfulness of favours*    <sup>x</sup> Or, *kind*    <sup>y</sup> Or, *idols that may not be named* See Ex. xxiii. 13; Ps. xvi. 4; Hos. ii. 17.    <sup>z</sup> See ver. 21.    <sup>a</sup> Gr. *the Justice of them that sin.*    <sup>b</sup> Gr. *entire.*  
<sup>c</sup> Some authorities read *reproach.*

Nay, out of the same clay does he  
 fashion  
 Both the vessels that minister to clean  
 uses, and those of a contrary  
 sort,  
 All in like manner;  
 But what shall be the use of each *vessel*  
 of either sort,  
 The <sup>d</sup> craftsman *himself* is the judge.  
<sup>8</sup> And also, laboring to an evil end, he  
 mouldeth a vain god out of  
 the same clay,  
 He who, having but a little before been  
 made of earth,  
 After a short space goes his way *to the*  
*earth* out of which he was  
 taken,  
 When he is required to render back the <sup>e</sup>  
 soul which was lent him.  
<sup>9</sup> Howbeit he has anxious care,  
 Not because his powers must fail,  
 Nor because his span of life is short;  
 But he matcheth himself against  
 goldsmiths and <sup>f</sup>  
 silversmiths,  
 And he imitateth moulders in <sup>g</sup> brass,  
 And esteemeth it glory that he mouldeth  
 counterfeits.  
<sup>10</sup> His heart is ashes,  
 And his hope of less value than earth,  
 And his life of less honor than clay:  
<sup>11</sup> Because he was ignorant of him that  
 moulded him,  
 And of him that inspired into him <sup>h</sup> an  
 active <sup>i</sup> soul,  
 And breathed into him a vital spirit.  
<sup>12</sup> But <sup>j</sup> he accounted our *very* life to be  
 a <sup>k</sup> plaything,

And our <sup>l</sup> lifetime a gainful <sup>m</sup> fair;  
 For, says he, one must get gain whence  
 one can, though it be by evil.  
<sup>13</sup> For this man beyond all others knows  
 that he sins,  
 Out of earthy matter making brittle  
 vessels and graven images.  
<sup>14</sup> But most foolish <sup>n</sup> *were* they all, and  
<sup>o</sup> of feebler soul than a babe,  
 The enemies of your people, who  
 oppressed them;  
<sup>15</sup> Because they even accounted all the  
 idols of the nations *to be*  
 gods;  
 Which have neither the use of eyes for  
 seeing,  
 Nor nostrils for drawing breath,  
 Nor ears to hear,  
 Nor fingers for handling,  
 And their feet are helpless for walking.  
<sup>16</sup> For a man made them,  
 And one whose own spirit is borrowed  
 moulded them;  
 For no one has power, *being* a man, to  
 mould a god like to himself,  
<sup>17</sup> But, being mortal, he makes a dead  
 thing by the work of lawless  
 hands;  
 For he is better than the objects of his  
 worship,  
<sup>p</sup> Forasmuch as he indeed had life, but  
 they never.  
<sup>18</sup> Yes, and the creatures that are most  
 hateful do they worship,  
<sup>q</sup> For, being compared as to lack of  
 sense, these are worse than  
 all others;

<sup>d</sup> Gr. worker in clay. <sup>e</sup> Or, life <sup>f</sup> Gr. silver-founders. <sup>g</sup> Or, copper  
<sup>j</sup> Some authorities read *they* accounted. <sup>k</sup> Or, sport <sup>l</sup> Or, way of life  
 than the soul of a babe. <sup>p</sup> Most authorities read *Of which, he indeed.* <sup>q</sup> The Greek text here is perhaps corrupt.

<sup>19</sup> Neither, as seen beside *other*  
creatures, are they beautiful,  
so that one should desire  
them,  
But they have escaped both the praise  
of God and his blessing.

## 16

<sup>1</sup> For this cause were *these men*  
worthily punished through  
*creatures* like *those which*  
*they worship*,  
And tormented through a multitude of  
vermin.  
<sup>2</sup> Instead of which punishment, you,  
bestowing benefits on your  
people,  
Preparedst quails for food,  
*Food of* <sup>r</sup> rare taste, to *satisfy* the  
desire of *their* appetite;  
<sup>3</sup> To the end that <sup>s</sup> your enemies,  
desiring food,  
Might for the hideousness of the  
*creatures* sent among them  
Loathe even the necessary appetite;  
But these, *your people*, having for a  
short space suffered lack,  
Might even partake of *food of* <sup>t</sup> rare  
taste.  
<sup>4</sup> For it was needful that upon those  
should come inexorable lack  
in their tyrannous dealing,  
But that to these it should only be  
showed how their enemies  
were tormented..  
<sup>5</sup> For even when terrible raging of wild  
beasts came upon <sup>u</sup> your  
people,

And they were perishing by the bites of  
crooked serpents,  
Your wrath continued not to the  
uttermost;

<sup>6</sup> But for admonition were they troubled  
for a short space,  
Having a token of salvation,  
To put them in remembrance of the  
commandment of your law:

<sup>7</sup> For he that turned toward it was not  
saved because of that which  
was [\*]saw,

But because of you, the Saviour of all.

<sup>8</sup> Yes, and in this did you persuade our  
enemies,  
That you are he that delivers out of  
every evil.

<sup>9</sup> For them verily the bites of locusts  
and flies did kill,  
And there was not found a healing for  
their life,

Because they were worthy to be  
punished by such *as these*;

<sup>10</sup> But your sons not the very teeth of  
venomous dragons  
overcame,

For your mercy passed by where they  
were, and healed them.

<sup>11</sup> For they were <sup>v</sup> bitten, to put them in  
remembrance of your  
oracles;

And were quickly saved, lest, falling  
into deep forgetfulness,  
They should become <sup>w</sup> unable to be <sup>x</sup>  
roused by your beneficence:

<sup>12</sup> For of a truth it was neither herb nor  
mollifying plaister that cured  
them,

But your word, O Lord, which heals all  
things;

<sup>r</sup> Gr. *strange*. <sup>s</sup> Gr. *those*. <sup>t</sup> Gr. *strange*. <sup>u</sup> Gr. *them*. <sup>v</sup> Gr. *pricked* <sup>w</sup> Some authorities read *bereft of help from your beneficence*. <sup>x</sup> Gr. *distracted*, or, *drawn away*. The meaning is somewhat obscure.

<sup>13</sup> For you have authority over life and death,  
 And you lead down to the gates of Hades, and lead up again.  
<sup>14</sup> But though a man *may* kill by his <sup>y</sup> wickedness,  
 Yet the spirit that is gone forth he turns not again,  
 Neither gives release to the soul that *Hades* has received.  
<sup>15</sup> But your hand it is not possible to escape;  
<sup>16</sup> For ungodly men, <sup>z</sup> refusing to know you, were scourged in the strength of your arm,  
 Pursued with strange rains and hails and showers inexorable,  
 And utterly consumed with fire;  
<sup>17</sup> For, what was most marvelous *of all*,  
 In the water which quenches all things the fire wrought yet more mightily;  
 For the world fights for the righteous.  
<sup>18</sup> For at one time the flame lost its fierceness,  
 That it might not burn up the creatures sent against the ungodly,  
 But that *these* themselves as they looked might <sup>a</sup> see that they were chased through the judgement of God:  
<sup>19</sup> And at another time even in the midst of water it burns above the power of fire,  
 That it may destroy the <sup>b</sup> fruits of an unrighteous land.  
<sup>20</sup> Instead whereof you gave your people angels' food to eat,

And bread ready *for their use* did you provide for them from heaven without *their* toil,  
*Bread* having the virtue of every pleasant savor,  
 And agreeing to every taste;  
<sup>21</sup> For <sup>c</sup> your <sup>d</sup> nature manifested your sweetness toward *your* children;  
 While *that bread*, ministering to the desire of the eater,  
 Tempered itself according to every man's choice.  
<sup>22</sup> But snow and ice endured fire, and melted not,  
 That *men* might know that fire was destroying the fruits of the enemies,  
 Burning in the hail and flashing in the rains;  
<sup>23</sup> And <sup>e</sup> that this *element* again, in order that righteous men may be nourished,  
 Hath even forgotten its own power.  
<sup>24</sup> For the creation, ministering to you its maker,  
 Straineth its force against the unrighteous, for punishment,  
 And slackeneth it in behalf of them that trust in you, for beneficence.  
<sup>25</sup> Therefore at that time also, converting itself into all forms,  
 It ministered to your all-nourishing bounty,  
 According to the desire of them that <sup>f</sup> made supplication;  
<sup>26</sup> That your sons, whom you loved, O Lord, might learn

<sup>y</sup> Or, malice    <sup>z</sup> Or, denying that they knew you    <sup>a</sup> Some authorities read know.    <sup>b</sup> Gr. products    <sup>c</sup> Some authorities read the substance thereof.    <sup>d</sup> Or, creation Gr. substance.    <sup>e</sup> Some authorities omit that.    <sup>f</sup> Or, had need

That it is not the <sup>g</sup> growth of *the earth's*  
fruits that nourishes a man,  
But that your word preserves them that  
trust you.

<sup>27</sup> For that which was not marred by  
fire,  
When it was simply warmed by a faint  
sunbeam melted away;

<sup>28</sup> That it might be known that *we* must  
rise before the sun to give  
you thanks,  
And must plead with you at the  
dawning of the light:

<sup>29</sup> For the hope of the unthankful shall  
melt as the winter's hoar  
frost,  
And shall flow away as water that has  
no use.

## 17

<sup>1</sup> For great are your judgements, and  
hard to <sup>h</sup> interpret;  
Therefore souls undisciplined went  
astray.

<sup>2</sup> For when lawless men had supposed  
that they held a holy nation  
in their power,  
They, *themselves*, prisoners of  
darkness, and bound in the  
fetters of a long night,  
Close kept beneath their roofs,  
Lay exiled from the eternal providence.

<sup>3</sup> For while they thought that they were  
unseen in *their* secret sins,  
They were <sup>i</sup> Sundered one from another  
by a dark curtain of  
forgetfulness,  
Stricken with terrible awe, and sore  
troubled by spectral forms.

<sup>4</sup> For neither did <sup>j</sup> the dark recesses that  
held them guard them from  
fears,

But sounds <sup>k</sup> rushing down rang around  
them,  
And phantoms appeared, cheerless with  
unsmiling faces.

<sup>5</sup> And no force of fire prevailed to give  
*them* light,  
Neither were the brightest flames of the  
stars strong enough to  
illumine that gloomy night:

<sup>6</sup> But only there appeared to them the  
glimmering of a fire self-  
kindled, full of fear;  
And in terror they deemed the things  
which they saw  
To be worse than that sight, on which  
they could not gaze.

<sup>7</sup> <sup>l</sup> And they lay *helpless*, made the  
sport of magic are,  
And a shameful rebuke of their vaunts  
of understanding:

<sup>8</sup> For they that promised to drive away  
terrors and troublings from a  
sick soul,  
These were *themselves* sick with a  
ludicrous fearfulness:

<sup>9</sup> For even if no troublous thing  
affrighted them,  
Yet, scared with the creepings of  
vermin and hissings of  
serpents,

<sup>10</sup> they perished <sup>m</sup> for very trembling,  
Refusing even to look on the air, which  
could on no side be escaped.

<sup>11</sup> <sup>n</sup> For wickedness, condemned by a  
witness within, is a coward  
thing,

<sup>g</sup> Gr. *generations*. <sup>h</sup> Or, *set forth* <sup>i</sup> Gr. *scattered by*. <sup>j</sup> Gr. *the recess*. <sup>k</sup> Some authorities read *troubling them sore*.

<sup>l</sup> Some authorities read *And the mockeries of magic are lay low, and shameful was the rebuke &c.* <sup>m</sup> Or, *trembling, and refusing to*

<sup>n</sup> This is the probable sense: the Greek text is perhaps slightly corrupt.

And, being pressed hard by conscience,  
 always <sup>o</sup> forecasts the worst  
*lot*:

<sup>12</sup> For fear is nothing else but a  
 surrender of the help which  
 reason offers;

<sup>13</sup> And from within *the heart* the  
 expectation of *them* being  
 less

Maketh of greater account the  
 ignorance of the cause that  
 brings the torment.

<sup>14</sup> But they, all through the night which  
 was powerless indeed,  
 And which came upon them out of the  
 recesses of powerless Hades,  
*All* sleeping the same sleep,

<sup>15</sup> Now were haunted by monstrous  
 apparitions,  
 And now were paralysed by their soul's  
 surrendering;  
 For fear sudden and unlooked for <sup>p</sup>  
 came upon them.

<sup>16</sup> So then *every man*, whoever it might  
 be, sinking down <sup>q</sup> in his  
 place,  
 Was kept in ward shut up in that prison  
 which was barred not with  
 iron:

<sup>17</sup> For whether he were a husbandman,  
 or a shepherd,  
 Or a labourer whose toils were in the  
 wilderness,  
 He was overtaken, and endured that  
 inevitable necessity,  
 For with one chain of darkness were  
 they all bound.

<sup>18</sup> Whether there were a whistling wind,  
 Or a melodious noise of birds among  
 the spreading branches,

Or a measured fall of water running  
 violently,

<sup>19</sup> Or a harsh crashing of rocks hurled  
 down,

Or the swift course of animals bounding  
 along unseen,

Or the voice of wild beasts harshly  
 roaring,

Or an echo rebounding from <sup>r</sup> the  
 hollows of the mountains,

*All these things* paralysed them with  
 terror.

<sup>20</sup> For the whole world *beside* was  
 enlightened with clear light,  
 And was occupied with unhindered  
 works;

<sup>21</sup> While over them alone was spread a  
 heavy night,  
 An image of the darkness that should  
 afterward receive them;  
 But yet heavier than darkness were they  
 to themselves.

## 18

<sup>1</sup> But for your holy ones there was great  
 light;  
 And *the Egyptians*, hearing their voice  
 but seeing not their form,  
 Counted it a happy thing that they too  
 had suffered,

<sup>2</sup> Yet for that they do not hurt them  
*now*, though wronged by  
*them* before, they are  
 thankful;  
 And because they had been at variance  
*with them*, they made  
 supplication *to them*.

<sup>3</sup> Whereas you did provide *for your  
 people* a burning pillar of  
 fire,

<sup>o</sup> Most authorities read *has added*. <sup>p</sup> Some authorities read *was poured upon them*. <sup>q</sup> Gr. *there*. <sup>r</sup> Or, *a hollow*

To be a guide for *their* unknown  
 journey,  
 And withal a <sup>s</sup> kindly sun for *their* <sup>t</sup>  
 proud exile.  
<sup>4</sup> For well did <sup>u</sup> the Egyptians deserve  
 to be deprived of light and  
 imprisoned by darkness,  
 They who had kept in close ward your  
 sons,  
 Through whom the incorruptible light  
 of the law was to be given to  
<sup>v</sup> the race of men.  
<sup>5</sup> After they had taken counsel to kill  
 the babes of the holy ones,  
 And when a single child had been cast  
 forth and saved <sup>w</sup> to convict  
*them of their sin*,  
 You took away from them their  
 multitude of children,  
 And destroyed all *their host* together in  
 a mighty flood.  
<sup>6</sup> Of that night were our fathers made  
 aware beforehand,  
 That, having sure knowledge, they  
 might be cheered by the  
 oaths which they had  
 trusted:  
<sup>7</sup> *So* by your people was expected  
 salvation of the righteous  
 and destruction of the  
 enemies;  
<sup>8</sup> For as you did take vengeance on the  
 adversaries,  
<sup>x</sup> By the same means, calling us to  
 yourself, you did glorify us.  
<sup>9</sup> For holy children <sup>y</sup> of good men  
 offered sacrifice in secret,

And with one consent they took upon  
 themselves the covenant of  
 the <sup>z</sup> divine law,  
 That <sup>a</sup> they would partake alike in the  
 same good things and the  
 same perils;  
 The fathers already leading the sacred  
 songs of praise.  
<sup>10</sup> But there sounded back in discord the  
 cry of the enemies,  
<sup>b</sup> And a piteous voice of lamentation for  
 children was borne abroad.  
<sup>11</sup> And servant along with master  
 punished with a like just  
 doom,  
 And commoner suffering the same as  
 king,  
<sup>12</sup> Yes, all *the people* together, under  
 one form of death,  
 Had *with them* corpses without  
 number;  
 For the living were not sufficient even  
 to bury them,  
 Since at a single <sup>c</sup> stroke their <sup>d</sup> nobler  
 offspring was consumed.  
<sup>13</sup> For while they were disbelieving all  
 things by reason of the  
 enchantments,  
 Upon the destruction of the firstborn  
 they confessed the people to  
 be God's son.  
<sup>14</sup> For while peaceful silence  
 enwrapped all things,  
 And night in her own swiftness was in  
 mid course,  
<sup>15</sup> Your all-powerful word leaped from  
 heaven out of <sup>e</sup> *the* royal <sup>f</sup>  
 throne,

<sup>s</sup> Gr. *unharmful*. <sup>t</sup> Or, *aspiring* <sup>u</sup> Gr. *they*. <sup>v</sup> Or, *future time* Gr. *the age*. <sup>w</sup> Or, *to be to them a rebuke* <sup>x</sup> Gr. *By this*.  
<sup>y</sup> Or, *of blessing* Gr. *of good men*, or, *of good things*. <sup>z</sup> Gr. *law of divineness*. <sup>a</sup> Some authorities read *the saints would*  
*partake...perils; already leading the fathers' songs of praise*. <sup>b</sup> Some authorities read *And was piteously borne abroad in lamentation*  
*for children*. <sup>c</sup> Gr. *turn of the scale*. <sup>d</sup> Or, *more cherished* <sup>e</sup> Or, *your* <sup>f</sup> Gr. *thrones*.

A stern warrior, into the midst of the <sup>g</sup>  
doomed land,  
<sup>16</sup> Bearing as a sharp sword your  
unfeigned commandment ;  
 And standing it filled all things with  
death;  
 And while it touched the heaven it trode  
upon the earth.  
<sup>17</sup> Then forthwith apparitions in dreams  
terribly troubled them,  
 And fears came upon them unlooked  
for.  
<sup>18</sup> And *each*, one thrown here half  
dead, another there,  
 Made manifest wherefore he was dying:  
<sup>19</sup> For the dreams, perturbing them, did  
foreshew this,  
 That they might not perish without  
knowing why they were  
afflicted.  
<sup>20</sup> But it <sup>h</sup> befell the righteous also to  
make trial of death,  
 And a multitude were stricken in the  
wilderness:  
 Howbeit the wrath endured not for long.  
<sup>21</sup> For a blameless man hasted to be  
their champion:  
 Bringing the weapon of his own  
ministry,  
*Even* prayer and the propitiation of  
incense,  
 He withstood the indignation, and set an  
end to the calamity,  
 Shewing that he was your servant.  
<sup>22</sup> And he overcame the <sup>i</sup> anger,  
 Not by strength of body, not by efficacy  
of weapons;  
 But <sup>j</sup> by word did he subdue <sup>k</sup> the  
minister of punishment,

By bringing to remembrance oaths and  
covenants made with the  
fathers.  
<sup>23</sup> For when the dead were already  
fallen in heaps one upon  
another,  
 Standing between he stopped the  
*advancing* wrath,  
 And <sup>l</sup> cut off the way to the living.  
<sup>24</sup> For upon *his* long *high-priestly* robe  
was the whole world,  
 And the glories of the fathers *were*  
upon the graving of the four  
rows of <sup>m</sup> precious stones,  
 And your majesty *was* upon the diadem  
of his head.  
<sup>25</sup> To these the destroyer gave place,  
 and these <sup>n</sup> *the people*  
feared;  
 For it was enough only to make trial of  
the wrath.

## 19

<sup>1</sup> But upon the ungodly there came to  
the end indignation without  
mercy;  
 For their future also *God* foreknew,  
 v 2 How that, having changed their  
minds to *let your people* go,  
 And having speeded them eagerly on  
their way,  
 They would repent themselves and  
pursue them.  
 v 3 For while they were yet in the midst  
of their mourning,  
 And making lamentation at the graves  
of the dead,  
 They drew upon themselves another  
counsel of folly,

<sup>g</sup> Or, *destroying*    <sup>h</sup> Gr. *touched*.    <sup>i</sup> The word rendered *anger* differs only by the transposition of two letters from the reading of the Greek text, which here yields no sense.    <sup>j</sup> Or, *to a word did he subject*    <sup>k</sup> Gr. *him who was punishing*.    <sup>l</sup> Gr. *cleft asunder*.  
<sup>m</sup> Gr. *stone*.    <sup>n</sup> Some authorities read *he feared*.

And pursued as fugitives those whom  
with intreaties they had cast  
out.

<sup>4</sup> For <sup>o</sup> the doom which they deserved  
was drawing them <sup>p</sup> to this  
end,

And it made them forget the things that  
had befallen them,

That they might fill up the punishment  
which was yet lacking to  
their torments,

<sup>5</sup> And that your people might <sup>q</sup> journey  
on by a marvelous road,  
But they *themselves* might find a  
strange death.

<sup>6</sup> For the whole creation, *each part* in  
its several kind, was  
fashioned again anew,

Ministering to *your* several  
commandments,

That your <sup>r</sup> servants might be guarded  
free from hurt.

<sup>7</sup> *Then* was [\*]saw the cloud that  
shadowed the camp,  
And dry land rising up out of what  
before was water,

Out of the Red sea an unhindered  
highway,  
And a grassy plain out of the violent  
surge;

<sup>8</sup> <sup>s</sup> By which they passed over with all  
their hosts,

These that were covered with your  
hand,

Having [\*]saw strange marvels.

<sup>9</sup> For like horses they roamed at large,  
And they skipped about like lambs,

Praising you, O Lord, who was their  
deliverer.

<sup>10</sup> For they still remembered the things  
that came to pass in the time  
of their sojourning,

How that instead of <sup>t</sup> bearing <sup>u</sup> cattle the  
land brought forth <sup>v</sup> lice,

And instead of <sup>w</sup> fish the river cast up a  
multitude of frogs.

<sup>11</sup> But afterwards they saw also a new <sup>x</sup>  
race of birds,

When, led on by desire, they asked for  
luxurious dainties;

<sup>12</sup> For, to solace them, there came up  
for them quails from the sea.

<sup>13</sup> And upon the sinners came the  
punishments

Not without the tokens that were given <sup>y</sup>  
beforehand by the force of  
the thunders;

For justly did they suffer through their  
own wickednesses,

For <sup>z</sup> grievous indeed was the hatred  
which they practised toward  
guests.

<sup>14</sup> <sup>a</sup> For whereas the *men of Sodom*  
received not <sup>b</sup> the strangers  
when they came among  
*them*;

<sup>c</sup> The Egyptians made slaves of guests  
who were their benefactors.

<sup>15</sup> And not only so, *but God* shall <sup>d</sup>  
visit <sup>e</sup> the men of Sodom  
after another sort,

Since they received as enemies them  
that were aliens;

<sup>o</sup> Or, *their desert by necessity was* <sup>p</sup> Some authorities read *to this at last*. <sup>q</sup> Some authorities read *make trial of*. <sup>r</sup> Or, *children*  
<sup>s</sup> Or, *Through* <sup>t</sup> Or, *birth of cattle* <sup>u</sup> Gr. *living creatures*. <sup>v</sup> Or, *sandflies* <sup>w</sup> Gr. *creatures of the waters*. <sup>x</sup> Or, *production* Gr.  
*generation*. <sup>y</sup> Some authorities omit *beforehand*. <sup>z</sup> Or, *yet more grievous was* <sup>a</sup> The Greek text of this and the following verse is  
perhaps corrupt. <sup>b</sup> Gr. *them who knew them not*. <sup>c</sup> Gr. *These*. <sup>d</sup> Or, *visit them...sort: since the men of Sodom received...aliens*  
<sup>e</sup> Gr. *them*.

16 Whereas these *first* welcomed with  
 feastings,  
 And *then* afflicted with dreadful toils,  
 Them that had already shared *with them*  
 in the same rights.

17 And moreover they were stricken  
 with loss of sight  
 (Even as were those *others* at the  
 righteous man's doors),  
 When, being compassed about with  
 yawning darkness,  
 They sought every one the passage  
 through his own door.

18 For as the notes of a lute vary the  
 character of the rhythm,  
 Even so *did* the elements, changing  
 their order one with another,  
 Continuing always *the same, each* in  
 its *several* sound;  
 As may clearly be <sup>f</sup> divined from the  
 sight of the things that are  
 come to pass.

19 For creatures of the dry land were  
 turned into creatures of the  
 waters,  
 And creatures that swim trode *now*  
 upon the earth:

20 Fire kept the mastery of its own  
 power in *the midst of* water,  
 And water forgot its quenching nature:

21 Contrariwise, flames wasted not the  
 flesh of perishable creatures  
 that walked among them;

Neither <sup>g</sup> melted they the <sup>h</sup> ice-like  
 grains of ambrosial food,  
 that were *of nature* apt to  
 melt.

22 For in all things, O Lord, you did  
 magnify your people,  
 And you did glorify them and not  
 lightly regard them;  
 Standing by their side in every time and  
 place.

<sup>f</sup> Gr. *conjectured*. <sup>g</sup> The Greek authorities read *could be melted*. The Latin seems to have preserved the original Greek text.

<sup>h</sup> Gr. *ice-like kind*.



# THE WISDOM OF JESUS THE SON OF SIRACH,

OR

## ECCLESIASTICUS

### The Prologue of the Wisdom of Jesus the Son of Sirach.

WHEREAS many and great things have been delivered to us by the law and the prophets, and by the others that have followed in their steps, for the which things we must give israel the praise of instruction and wisdom; and since not only the readers must needs become skillful themselves, but also they that love learning must be able to profit them which are without, both by speaking and writing; my grandfather Jesus, having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom; in order that those who love learning, and are addicted to these things, might make progress much more by living according to the law. You<sup>23</sup> are entreated therefore to read with favor and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them, when they are translated into another tongue: and not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language. For having come into Egypt in the eight and thirties year of Energetes the king, and having continued there some time, I found <sup>a</sup> a copy affording no small instruction. I thought it therefore most necessary for me to apply some diligence and travail to interpret this book; applying indeed much watchfulness and skill in that space of time to bring the book to an end, and set it forth for them also, who in the land of their sojourning are desirous to learn, fashioning their manners beforehand, so as to live according to the law.

### 1

<sup>1</sup> All wisdom *comes* from the Lord,  
And is with him forever.

<sup>2</sup> The sand of the seas, and the drops of  
rain,  
And the days of eternity, who shall  
number?

<sup>3</sup> The height of the heaven, and the  
breadth of the earth,  
And the deep, and wisdom, who shall  
search *them* out?

<sup>4</sup> Wisdom has been created before all  
things,

<sup>a</sup> Or, *a like work* The word is of very doubtful meaning.

And the understanding of prudence  
 from everlasting. <sup>5 b</sup>  
<sup>6</sup> To whom has the root of wisdom been  
 revealed?  
 And who has known her shrewd  
 counsels? <sup>7 c</sup>  
<sup>8</sup> There is one wise, greatly to be  
 feared,  
 The Lord sitting upon his throne:  
<sup>9</sup> He created her,  
 And saw, and numbered her,  
 And poured her out upon all his works.  
<sup>10</sup> *She is* with all flesh according to his  
 gift;  
 And he gave her freely to them that  
 love him.  
<sup>11</sup> The fear of the Lord is glory, and  
 exultation,  
 And gladness, and a crown of rejoicing.  
<sup>12</sup> The fear of the Lord shall delight the  
 heart,  
 And shall give gladness, and joy, and  
 length of days.  
<sup>13</sup> Whoso fears the Lord, it shall go well  
 with him at the last,  
 And in the day of his death he shall be  
 blessed.  
<sup>14</sup> To fear the Lord is the beginning of  
 wisdom;  
 And it was created together with the  
 faithful in the womb.  
<sup>15</sup> With men she <sup>d</sup> laid an eternal  
 foundation;  
 And with their seed shall she be had in  
 trust.  
<sup>16</sup> To fear the Lord is the fulness of  
 wisdom;  
 And she satiateth men with her fruits.

<sup>17</sup> She shall fill all her house with  
 desirable things,  
 And her garners with her produce.  
<sup>18</sup> The fear of the Lord is the crown of  
 wisdom,  
 Making peace and <sup>e</sup> perfect health to  
 flourish. <sup>f</sup>  
<sup>19</sup> He both saw and numbered her;  
 He rained down skill and knowledge of  
 understanding,  
 And exalted the honor of them that hold  
 her fast.  
<sup>20</sup> To fear the Lord is the root of  
 wisdom;  
 And her branches are length of days. <sup>21</sup>  
<sup>g</sup>  
<sup>22</sup> Unjust wrath can never be justified;  
 For the sway of his wrath is his  
 downfall.  
<sup>23</sup> A man that is longsuffering will <sup>h</sup>  
 bear <sup>i</sup> for a season,  
 And afterward gladness shall spring up  
 to him;  
<sup>24</sup> He will hide his words <sup>j</sup> for a season,  
 And the lips of many shall tell forth his  
 understanding.  
<sup>25</sup> A parable of knowledge is in the  
 treasures of wisdom;  
 But godliness is an abomination to a  
 sinner.  
<sup>26</sup> If you desire wisdom, keep the  
 commandments,  
 And the Lord shall give her to you  
 freely:  
<sup>27</sup> For the fear of the Lord is wisdom  
 and instruction;  
 And *in* faith and meekness is his good  
 pleasure.

<sup>b</sup> Verses 5 and 7 are omitted by the best authorities    <sup>c</sup> Verses 5 and 7 are omitted by the best authorities    <sup>d</sup> Gr. *nested*.

<sup>e</sup> Gr. *health of cure*.    <sup>f</sup> The remainder of this verse is omitted by the best authorities.    <sup>g</sup> Verse 21 is omitted by the best authorities.

<sup>h</sup> Most authorities read *resist*.    <sup>i</sup> Or, *until his season*    <sup>j</sup> Or, *until his season*

28 Disobey not the fear of the Lord <sup>k</sup>;  
 And come not to him with a double  
 heart.  
 29 Be not a hypocrite in the mouths of  
 men;  
 And take good heed to your lips.  
 30 Exalt not yourself, lest you fall,  
 And bring dishonor upon your soul;  
 And *so* the Lord shall reveal your  
 secrets,  
 And shall cast you down in the midst of  
 the congregation;  
 Because you came not to the fear of the  
 Lord,  
 And your heart was full of deceit.

## 2

1 My son, if you come to serve the  
 Lord,  
 Prepare your soul for temptation.  
 2 Set your heart aright, and constantly  
 endure,  
 And make not haste in time of calamity.  
 3 Cleave to him, and depart not,  
 That you may be increased at your latter  
 end.  
 4 Accept whatever is brought upon you,  
 And be longsuffering <sup>1</sup> when you  
 passest into humiliation.  
 5 For gold is tried in the fire,  
 And acceptable men in the furnace of  
 humiliation.  
 6 Put your trust in him, and he will help  
 you:  
 Order your ways aright, and set your  
 hope on him.  
 7 You<sup>Ⓜ</sup> that fear the Lord, wait for his  
 mercy;  
 And turn not aside, lest you<sup>Ⓜ</sup> fall.

8 You<sup>Ⓜ</sup> that fear the Lord, put your  
 trust in him;  
 And your reward shall not fail.  
 9 You<sup>Ⓜ</sup> that fear the Lord, hope for  
 good things,  
 And for eternal gladness and mercy.  
 10 Look at the generations of old, and  
 see:  
 Who did ever put his trust in the Lord,  
 and was ashamed?  
 Or who did abide in his fear, and was  
 forsaken?  
 Or who did call upon him, and he  
 despised him?  
 11 For the Lord is full of compassion  
 and mercy;  
 And he forgives sins, and saves in time  
 of affliction.  
 12 Woe to fearful hearts, and to faint  
 hands,  
 And to the sinner that goes two ways!  
 13 Woe to the faint heart! for it believes  
 not;  
 Therefore shall it not be defended.  
 14 Woe to you that have lost your  
 patience!  
 And what will you<sup>Ⓜ</sup> do when the Lord  
 shall visit you?  
 15 They that fear the Lord will not  
 disobey his words;  
 And they that love him will keep his  
 ways.  
 16 They that fear the Lord will seek his  
 good pleasure;  
 And they that love him shall be filled  
 with the law.  
 17 They that fear the Lord will prepare  
 their hearts,  
 And will humble their souls in his sight,  
 18 *saying*,

<sup>k</sup> The remainder of this line is omitted by the best authorities. <sup>1</sup> Gr. *in the changes of your humiliation*.

We will fall into the hands of the Lord,  
 And not into the hands of men:  
 For as his majesty is,  
 So also is his mercy.

### 3

- <sup>1</sup> Hear me your father, O my children,  
 And do thereafter, that you<sup>m</sup> may be  
 saved.
- <sup>2</sup> For the Lord has given the father  
 glory as touching the  
 children,  
 And has confirmed the judgement of  
 the mother as touching the  
 sons.
- <sup>3</sup> He that honors his father shall make  
 atonement for sins:
- <sup>4</sup> And he that gives glory to his mother  
 is as one that lays up  
 treasure.
- <sup>5</sup> Whoso honors his father shall have  
 joy of his children;  
 And in the day of his prayer he shall be  
 heard.
- <sup>6</sup> He that gives glory to his father shall  
 have length of days;  
 And he that hearkens to the Lord shall  
 bring rest to his mother,
- <sup>7</sup> <sup>m</sup> And will do service under his  
 parents, as to masters.
- <sup>8</sup> In deed and word honor your father,  
 That a blessing may come upon you  
 from him.
- <sup>9</sup> For the blessing of the father  
 establishes the houses of  
 children;  
 But the curse of the mother roots out  
 the foundations.
- <sup>10</sup> Glorify not yourself in the dishonor  
 of your father;

For your father's dishonor is no glory to  
 you..

- <sup>11</sup> For the glory of a man is from the  
 honor of his father;  
 And a mother in dishonor is a reproach  
 to her children.
- <sup>12</sup> My son, help your father in his old  
 age;  
 And grieve him not as long as he lives.
- <sup>13</sup> And if he fail in understanding, have  
 patience with him;  
 And dishonor him not *while you are* in  
 your full strength.
- <sup>14</sup> For the relieving of your father shall  
 not be forgotten:  
 And instead of sins it shall be added to  
 build you up.
- <sup>15</sup> In the day of your affliction it shall  
 remember you;  
 As fair weather upon ice,  
 So shall your sins also melt away.
- <sup>16</sup> He that forsakes his father is as a  
 blasphemer;  
 And he that provoketh his mother is  
 cursed of the Lord.
- <sup>17</sup> My son, go on with your business in  
 meekness;  
 So shall you be beloved of an  
 acceptable man.
- <sup>18</sup> The greater you are, humble yourself  
 the more,  
 And you shall find favor before the  
 Lord. <sup>19</sup> <sup>n</sup>
- <sup>20</sup> For great is the potency of the Lord,  
 And he is glorified of them that are  
 lowly.
- <sup>21</sup> Seek not things that are too hard for  
 you,  
 And search not out things that are above  
 your strength.

<sup>m</sup> The preceding words of this verse are omitted by the best authorities. <sup>n</sup> Verse 19 is omitted by the best authorities.

22 The things that have been  
     commanded you, think  
     thereupon;  
 For you have no need of the things that  
     are secret.  
 23 Be not over busy in your superfluous  
     works:  
 For more things are showed to you than  
     men can understand.  
 24 For the conceit of many has led them  
     astray;  
 And evil surmising has caused their  
     judgement to slip. <sup>25</sup> <sup>o</sup>  
 26 A stubborn heart shall fare ill at the  
     last;  
 And he that loves danger shall perish  
     therein.  
 27 A stubborn heart shall be laden with  
     troubles;  
 And the sinner shall heap sin upon <sup>p</sup> sin.  
 28 The calamity of the proud is no  
     healing;  
 For a plant of wickedness has taken root  
     in him.  
 29 The heart of the prudent will  
     understand a parable;  
 And the ear of a listener is the desire of  
     a wise man.  
 30 Water will quench a flaming fire;  
 And almsgiving will make atonement  
     for sins.  
 31 He that requites good turns is  
     mindful of that which comes  
     afterward;  
 And in the time of his falling he shall  
     find a support.

#### 4

<sup>1</sup> My son, deprive not the poor of his  
     living,

And make not the needy eyes to wait  
     long.  
<sup>2</sup> Make not a hungry soul sorrowful;  
 Neither provoke a man in his distress.  
<sup>3</sup> To a heart that is provoked add not  
     more trouble;  
 And defer not to give to him that is in  
     need.  
<sup>4</sup> Reject not a suppliant in his affliction;  
 And turn not away your face from a  
     poor man.  
<sup>5</sup> Turn not away your eye from one that  
     asks *of you*,  
 And give none occasion to a man to  
     curse you:  
<sup>6</sup> For if he curse you in the bitterness of  
     his soul,  
 He that made him will hear his  
     supplication.  
<sup>7</sup> Get yourself the love of the  
     congregation;  
 And to a great man bow your head.  
<sup>8</sup> Incline your ear to a poor man,  
 And answer him with peaceful words in  
     meekness.  
<sup>9</sup> Deliver him that is wronged from the  
     hand of him that wrongeth  
     him;  
 And be not faint-hearted in giving  
     judgement.  
<sup>10</sup> Be as a father to the fatherless,  
 And instead of a husband to their  
     mother:  
 So shall you be as a son of the Most  
     High,  
 And he shall love you more than your  
     mother does.  
<sup>11</sup> Wisdom exalts her sons,  
 And takes hold of them that seek her.  
<sup>12</sup> He that loves her loves life;

<sup>o</sup> Most authorities omit verse 25, and transpose the lines in verse 26. <sup>p</sup> Gr. *sins*.

And they that seek to her early shall be  
filled with gladness.

<sup>13</sup> He that holds her fast shall inherit  
glory;

And where <sup>q</sup> he enters, the Lord will  
bless.

<sup>14</sup> They that do her service shall  
minister to the Holy One;  
And them that love her the Lord does  
love.

<sup>15</sup> He that gives ear to her shall judge  
the nations;  
And he that gives heed to her shall  
dwell securely.

<sup>16</sup> If he trust her, he shall inherit her;  
And his generations shall have her in  
possession.

<sup>17</sup> For at the first she will walk with him  
in crooked ways,  
And will bring fear and dread upon  
him,  
And torment him with her discipline,  
Until she may trust his soul, and try him  
by her judgements:

<sup>18</sup> Then will she return again the  
straight way to him,  
And will gladden him, and reveal to  
him her secrets.

<sup>19</sup> If he go astray, she will forsake him,  
And give him over <sup>r</sup> to his fall.

<sup>20</sup> Observe the opportunity, and beware  
of <sup>s</sup> evil;  
And be not ashamed concerning your  
soul.

<sup>21</sup> For there is a shame that brings sin;  
And there is a shame *that is* glory and  
grace.

<sup>22</sup> Accept not the person of *any* against  
your soul;

And <sup>t</sup> reverence no man to your falling.

<sup>23</sup> Refrain not speech, <sup>u</sup> when it tendeth  
to safety;

<sup>v</sup> And hide not your wisdom for the  
sake of fair-seeming.

<sup>24</sup> For by speech wisdom shall be  
known;  
And instruction by the word of the  
tongue.

<sup>25</sup> Speak not against the truth;  
And be abashed for your ignorance.

<sup>26</sup> Be not ashamed to make confession  
of your sins;  
And force not the current of the river.

<sup>27</sup> Lay not yourself down for a fool to  
tread upon;  
And accept not the person of one that is  
mighty.

<sup>28</sup> Strive for the truth to death, and the  
Lord God shall fight for you.

<sup>29</sup> Be not <sup>w</sup> hasty in your tongue,  
And in your deeds slack and remiss.

<sup>30</sup> Be not as a lion in your house,  
Nor fanciful among your servants.

<sup>31</sup> Let not your hand be stretched out to  
receive, and <sup>x</sup> closed when  
you should repay.

## 5

<sup>1</sup> Set not your heart upon your goods;  
And say not, They are sufficient for me.

<sup>2</sup> Follow not your own mind and your  
strength,  
To walk in the desires of your heart;

<sup>3</sup> And say not, Who shall have  
dominion over me?  
For the Lord will surely take vengeance  
on you.

<sup>q</sup> Or, she <sup>r</sup> Gr. to the hands of his fall. <sup>s</sup> Or, an evil man <sup>t</sup> Or, be not abashed <sup>u</sup> Gr. in an occasion of safety. <sup>v</sup> Most authorities omit this line. <sup>w</sup> Some authorities read rough. <sup>x</sup> Or, drawn back

<sup>4</sup> Say not, I sinned, and what happened  
to me?  
For the Lord is longsuffering. <sup>y</sup>  
<sup>5</sup> Concerning atonement, be not without  
fear,  
To add sin upon sins:  
<sup>6</sup> And say not, His compassion is great;  
He will be pacified for the multitude of  
my sins:  
For mercy and wrath are with him,  
And his indignation will rest upon  
sinners.  
<sup>7</sup> Make no tarrying to turn to the Lord;  
And put not off from day to day:  
For suddenly shall the wrath of the Lord  
come forth; <sup>z</sup>  
And you shall perish in the time of  
vengeance.  
<sup>8</sup> Set not your heart upon unrighteous  
gains:  
For you shall profit nothing in the day  
of calamity.  
<sup>9</sup> Winnow not with every wind,  
And walk not in every path:  
Thus does the sinner that has a double  
tongue.  
<sup>10</sup> Be steadfast in your understanding;  
And let your word be one.  
<sup>11</sup> Be swift to hear; <sup>a</sup>  
And with patience make your answer.  
<sup>12</sup> If you have understanding, answer  
your neighbor;  
And if not, let your hand be upon your  
mouth.  
<sup>13</sup> Glory and dishonor is in talk:  
And the tongue of a man is his fall.  
<sup>14</sup> Be not called a whisperer;  
And lie not in wait with your tongue:

For upon the thief there is shame,  
And an evil condemnation upon him  
that has a double tongue.  
<sup>15</sup> In a great matter and in a small, be  
not ignorant;

## 6

<sup>1</sup> And instead of a friend become not an  
enemy;  
For an evil name shall inherit shame  
and reproach:  
Even so shall the sinner that has a  
double tongue.  
<sup>2</sup> Exalt not yourself in the counsel of  
your soul;  
That your soul be not torn in pieces as a  
bull:  
<sup>3</sup> You shall eat up your leaves, and  
destroy your fruits,  
And leave yourself as a dry tree.  
<sup>4</sup> A wicked soul shall destroy him that  
has gotten it,  
And shall make him <sup>b</sup> a laughing stock  
to his enemies.  
<sup>5</sup> <sup>c</sup> Sweet words will multiply <sup>d</sup> a man's  
friends;  
And a fair-speaking tongue will  
multiply courtesies.  
<sup>6</sup> Let those that are at peace with you be  
many;  
But your counselors one of a thousand.  
<sup>7</sup> If you would get you a friend, get him  
<sup>e</sup> by proving,  
And be not in haste to trust him.  
<sup>8</sup> For there is a friend *that is so* for his  
own occasion;  
And he will not continue in the day of  
your affliction.

<sup>y</sup> The remainder of this verse is omitted by the best authorities.

<sup>z</sup> A line of this verse is here omitted by the best authorities.

<sup>a</sup> The remainder of this line is omitted by the best authorities.

<sup>b</sup> Or, a rejoicing <sup>c</sup> Gr. A sweet throat. <sup>d</sup> Gr. his. <sup>e</sup> Or, in the time

of trial

<sup>9</sup> And there is a friend that turns to  
 enmity;  
 And he will discover strife to your  
 reproach.  
<sup>10</sup> And there is a friend that is a  
 companion at the table;  
 And he will not continue in the day of  
 your affliction.  
<sup>11</sup> And in your prosperity he will be as  
 yourself,  
 And will be bold over your servants:  
<sup>12</sup> If you shall be brought low, he will  
 be against you,  
 And will hide himself from your face.  
<sup>13</sup> Separate yourself from your enemies;  
 And beware of your friends.  
<sup>14</sup> A faithful friend is a strong <sup>f</sup> defence;  
 And he that has found him has found a  
 treasure.  
<sup>15</sup> There is nothing that can be taken in  
 exchange for a faithful  
 friend;  
 And his excellency is beyond <sup>g</sup> price.  
<sup>16</sup> A faithful friend is a medicine of life;  
 And they that fear the Lord shall find  
 him.  
<sup>17</sup> He that fears the Lord directs his  
 friendship aright;  
 For as he is, so is his neighbor also.  
<sup>18</sup> My son, gather instruction from your  
 youth up:  
 And even to hoar hairs you shall find  
 wisdom.  
<sup>19</sup> Come to her as one that plows and  
 sows,  
 And wait for her good fruits;  
 For your toil shall be little in the tillage  
 of her,  
 And you shall eat of her fruits right  
 soon.

<sup>20</sup> How exceeding harsh is she to the  
 unlearned!  
 And he that is without understanding  
 will not abide in her.  
<sup>21</sup> As a mighty stone of trial shall she  
 rest upon him;  
 And he will not delay to cast her from  
 him.  
<sup>22</sup> For wisdom is according to her  
 name; and she is not  
 manifest to many.  
<sup>23</sup> Give ear, my son, and accept my  
 judgement,  
 And refuse not my counsel,  
<sup>24</sup> And bring your feet into her fetters,  
 And your neck into her chain.  
<sup>25</sup> Put your shoulder under her, and bear  
 her,  
 And be not grieved with her bonds.  
<sup>26</sup> Come to her with all your soul,  
 And keep her ways with your whole  
 power.  
<sup>27</sup> Search, and seek, and she shall be  
 made known to you;  
 And when you have got hold of her, let  
 her not go.  
<sup>28</sup> For at the last you shall find her rest;  
 And <sup>h</sup> she shall be turned for you into  
 gladness..  
<sup>29</sup> And her fetters shall be to you for a  
 covering of strength,  
 And her chains for a robe of glory.  
<sup>30</sup> For there is a golden ornament upon  
 her,  
 And her bands are <sup>i</sup> a riband of blue.  
<sup>31</sup> You shall put her on *as* a robe of  
 glory,  
 And shall array you with her *as* a  
 crown of rejoicing.

<sup>f</sup> Or, covert    <sup>g</sup> Gr. weight.    <sup>h</sup> Or, it    <sup>i</sup> Num. xv. 38.

<sup>32</sup> My son, if you will, you shall be  
instructed;  
And if you will yield your soul, you  
shall be <sup>j</sup> prudent.  
<sup>33</sup> If you love to hear, you shall receive;  
And if you incline your ear, you shall  
be wise.  
<sup>34</sup> Stand you in the multitude of the  
elders;  
And whoso is wise, cleave you to him.  
<sup>35</sup> Be willing to listen to every godly  
discourse;  
And let not the proverbs of  
understanding escape you.  
<sup>36</sup> If you see a man of understanding,  
get you betimes to him,  
And let your foot wear out the steps of  
his doors.  
<sup>37</sup> Let your mind dwell upon the  
ordinances of the Lord,  
And meditate continually in his  
commandments:  
He shall establish your heart,  
And your desire of wisdom shall be  
given to you.

## 7

<sup>1</sup> Do no evil, so shall no evil overtake  
you.  
<sup>2</sup> Depart from wrong, and it shall turn  
aside from you.  
<sup>3</sup> My son, sow not upon the furrows of  
unrighteousness,  
And you shall not reap them sevenfold.  
<sup>4</sup> Seek not of the Lord preeminence,  
Neither of the king the seat of honor.  
<sup>5</sup> Justify not yourself in the presence of  
the Lord;  
And display not your wisdom before  
the king.

<sup>6</sup> Seek not to be a judge,  
Lest you be not able to take away  
iniquities;  
Lest haply you fear the person of a  
mighty man,  
And lay a stumbling block in the way of  
your uprightness.  
<sup>7</sup> Sin not against the multitude of the  
city,  
And cast not yourself down in the  
crowd.  
<sup>8</sup> Bind not up sin twice;  
For in one *sin* you shall not be  
unpunished.  
<sup>9</sup> Say not, He will look upon the  
multitude of my gifts,  
And when I offer to the Most High  
God, he will accept <sup>k</sup> it.  
<sup>10</sup> Be not faint-hearted in your prayer;  
And neglect not to give alms.  
<sup>11</sup> Laugh not a man to scorn when he is  
in the bitterness of his soul;  
For there is one who humbles and  
exalts.  
<sup>12</sup> <sup>l</sup> Devise not a lie against your  
brother;  
Neither do the like to a friend.  
<sup>13</sup> Love not to make any manner of lie;  
For the custom thereof is not for good.  
<sup>14</sup> Prate not in the multitude of elders;  
And repeat not your words in your  
prayer  
<sup>15</sup> Hate not laborious work;  
Neither husbandry, which the Most  
High has <sup>m</sup> ordained.  
<sup>16</sup> Number not yourself among the  
multitude of sinners:  
Remember that wrath will not wait.  
<sup>17</sup> Humble your soul greatly;

<sup>j</sup> Or, shrewd    <sup>k</sup> Or, them    <sup>l</sup> Gr. Plow not.    <sup>m</sup> Gr. created.

For the punishment of the ungodly man  
is fire and the worm.

<sup>18</sup> Change not a friend for a thing  
indifferent;  
Neither a true brother for the gold of  
Ophir.

<sup>19</sup> Forgo not a wise and good wife;  
For her grace is above gold.

<sup>20</sup> Entreat not evil a servant that works  
truly,

Nor a hireling that gives *you* his <sup>n</sup>

<sup>21</sup> Let your soul love a wise servant;  
Defraud him not of liberty.

<sup>22</sup> Hast you cattle? have an eye to them;  
And if they are profitable to you, let  
them stay by you.

<sup>23</sup> Hast you children? correct them,  
And bow down their neck from their  
youth.

<sup>24</sup> Hast you daughters? give heed to  
their body,  
And make not your face cheerful  
toward them.

<sup>25</sup> Give your daughter in marriage, and  
you shall have accomplished  
a great matter:  
And give her to a man of  
understanding.

<sup>26</sup> Hast you a wife after your mind? cast  
her not out:

<sup>o</sup> But trust not yourself to one that is <sup>p</sup>  
hateful.

<sup>27</sup> Give glory to your father with your  
whole heart;  
And forget not the pangs of your  
mother.

<sup>28</sup> Remember that of them you were  
born:

And what will you recompense them  
for the things that they have  
done for you?

<sup>29</sup> Fear the Lord with all your soul;  
And reverence his priests. <sup>30</sup> With all  
your strength love him that  
made you;

And forsake not his ministers.

<sup>31</sup> Fear the Lord, and glorify the priest;  
And give him his portion, even as it is  
commanded you;

The first fruits, and the trespass  
offering, and the gift of the  
shoulders,

And the sacrifice of sanctification, and  
the first fruits of holy things.

<sup>32</sup> Also to the poor man stretch out your  
hand,

That your blessing may be perfected.

<sup>33</sup> A gift has grace in the sight of every  
man living;

And for a dead man keep not back  
grace.

<sup>34</sup> Be not lacking to them that weep;  
And mourn with them that mourn.

<sup>35</sup> Be not slow to visit a sick man;  
For by such things you shall gain love.

<sup>36</sup> In all your <sup>q</sup> matters remember your  
last end,

And you shall never do amiss.

## 8

<sup>1</sup> Contend not with a mighty man,  
Lest haply you fall into his hands.

<sup>2</sup> Strive not with a rich man, lest haply  
he overweigh you:

For gold has destroyed many,  
And turned aside the hearts of kings.

<sup>3</sup> Contend not with a man that is full of  
tongue,

<sup>n</sup> Or, *soul*. <sup>o</sup> Many authorities omit this line <sup>p</sup> Or, *hated* <sup>q</sup> Or, *words*

And heap not wood upon his fire.  
<sup>4</sup> Jest not with a rude man,  
 Lest your ancestors be dishonored.  
<sup>5</sup> Reproach not a man when he turns  
     from sin:  
 Remember that we are all worthy of  
     punishment.  
<sup>6</sup> Dishonour not a man in his old age;  
 For some of us also are waxing old.  
<sup>7</sup> Rejoice not over one that is dead:  
 Remember that we die all.  
<sup>8</sup> Neglect not the discourse of the wise,  
 And be conversant with their proverbs;  
 For of them you shall learn instruction,  
 And how to minister to great men.  
<sup>9</sup> Miss not the discourse of the aged;  
 For they also learned of their fathers:  
 Because from them you shall learn  
     understanding,  
 And to give answer in time of need.  
<sup>10</sup> Kindle not the coals of a sinner,  
 Lest you be burned with the <sup>r</sup> flame of  
     his fire.  
<sup>11</sup> Rise not up from the presence of an  
     insolent man,  
 Lest he lie in wait as an ambush for  
     your mouth.  
<sup>12</sup> Lend not to a man that is mightier  
     than yourself;  
 And if you lend, be as one that has lost.  
<sup>13</sup> Be not surety above your power:  
 And if you be surety, take thought as  
     one that will have to pay.  
<sup>14</sup> Go not to law with a judge;  
 For according to his honor will they  
     give judgement for him.  
<sup>15</sup> Go not in the way with a rash man,  
 Lest he be aggrieved with you;  
 For he will do according to his own  
     will,

<sup>r</sup> Gr. *fire of his flame.*   <sup>s</sup> Or, *it*

And you shall perish with his folly.  
<sup>16</sup> Fight not with a wrathful man,  
 And travel not with him through the  
     desert:  
 For blood is as nothing in his sight;  
 And where there is no help, he will  
     overthrow you.  
<sup>17</sup> Take not counsel with a fool;  
 For he will not be able to conceal the  
     matter.  
<sup>18</sup> Do no secret thing before a stranger;  
 For you know not what <sup>s</sup> he will bring  
     forth.  
<sup>19</sup> Open not your heart to every man;  
 And let him not return you a favor.

## 9

<sup>1</sup> Be not jealous over the wife of your  
     bosom,  
 And teach her not an evil lesson against  
     yourself.  
<sup>2</sup> Give not your soul to a woman,  
 That she should set her foot upon your  
     strength.  
<sup>3</sup> Go not to meet a woman that playeth  
     the harlot,  
 Lest haply you fall into her snares.  
<sup>4</sup> Use not the company of a woman that  
     is a singer,  
 Lest haply you be caught by her  
     attempts.  
<sup>5</sup> Gaze not on a maid, lest haply you be  
     trapped in her penalties.  
<sup>6</sup> Give not your soul to harlots,  
 That you lose not your inheritance.  
<sup>7</sup> Look not round about you in the  
     streets of the city,  
 Neither wander you in the solitary  
     places thereof.

<sup>8</sup> Turn away your eye from a comely woman,  
 And gaze not on another's beauty:  
 By the beauty of a woman many have  
 been led astray;  
 And herewith love is kindled as a fire.

<sup>9</sup> Sit not at all with a woman that has a  
 husband; <sup>t</sup>  
 And revel not with her at the wine;  
 Lest haply your soul turn aside to her,  
 And with your spirit you slide into  
 destruction.

<sup>10</sup> Forsake not an old friend;  
 For the new is not comparable to him:  
*As new wine, so is a new friend;*  
 If it become old, you shall drink it with  
 gladness.

<sup>11</sup> Envy not the glory of a sinner;  
 For you know not what shall be his  
 overthrow.

<sup>12</sup> Delight not in the delights of the  
 ungodly:  
 Remember they shall not go unpunished  
 to <sup>u</sup> the grave.

<sup>13</sup> Keep you far from the man that has <sup>v</sup>  
 power to kill,  
 And you shall have no suspicion of the  
 fear of death:  
 And if you come to him, commit no  
 fault,  
 Lest he take away your life:  
 Know surely that you go about in the  
 midst of snares,  
 And walk upon the battlements of a  
 city.

<sup>14</sup> As well as you can, guess at your  
 neighbors;  
 And take counsel with the wise.

<sup>15</sup> Let your converse be with men of  
 understanding;

And let all your discourse be in the law  
 of the Most High.

<sup>16</sup> Let just men be the companions of  
 your board;  
 And let your glorying be in the fear of  
 the Lord.

<sup>17</sup> For the hand of the artificers a work  
 shall be commended:  
 And he that rules the people *shall be  
 counted* wise for his speech.

<sup>18</sup> A man full of tongue is dangerous in  
 his city;  
 And he that is headlong in his speech  
 shall be hated.

## 10

<sup>1</sup> A wise judge will instruct his people;  
 And the government of a man of  
 understanding shall be well  
 ordered.

<sup>2</sup> As is the judge of his people, so are  
 his ministers;  
 And as is the ruler of the city, *such are*  
 all they that dwell therein.

<sup>3</sup> An uninstructed king will destroy his  
 people;  
 And a city will be established through  
 the understanding of the  
 powerful.

<sup>4</sup> In the hand of the Lord is the authority  
 of the earth;  
 And in due time he will raise up over it  
 one that is profitable.

<sup>5</sup> In the hand of the Lord is the  
 prosperity of a man;  
 And upon the person of the scribe shall  
 he lay his honor.

<sup>6</sup> Be not angry with your neighbor for  
 every wrong;  
 And do nothing by works of violence.

<sup>t</sup> A line of this verse is here omitted by the best authorities. <sup>u</sup> Gr. *Hades*. <sup>v</sup> Or, *authority*

<sup>7</sup> Pride is hateful before the Lord and  
*before* men;  
 And in the judgement of both will  
 unrighteousness err.  
<sup>8</sup> Sovereignty is transferred from nation  
 to nation,  
 Because of iniquities, and deeds of  
 violence, and greed of  
 money.  
<sup>9</sup> <sup>w</sup> Why is earth and ashes proud? <sup>x</sup>  
 Because in *his* life he has cast away his  
 bowels.  
<sup>10</sup> *It is* a long disease; the physician  
 mocketh:  
 And *he is* a king today, and tomorrow  
 he shall die.  
<sup>11</sup> For when a man is dead,  
 He shall inherit creeping things, and  
 beasts, and worms.  
<sup>12</sup> *It is* the beginning of pride when a  
 man departs from the Lord;  
 And his heart is departed from him that  
 made him.  
<sup>13</sup> For the beginning of pride is sin;  
 And he that keeps it will pour forth  
 abomination.  
 For this cause the Lord brought upon  
 them strange calamities,  
 And overthrew them utterly.  
<sup>14</sup> The Lord cast down the thrones of  
 rulers,  
 And set the meek in their stead.  
<sup>15</sup> The Lord plucked up the roots of  
 nations,  
 And planted the lowly in their stead.  
<sup>16</sup> The Lord overthrew the lands of  
 nations,  
 And destroyed them to the foundations  
 of the earth.

<sup>17</sup> He took some of them away, and  
 destroyed them,  
 And made their memorial to cease from  
 the earth.  
<sup>18</sup> Pride has not been created for men,  
 Nor wrathful anger for the offspring of  
 women.  
<sup>19</sup> <sup>y</sup> What manner of seed has honor?  
 the seed of man.  
 What manner of seed has honor? they  
 that fear the Lord.  
 What manner of seed has no honor? the  
 seed of man.  
 What manner of seed has no honor?  
 they that transgress the  
 commandments.  
<sup>20</sup> In the midst of brethren he that rules  
 them has honor;  
 And in the eyes of the Lord they that  
 fear him. <sup>21</sup> <sup>z</sup>  
<sup>22</sup> The rich man, and the honorable, and  
 the poor,  
 Their glorying is the fear of the Lord.  
<sup>23</sup> It is not right to dishonor a poor man  
 that has understanding;  
 And it is not fitting to glorify a man that  
 is a sinner.  
<sup>24</sup> The great man, and the judge, and the  
 mighty man, shall be  
 glorified;  
 And there is not one of them greater  
 than he that fears the Lord.  
<sup>25</sup> Free men shall minister to a wise  
 servant;  
 And a man that has knowledge will not  
 murmur *thereat*.  
<sup>26</sup> Be not over wise in doing your work;

<sup>w</sup> The text here is uncertain. <sup>x</sup> Two lines of this verse are here omitted by the best authorities. <sup>y</sup> The MSS. here greatly differ. The rendering represents the most probable text. <sup>z</sup> Verse 21 is omitted by the best authorities.

And glorify not yourself in the time of  
your distress.

<sup>27</sup> <sup>a</sup> Better is he that labores, and  
abounds in all things,  
Than he that glorifieth himself, and  
lacketh bread.

<sup>28</sup> My son, glorify your soul in  
meekness,  
And give it honor according to the  
worthiness thereof.

<sup>29</sup> Who will justify him that sins against  
his own soul?  
And who will glorify him that  
dishonors his own life?

<sup>30</sup> A poor man is glorified for his  
knowledge;  
And a rich man is glorified for his  
riches.

<sup>31</sup> But he that is glorified in poverty,  
how much more in riches?  
And he that is inglorious in riches, how  
much more in poverty?

## 11

<sup>1</sup> The wisdom of the lowly shall lift up  
his head,  
And make him to sit in the midst of  
great men.

<sup>2</sup> Commend not a man for his beauty;  
And abhor not a man for his outward  
appearance.

<sup>3</sup> The bee is little among such as fly;  
And her fruit is the chief of sweetmeats.

<sup>4</sup> Glory not in the putting on of raiment,  
And exalt not yourself in the day of  
honor;

For the works of the Lord are  
wonderful,  
And his works are hidden among men.

<sup>5</sup> Many <sup>b</sup> kings have sat down upon the  
ground;

And one that was never thought of has  
worn a diadem.

<sup>6</sup> Many mighty men have been greatly  
disgraced;  
And men of renown have been  
delivered into other men's  
hands.

<sup>7</sup> Blame not before you have examined:  
Understand first, and then rebuke.

<sup>8</sup> Answer not before you have heard;  
And interrupt not in the midst of  
speech.

<sup>9</sup> Strive not in a matter that concerns  
you not;  
And where sinners judge, sit not you  
with them.

<sup>10</sup> My son, be not busy about many  
matters:  
For if you meddle much, you shall not  
be unpunished;  
And if you pursue, you shall not  
overtake;

And you shall not escape by fleeing.

<sup>11</sup> There is one that toileth, and labores,  
and makes haste,  
And is so much the more behind.

<sup>12</sup> There is one that is sluggish, and has  
need of help,  
Lacking in strength, and that abounds in  
poverty;

And the eyes of the Lord looked upon  
him for good,

And he set him up from his low estate,

<sup>13</sup> And lifted up his head;  
And many marveled at him.

<sup>14</sup> Good things and evil, life and death,  
Poverty and riches, are from the Lord.

15-16 c

<sup>a</sup> The Greek text of this verse is uncertain. <sup>b</sup> Gr. *tyrants* <sup>c</sup> Verses 15 and 16 are omitted by the best authorities.

<sup>17</sup> The gift of the Lord remains with the  
godly,  
And his good pleasure shall prosper for  
ever.

<sup>18</sup> There is that waxes rich by his  
wariness and pinching,  
And this is the portion of his reward:

<sup>19</sup> When he says, I have found rest,  
And now will I eat of my goods;  
Yet he knows not what time shall pass,  
And he shall leave them to others, and  
die.

<sup>20</sup> Be stedfast in your covenant, and be  
conversant therein,  
And wax old in your work.

<sup>21</sup> Marvel not at the works of a sinner;  
But trust the Lord, and abide in your  
labor:

For it is an easy thing in the sight of the  
Lord swiftly on the sudden  
to make a poor man rich.

<sup>22</sup> The blessing of the Lord is in the  
reward of the godly;  
And in an hour that comes swiftly he  
makes his blessing to  
flourish.

<sup>23</sup> Say not, What use is there of me?  
And what from henceforth shall my  
good things be?

<sup>24</sup> Say not, I have sufficient,  
And from henceforth what harm shall  
happen to me?

<sup>25</sup> In the day of good things there is a  
forgetfulness of evil things;  
And in the day of evil things a man will  
not remember things that are  
good.

<sup>26</sup> For it is an easy thing in the sight of  
the Lord  
To reward a man in the day of death  
according to his ways.

<sup>27</sup> The affliction of an hour causes  
forgetfulness of delight;  
And in the last end of a man is the  
revelation of his deeds.

<sup>28</sup> Call no man blessed before his death;  
And a man shall be known in his  
children.

<sup>29</sup> Bring not every man into your house;  
For many are the plots of the deceitful  
man.

<sup>30</sup> *As* a decoy partridge in a cage, so is  
the heart of a proud man;  
And as one that is a spy, he looks upon  
*your* falling.

<sup>31</sup> For he lies in wait to turn things that  
are good into evil;  
And in things that are praiseworthy he  
will lay blame.

<sup>32</sup> From a spark of fire a heap of many  
coals is kindled;  
And a sinful man lies in wait for blood.

<sup>33</sup> Take heed of an evil-doer, for he  
contriveth wicked things;  
Lest haply he bring upon you blame for  
ever.

<sup>34</sup> Receive a stranger into your house,  
and he will distract you with  
brawls,  
And estrange you from your own.

## 12

<sup>1</sup> If you do good, know to whom you do  
it;  
And your good deeds shall have thanks.

<sup>2</sup> Do good to a godly man, and you  
shall find a recompense;  
And if not from him, yet from the Most  
High.

<sup>3</sup> There shall no good come to him that  
continueth to do evil,  
Nor to him that gives no alms.

<sup>4</sup> Give to the godly man,  
 And help not the sinner.  
<sup>5</sup> Do good to one that is lowly,  
 And give not to an ungodly man:  
 Keep back his bread, and give it not to  
     him,  
 Lest he overmaster you thereby:  
 For you shall receive twice as much evil  
 For all the good you shall have done to  
     him.  
<sup>6</sup> For the Most High also hates sinners,  
 And will repay vengeance to the  
     ungodly. <sup>d</sup>  
<sup>7</sup> Give to the good man,  
 And help not the sinner.  
<sup>8</sup> A man's friend will not be <sup>e</sup> fully tried  
     in prosperity;  
 And his enemy will not be hidden in  
     adversity.  
<sup>9</sup> In a man's prosperity his enemies are  
     grieved;  
 And in his adversity even his friend will  
     be separated *from him*.  
<sup>10</sup> Never trust your enemy:  
 For like as the brass rusts, so is his  
     wickedness.  
<sup>11</sup> Though he humble himself, and go  
     crouching,  
 Yet take good heed, and beware of him,  
 And you shall be to him as one that has  
     wiped a mirror,  
 And you shall know that <sup>f</sup> he has not  
     utterly rusted it.  
<sup>12</sup> Set him not by you,  
 Lest he overthrow you and stand in  
     your place;  
 Let him not sit on your right hand,  
 Lest he seek to take your seat,  
 And at the last you acknowledge my  
     words,

And be pricked with my sayings.  
<sup>13</sup> Who will pity a charmer that is bitten  
     with a serpent,  
 Or any that come near wild beasts?  
<sup>14</sup> Even so *who will pity* him that goes  
     to a sinner,  
 And is mingled with him in his sins?  
<sup>15</sup> For a while he will abide with you,  
 And if you give way, he will not hold  
     out.  
<sup>16</sup> And the enemy will speak sweetly  
     with his lips,  
 And in his heart take counsel how to  
     overthrow you into a pit:  
 The enemy will weep with his eyes,  
 And if he find opportunity, he will not  
     be satiated with blood.  
<sup>17</sup> If adversity meet you, you shall find  
     him there before you;  
 And as though he would help you, he  
     will trip up your heel.  
<sup>18</sup> He will shake his head, and clap his  
     hands,  
 And whisper much, and change his  
     countenance.

## 13

<sup>1</sup> He that touches pitch shall be defiled;  
 And he that has fellowship with a proud  
     man shall become like to  
     him.  
<sup>2</sup> Take not up a burden above your  
     strength;  
 And have no fellowship with one that is  
     mightier and richer than  
     yourself.  
 What fellowship shall the earthen pot  
     have with the kettle?  
 This shall strike, and that shall be  
     dashed in pieces.

<sup>d</sup> The remainder of this verse is omitted by the best authorities. <sup>e</sup> Or, *punished* <sup>f</sup> Or, *it has not utterly rusted him*

<sup>3</sup> The rich man does a wrong, and he  
 threatens withal:  
 The poor is wronged, and he shall  
 entreat withal.  
<sup>4</sup> If you be profitable, he will make  
 merchandise of you;  
 And if you be in lack, he will forsake  
 you.  
<sup>5</sup> If you have substance, he will live  
 with you;  
 And he will make you bare, and will not  
 be sorry.  
<sup>6</sup> Hath he had need of you? then he will  
 deceive you,  
 And smile upon you, and give you  
 hope:  
 He will speak you fair, and say, What  
 need you?  
<sup>7</sup> And he will shame you by his meats,  
 Until he have made you bare twice or  
 thrice,  
 And at the last he will laugh you to  
 scorn:  
 Afterward will he see you, and will  
 forsake you,  
 And shake his head at you.  
<sup>8</sup> Beware that you be not deceived, and  
 brought low in your mirth.  
<sup>9</sup> If a mighty man invite you, be  
 retiring,  
 And so much the more will he invite  
 you.  
<sup>10</sup> Press not upon him, lest you be thrust  
 back;  
 And stand not far off, lest you be  
 forgotten.  
<sup>11</sup> Affect not to speak with him as an  
 equal,  
 And believe not his many words:  
 For with much talk will he try you,

And in a smiling manner will search  
 you out.  
<sup>12</sup> He that keeps not to himself words  
 spoken is unmerciful;  
 And he will not spare to hurt and to  
 bind.  
<sup>13</sup> Keep *them* to yourself, and take  
 earnest heed,  
 For you walk <sup>g</sup> in peril of your falling.  
 14 h  
<sup>15</sup> Every living creature loves his like,  
 And every man *loves* his neighbor.  
<sup>16</sup> All flesh consorts according to kind,  
 And a man will cleave to his like.  
<sup>17</sup> What fellowship shall the wolf have  
 with the lamb?  
 So *is* the sinner to the godly.  
<sup>18</sup> What peace is there between the  
 hyena and the dog?  
 And what peace between the rich man  
 and the poor?  
<sup>19</sup> Wild asses are the prey of lions in the  
 wilderness;  
 So poor men are pasture for the rich.  
<sup>20</sup> Lowliness is an abomination to a  
 proud man;  
 So a poor man is an abomination to the  
 rich.  
<sup>21</sup> A rich man when he is shaken is held  
 up of his friends;  
 But one of low degree being down is  
 thrust away also by his  
 friends.  
<sup>22</sup> When a rich man is fallen, there are  
 many helpers;  
 He speaks <sup>i</sup> things not to be spoken, and  
 men justify him:  
 A man of low degree falls, and men  
 rebuke him withal;

<sup>g</sup> Gr. *along with*. <sup>h</sup> The remainder of verse 13, and verse 14, are omitted by the best authorities. <sup>i</sup> Or, *secrets, and*

He utters wisdom, and no place is  
 allowed him.

<sup>23</sup> A rich man speaks, and all keep  
 silence;  
 And what he says they extol to the  
 clouds:  
 A poor man speaks, and they say, Who  
 is this?  
 And if he stumble, they will help to  
 overthrow him.

<sup>24</sup> Riches are good that have no sin;  
 And poverty is evil in the mouth of the  
 ungodly.

<sup>25</sup> The heart of a man changes his  
 countenance,  
 Whether it be for good or for evil. <sup>j</sup>

<sup>26</sup> A cheerful countenance is a token of  
 a heart that is in prosperity;  
 And the finding out of parables is a  
 weariness of thinking.

## 14

<sup>1</sup> Blessed is the man that has not slipped  
 with his mouth,  
 And is not pricked with sorrow for sins.

<sup>2</sup> Blessed is he whose soul does not  
 condemn him,  
 And who is not fallen from his hope.

<sup>3</sup> Riches are not comely for a niggard;  
 And what should an envious man do  
 with money?

<sup>4</sup> He that gathers *by taking* from his  
 own soul gathers for others;  
 And others shall revel in his goods.

<sup>5</sup> He that is evil to himself, to whom  
 will he be good?  
 And he shall not rejoice in his  
 possessions.

<sup>6</sup> There is none more evil than he that  
 envies himself;

And this is a recompense of his  
 wickedness.

<sup>7</sup> Even if he does good, he does it in  
 forgetfulness;  
 And at the last he shows forth his  
 wickedness.

<sup>8</sup> Evil is he that envies with his eye,  
 Turning away the face, and despising  
 the souls *of men*.

<sup>9</sup> A covetous man's eye is not satisfied  
 with his portion;  
 And wicked injustice dries up his soul.

<sup>10</sup> An evil eye is grudging of bread,  
 And he is miserly at his table

<sup>11</sup> My son, according as you have, do  
 well to yourself,  
 And bring offerings to the Lord  
 worthily.

<sup>12</sup> Remember that death will not wait,  
 And that the covenant of <sup>k</sup> the grave is  
 not showed to you.

<sup>13</sup> Do well to your friend before you  
 die;  
 And according to your ability stretch  
 out *your hand* and give to  
 him.

<sup>14</sup> Defraud not *yourself* of a good day;  
 And let not the portion of a good desire  
 pass you by.

<sup>15</sup> Shall you not leave your labors to  
 another?  
 And your toils to be divided by lot?

<sup>16</sup> Give, and take, and decieve your  
 soul;  
 For there is no seeking of luxury in <sup>l</sup> the  
 grave.

<sup>17</sup> All flesh waxes old as a garment;  
 For the covenant from the beginning is,  
 You shall die the death.

<sup>j</sup> The remainder of this verse is omitted by the best authorities. <sup>k</sup> Gr. *Hades*. <sup>l</sup> Gr. *Hades*.

18 As of the leaves flourishing on a  
     thick tree,  
 Some it sheds, and some it makes to  
     grow;  
 So also of the generations of flesh and  
     blood,  
 One comes to an end, and another is  
     born.  
 19 Every work rots and falls away,  
 And the worker thereof shall depart  
     with it.  
 20 Blessed is the man that shall <sup>m</sup>  
     meditate in wisdom,  
 And that shall discourse by his  
     understanding.  
 21 He That considers her ways in his  
     heart  
 Shall also have knowledge in her  
     secrets.  
 22 Go forth after her as one that  
     tracketh,  
 And lie in wait in her ways.  
 23 He that pries in at her windows  
 Shall also hearken at her doors.  
 24 He that lodges close to her house  
 Shall also fasten a nail in her walls.  
 25 He shall pitch his tent near at hand to  
     her,  
 And shall lodge in a lodging where  
     good things are.  
 26 He shall set his children under her  
     shelter,  
 And shall rest under her branches.  
 27 By her he shall be covered from heat,  
 And shall lodge in her glory.

## 15

1 He that fears the Lord will do this;  
 And he that has possession of the law  
     shall obtain her.

2 And as a mother shall she meet him,  
 And receive him as a wife married in  
     her virginity.  
 3 With bread of understanding shall she  
     feed him,  
 And give him water of wisdom to drink.  
 4 He shall be stayed upon her, and shall  
     not be moved;  
 And shall rely upon her, and shall not  
     be confounded.  
 5 And she shall exalt him above his  
     neighbors;  
 And in the midst of the congregation  
     shall she open his mouth.  
 6 He shall inherit joy, and a crown of  
     gladness,  
 And an everlasting name.  
 7 Foolish men shall not obtain her;  
 And sinners shall not see her.  
 8 She is far from pride;  
 And liars shall not remember her.  
 9 Praise is not comely in the mouth of a  
     sinner;  
 For it was not sent him from the Lord.  
 10 For praise shall be spoken in  
     wisdom;  
 And the Lord will prosper it.  
 11 Say not you, It is through the Lord  
     that I fell away;  
 For you shall not do the things that he  
     hates.  
 12 Say not you, It is he that caused me  
     to err;  
 For he has no need of a sinful man.  
 13 The Lord hates every abomination;  
 And they that fear him love it not.  
 14 He himself made man from the  
     beginning,  
 And left him in the hand of his own  
     counsel.

<sup>m</sup> Most authorities read *come to an end*.

<sup>15</sup> If you will, you shall keep the  
 commandments;  
 And to perform faithfulness is of *your*  
*own* good pleasure.  
<sup>16</sup> He has set fire and water before you:  
 You shall stretch forth your hand to  
 whichever you will.  
<sup>17</sup> Before man is life and death;  
 And whichever he likes, it shall be  
 given him.  
<sup>18</sup> For great is the wisdom of the Lord:  
 He is mighty in power, and sees all  
 things;  
<sup>19</sup> And his eyes are upon them that fear  
 him;  
 And he will take knowledge of every  
 work of man.  
<sup>20</sup> He has not commanded any man to  
 be ungodly;  
 And he has not given any man licence  
 to sin.

## 16

<sup>1</sup> Desire not a multitude of unprofitable  
 children,  
 Neither delight in ungodly sons.  
<sup>2</sup> If they multiply, delight not in them,  
 Except the fear of the Lord be with  
 them.  
<sup>3</sup> Trust not you in their life,  
 Neither rely on their condition:  
 For one is better than a thousand;  
 And to die childless than to have  
 ungodly children.  
<sup>4</sup> For from one that has understanding  
 shall a city be peopled;  
 But a race of wicked men shall be made  
 desolate.  
<sup>5</sup> Many such things have I seen with  
 mine eyes;

And mine ear has heard mightier things  
 than these.

<sup>6</sup> In the congregation of sinners shall a  
 fire be kindled;

And in a disobedient nation wrath is  
 kindled.

<sup>7</sup> He was not pacified toward the giants  
 of old time,

Who revolted in their strength.

<sup>8</sup> He spared not those with whom Lot  
 sojourned,

Whom he abhorred for their pride.

<sup>9</sup> He pitied not the people of perdition,  
 Who were taken away in their sins.

<sup>10</sup> And in like manner the six hundred  
 thousand footmen,

Who were gathered together in the  
 hardness of their hearts.

<sup>11</sup> Even if there be one stiff-necked  
 person,

It is marvel if he shall be unpunished:  
 For mercy and wrath are with him;  
 He is mighty to forgive, and he pours  
 out wrath.

<sup>12</sup> As his mercy is great, so is his  
 correction also:

He judges a man according to his  
 works.

<sup>13</sup> The sinner shall not escape with *his*  
 plunder;

And the patience of the godly shall not  
 be frustrate.

<sup>14</sup> He will make room for every work of  
 mercy;

Each man shall find according to his  
 works. <sup>15-16 n</sup>

<sup>17</sup> Say not you, I shall be hidden from  
 the Lord:

And who shall remember me from on  
 high?

<sup>n</sup> Verses 15 and 16 are omitted by the best authorities.

I shall not be known among so many  
 people;  
 For what is my soul in a boundless  
 creation?  
 18 Behold, the heaven, and the heaven  
 of heavens,  
 The deep, and the earth, shall be moved  
 when he shall visit.  
 19 The mountains and the foundations  
 of the earth together  
 Are shaken with trembling, when he  
 looks upon them.  
 20 And no heart shall think upon these  
 things:  
 And who shall conceive his ways?  
 21 And *there is* a tempest which no  
 man shall see;  
 Yes, the more part of his works are <sup>o</sup>  
 hid.  
 22 Who shall declare the works of *his*  
 righteousness?  
 Or who shall endure them?  
 For his covenant is afar off. <sup>p</sup>  
 23 He that is lacking in <sup>q</sup> understanding  
 thinks upon these things;  
 And an unwise and erring man thinks  
 follies.  
 24 My son, hearken to me, and learn  
 knowledge,  
 And give heed to my words with your  
 heart.  
 25 I will show forth instruction by  
 weight,  
 And declare knowledge exactly.  
 26 In the judgement of the Lord are his  
 works from the beginning;  
 And from the making of them he  
 disposed the parts thereof.

27 He garnished his works for ever,  
 And the beginnings of them to their  
 generations:  
 They neither hunger, nor are weary,  
 And they cease not from their works.  
 28 No one thrusteth aside his neighbor;  
 And they shall never disobey his word.  
 29 After this also the Lord looked upon  
 the earth,  
 And filled it with his blessings.  
 30 <sup>r s</sup> All manner of living things  
 covered the face thereof;  
 And into it is their return.

## 17

1 The Lord created man of the earth,  
 And turned him back to it again.  
 2 He gave them days by number, and a  
 set time,  
 And gave them authority over the  
 things that are thereon.  
 3 He endued them with strength proper  
 to them;  
 And made them according to his own  
 image.  
 4 He put the fear of <sup>t</sup> man upon all flesh.  
 And *gave him* to have dominion over  
 beasts and fowls. <sup>5 u</sup>  
 6 Counsel, and tongue, and eyes,  
 Ears, and heart, gave he them to  
 understand withal.  
 7 He filled them with the knowledge of  
 wisdom,  
 And showed them good and evil.  
 8 He set his eye upon their hearts,  
 To show them the majesty of his works.

9 <sup>v</sup>

<sup>o</sup> Gr. *among hidden things*. <sup>p</sup> The remainder of this verse is omitted by the best authorities. <sup>q</sup> Gr. *heart*. <sup>r</sup> The Greek text of this line is uncertain. <sup>s</sup> Gr. *The soul of every living thing*. <sup>t</sup> Gr. *him*. <sup>u</sup> Verse 5 is omitted by the best authorities. <sup>v</sup> Verse 9 is omitted by the best authorities.

<sup>10</sup> And they shall praise the name of *his*  
 holiness,  
<sup>w</sup> That they may declare the majesty of  
 his works.  
<sup>11</sup> He added to them knowledge,  
 And gave them a law of life for a  
 heritage.  
<sup>12</sup> He made an everlasting covenant  
 with them,  
 And showed them his judgements.  
<sup>13</sup> Their eyes saw the majesty of *his*  
 glory;  
 And their ear heard the glory of <sup>x</sup> his  
 voice.  
<sup>14</sup> And he said to them, Beware of all  
 unrighteousness;  
 And he gave them commandment, each  
 man concerning his  
 neighbor.  
<sup>15</sup> Their ways are ever before him;  
 They shall not be hid from his eyes. <sup>16 y</sup>  
<sup>17 z</sup> For every nation he appointed a  
 ruler;  
 And Israel is the Lord's portion. <sup>18 a</sup>  
<sup>19</sup> All their works are as the sun before  
 him;  
 And his eyes are continually upon their  
 ways.  
<sup>20</sup> Their iniquities are not hid from him;  
 And all their sins are before the Lord. <sup>21</sup>  
<sup>b</sup>  
<sup>22</sup> With him the alms of a man is as a  
 signet;  
 And he will keep the bounty of a man  
 as the apple of the eye. <sup>c</sup>  
<sup>23</sup> Afterwards he will rise up and  
 recompense them,

And render their recompense upon their  
 head.  
<sup>24</sup> Howbeit to them that repent he  
 granteth a return;  
 And he comforteth them that are losing  
 patience.  
<sup>25</sup> Return to the Lord, and forsake sins:  
 Make your prayer before *his* face, and  
 lessen the offence.  
<sup>26</sup> Turn again to the Most High, and  
 turn away from iniquity; <sup>d</sup>  
 And greatly hate the abominable thing.  
<sup>27</sup> Who shall give praise to the Most  
 High in <sup>e</sup> the grave,  
 Instead of them which live and return  
 thanks?  
<sup>28</sup> Thanksgiving perishes from the dead,  
 as from one that is not:  
 He that is in life and health shall praise  
 the Lord.  
<sup>29</sup> How great is the mercy of the Lord,  
 And his forgiveness to them that turn to  
 him!  
<sup>30</sup> For all things can't be in men,  
 Because the son of man is not immortal.  
<sup>31</sup> What is brighter than the sun? yet  
 this fails:  
 And an evil man will think on flesh and  
 blood.  
<sup>32</sup> He looks upon the power of the  
 height of heaven:  
 And all men are earth and ashes.

## 18

<sup>1</sup> He that lives for ever created all  
 things in common.

<sup>w</sup> This line is added by the best authorities. <sup>x</sup> Some ancient authorities read *their*. <sup>y</sup> Verses 16, 18, and 21 are omitted by the best authorities. <sup>z</sup> The preceding part of this verse is omitted by the best authorities. <sup>a</sup> Verses 16, 18, and 21 are omitted by the best authorities. <sup>b</sup> Verses 16, 18, and 21 are omitted by the best authorities. <sup>c</sup> The remainder of this verse is omitted by the best authorities. <sup>d</sup> A line is here omitted by the best authorities. <sup>e</sup> Gr. *Hades*.

<sup>2</sup> The Lord alone shall be justified. <sup>3</sup> <sup>f</sup>  
<sup>4</sup> To none has he given power to declare  
his works:  
And who shall trace out his mighty  
deeds?  
<sup>5</sup> Who shall number the strength of his  
majesty?  
And who shall also tell out his mercies?  
<sup>6</sup> As for the wondrous works of the  
Lord, it is not possible to  
take from them nor add to  
them,  
Neither is it possible to track them out.  
<sup>7</sup> When a man has finished, then he is  
but at the beginning;  
And when he ceaseth, then shall he be  
in perplexity.  
<sup>8</sup> What is man, and whereto serves he?  
What is his good, and what is his evil?  
<sup>9</sup> The number of man's days at the most  
are a hundred years.  
<sup>10</sup> As a drop of water from the sea, and  
a pebble from the sand;  
So are a few years in the day of  
eternity.  
<sup>11</sup> For this cause the Lord was  
longsuffering over them,  
And poured out his mercy upon them.  
<sup>12</sup> He saw and perceived their end, that  
it is evil;  
Therefore he multiplied his forgiveness.  
<sup>13</sup> The mercy of a man is upon his  
neighbor;  
But the mercy of the Lord is upon all  
flesh;  
Reproving, and chastening, and  
teaching,  
And bringing again, as a shepherd does  
his flock.

<sup>14</sup> He has mercy on them that accept  
chastening,  
And that diligently seek after his  
judgements.  
<sup>15</sup> My son, to your good deeds add no  
blemish;  
And no grief of words in any of your  
giving.  
<sup>16</sup> Shall not the dew assuage the  
scorching heat?  
So is a word better than a gift.  
<sup>17</sup> Behold, is not a word better than a  
gift?  
And both are with a gracious man.  
<sup>18</sup> A fool will upbrade ungraciously;  
And the gift of an envious man  
consumes the eyes.  
<sup>19</sup> Learn before you speak;  
And have a care of your health or ever  
you be sick.  
<sup>20</sup> Before judgement examine yourself;  
And in the hour of visitation you shall  
find forgiveness.  
<sup>21</sup> Humble yourself before you be sick;  
And in the time of sins show  
repentance.  
<sup>22</sup> Let nothing hinder you to pay your  
vow in due time;  
And wait not until death to be justified.  
<sup>23</sup> Before you make a vow, prepare  
yourself;  
And be not as a man that tempts the  
Lord.  
<sup>24</sup> Think upon the wrath *that shall be* in  
the days of the end,  
And the time of vengeance, when he  
turns away his face.  
<sup>25</sup> In the days of fulness remember the  
time of hunger,

<sup>f</sup>The remainder of verse 2, and verse 3, are omitted by the best authorities.

*And* poverty and lack in the days of  
wealth.

<sup>26</sup> From morning until evening the time  
changes;  
And all things are speedy before the  
Lord.

<sup>27</sup> A wise man will fear in everything;  
And in days of sinning he will beware  
of offence. <sup>g</sup>

<sup>28</sup> Every man of understanding knows  
wisdom;  
And he will give thanks to him that  
found her.

<sup>29</sup> They that were of understanding in  
sayings became also wise  
themselves,  
And poured forth apt proverbs.

<sup>30</sup> Go not after your lusts;  
And refrain yourself from your  
appetites.

<sup>31</sup> If you give fully to your soul the  
delight of her desire,  
She will make you <sup>h</sup> the laughing stock  
of your enemies.

<sup>32</sup> Make not merry in much luxury;  
Neither be tied to the expense thereof.

<sup>33</sup> Be not made a beggar by banqueting  
upon borrowing,  
When you have nothing in your purse. <sup>i</sup>

## 19

<sup>1</sup> A workman that is a drunkard shall  
not become rich:  
He that despises small things shall fall  
by little and little.

<sup>2</sup> Wine and women will make men of  
understanding to fall away:

And he that cleaves to harlots will be  
the more reckless.

<sup>3</sup> Moths and worms shall have him to  
heritage;  
And a reckless soul shall be taken  
away.

<sup>4</sup> He that is hasty to trust is light-  
minded;  
And he that sins shall offend against his  
own soul.

<sup>5</sup> He that makes merry in his heart shall  
be condemned: <sup>j</sup>

<sup>6</sup> <sup>k</sup> And he that hates talk has the less  
wickedness.

<sup>7</sup> Never repeat what is told you,  
And you shall fare never the worse.

<sup>8</sup> Whether it be of friend or foe, tell it  
not;  
And unless it is a sin to you, reveal it  
not.

<sup>9</sup> For he has heard you, and observed  
you,  
And when the time comes he will hate  
you.

<sup>10</sup> Hast you heard a word? let it die with  
you:  
Be of good courage, it will not burst  
you.

<sup>11</sup> A fool will travail in pain with a  
word,  
As a woman in labor with a child.

<sup>12</sup> As an arrow that sticks in the <sup>l</sup> flesh  
of the thigh,  
So is a word in a fool's belly.

<sup>13</sup> Reprove a friend; it may be he did it  
not:  
And if he did something, that he may do  
it no more.

<sup>g</sup> The remainder of this verse is omitted by the best authorities. <sup>h</sup> Or, *a rejoicing to* <sup>i</sup> The remainder of this verse is omitted by the best authorities. <sup>j</sup> The remainder of this verse is omitted by the best authorities. <sup>k</sup> The preceding part of this verse is omitted by the best authorities. <sup>l</sup> Gr. *thigh of flesh*.

<sup>14</sup> Reprove your neighbor; it may be he  
said it not:

And if he has said it, that he may not  
say it again.

<sup>15</sup> Reprove a friend; for many times  
there is slander:

And trust not every word.

<sup>16</sup> There is one that slips, and not from  
the heart:

And who is he that has not sinned with  
his tongue?

<sup>17</sup> Reprove your neighbor before you  
threaten him;

And give place to the law of the Most  
High. <sup>18-19</sup> m

<sup>20</sup> All wisdom is the fear of the Lord;  
And in all wisdom is the doing of the  
law. <sup>21</sup> n

<sup>22</sup> And the knowledge of wickedness is  
not wisdom;

And the prudence of sinners is not  
counsel.

<sup>23</sup> There is a wickedness, and the same  
is abomination;

And there is a fool lacking in wisdom.

<sup>24</sup> Better is one that has small  
understanding, and fears,

Than one that has much prudence, and  
transgresses the law.

<sup>25</sup> There is an exquisite subtilty, and the  
same is unjust;

And there is one that perverteth favor <sup>o</sup>  
to gain a judgement. <sup>p</sup>

<sup>26</sup> There is one that does wickedly, that  
hangs down his head with  
mourning;

But inwardly he is full of deceit,

<sup>27</sup> Bowing down his face, and making  
as if he were deaf of one ear:

Where he is not known, he will be  
beforehand with you.

<sup>28</sup> And if for lack of power he be  
hindered from sinning,

If he find opportunity, he will do  
mischief.

<sup>29</sup> A man shall be known by his look,  
And one that has understanding shall be  
known by his face, when  
you meet him.

<sup>30</sup> A man's attire, and <sup>q</sup> grinning  
laughter,

And gait, show what he is.

## 20

<sup>1</sup> There is a reproof that is not comely;  
And there is a man that keeps silence,  
and he is wise.

<sup>2</sup> How good is it to reprove, rather than  
to be angry;

And he that makes confession shall be  
kept back from hurt. <sup>3</sup> r

<sup>4</sup> As is the lust of an eunuch to deflower  
a virgin;

So is he that executes judgements with  
violence.

<sup>5</sup> There is one that keeps silence, and is  
found wise;

And there is one that is hated for his  
much talk.

<sup>6</sup> There is one that keeps silence, for he  
has no answer to make;

And there is that keeps silence, as  
knowing his time.

<sup>7</sup> A wise man will be silent till his time  
come;

<sup>m</sup> Verses 18 and 19 are omitted by the best authorities. <sup>n</sup> The remainder of verse 20, and verse 21, are omitted by the best authorities.

<sup>o</sup> Gr. *to bring to light*. <sup>p</sup> The remainder of this verse is omitted by the best authorities. <sup>q</sup> Gr. *laughter of the teeth*.

<sup>r</sup> Verse 3 is omitted by the best authorities.

But the braggart and fool will overpass  
his time.

<sup>8</sup> He that uses many words shall be  
abhorred;

And he that takes to himself authority  
therein shall be hated.

<sup>9</sup> There is a prosperity that a man finds  
in misfortunes;

And there is a gain that turns to loss.

<sup>10</sup> There is a gift that shall not profit  
you;

And there is a gift whose recompense is  
double.

<sup>11</sup> There is an abasement because of  
glory;

And there is that has lifted up his head  
from a low estate.

<sup>12</sup> There is that buys much for a little,  
And pays for it again sevenfold.

<sup>13</sup> He that is wise in words shall make  
himself beloved;  
But the pleasantries of fools shall be  
wasted.

<sup>14</sup> The gift of a fool shall not profit you  
<sup>s</sup> ;

For his eyes are many instead of one.

<sup>15</sup> He will give little, and upbraid much;  
And he will open his mouth like a crier:  
Today he will lend, and tomorrow he  
will ask it again:

Such an one is a hateful man.

<sup>16</sup> The fool will say, I have no friend,  
And I have no thanks for my good  
deeds;

They that eat my bread are of evil  
tongue.

<sup>17</sup> How often, and of how many, shall  
he be laughed to scorn! <sup>t</sup>

<sup>18</sup> A slip on a pavement is better than *a*  
*slip* with the tongue;  
So the fall of the wicked shall come  
speedily.

<sup>19</sup> A man without grace is *as* a tale out  
of season:  
It will be continually in the mouth of  
the ignorant.

<sup>20</sup> A <sup>u</sup> wise sentence from a fool's  
mouth will be rejected;  
For he will not speak it in its season.

<sup>21</sup> There is that is hindered from sinning  
through lack;  
And when he takes rest, he shall not be  
troubled.

<sup>22</sup> There is that destroys his soul  
through bashfulness;  
And by a foolish countenance he will  
destroy it.

<sup>23</sup> There is that for bashfulness  
promises to his friend;  
And he makes him his enemy for  
nothing.

<sup>24</sup> A lie is a foul blot in a man:  
It will be continually in the mouth of  
the ignorant.

<sup>25</sup> A thief is better than a man that is  
continually lying:  
But they both shall inherit destruction.

<sup>26</sup> The disposition of a liar is dishonor;  
And his shame is with him continually.

<sup>27</sup> He that is wise in words shall  
advance himself;  
And one that is prudent will please  
great men.

<sup>28</sup> He that tills his land shall raise his  
heap high;  
And he that pleases great men shall get  
pardon for iniquity.

<sup>s</sup> A line of this verse is here omitted by the best authorities. <sup>t</sup> The latter part of verse 17 is omitted by the best authorities.

<sup>u</sup> Gr. *parable*.

<sup>29</sup> Presents and gifts blind the eyes of  
the wise,  
And as a muzzle on the mouth, turn  
away reproofs.  
<sup>30</sup> Wisdom that is hid, and treasure that  
is out of sight,  
What profit is in them both?  
<sup>31</sup> Better is a man that hides his folly  
Than a man that hides his wisdom. <sup>v</sup>

## 21

<sup>1</sup> My son, have you sinned? add no  
more thereto;  
And make supplication for your former  
*sins*.  
<sup>2</sup> Flee from sin as from the face of a  
serpent;  
For if you draw near it will bite you:  
The teeth thereof are the teeth of a lion,  
Slaying the souls of men.  
<sup>3</sup> All iniquity is as a two-edged sword;  
Its stroke has no healing.  
<sup>4</sup> Terror and violence will lay waste  
riches;  
So the house of a haughty man shall be  
laid waste.  
<sup>5</sup> Supplication from a poor man's mouth  
reaches to the ears of <sup>w</sup> God,  
And his judgement comes speedily.  
<sup>6</sup> One that hates reproof is in the path of  
the sinner;  
And he that fears the Lord will turn  
again in his heart.  
<sup>7</sup> He that is mighty in tongue is known  
afar off:  
But the man of understanding knows  
when he slips.  
<sup>8</sup> He that builds his house with other  
men's money

Is like one that gathers himself stones  
against winter.  
<sup>9</sup> The congregation of wicked men is *as*  
tow wrapped together;  
And the end of them is a flame of fire.  
<sup>10</sup> The way of sinners is made smooth  
with stones;  
And at the last end thereof is the pit of  
Hades.  
<sup>11</sup> He that keeps the law becomes  
master of the intent thereof;  
And the end of the fear of the Lord is  
wisdom.  
<sup>12</sup> He that is not clever will not be  
instructed;  
And there is a cleverness which makes  
bitterness to abound.  
<sup>13</sup> The knowledge of a wise man shall  
be made to abound as a  
flood;  
And his counsel as a fountain of life.  
<sup>14</sup> The inward parts of a fool are like a  
broken vessel;  
And he will hold no knowledge.  
<sup>15</sup> If a man of knowledge hear a wise  
word,  
He will commend it, and add to it:  
The dissolute man hears it, and it  
displeases him,  
And he puts it away behind his back.  
<sup>16</sup> The discourse of a fool is like a  
burden in the way:  
But grace shall be found on the lips of  
the wise.  
<sup>17</sup> The mouth of the prudent man shall  
be sought for in the  
congregation;  
And they will ponder his words in their  
heart.

<sup>v</sup> Verse 32 is omitted by the best authorities. <sup>w</sup> Gr. *him*.

<sup>18</sup> As a house that is destroyed, so is  
wisdom to a fool;  
And the knowledge of an unwise man is  
*as* <sup>x</sup> talk without sense.  
<sup>19</sup> Instruction is *as* fetters on the feet of  
an unwise man,  
And as manacles on the right hand.  
<sup>20</sup> A fool lifts up his voice with  
laughter;  
But a clever man will scarce smile  
quietly.  
<sup>21</sup> Instruction is to a prudent man as an  
ornament of gold,  
And as a bracelet upon his right arm.  
<sup>22</sup> The foot of a fool is soon in *another*  
*man's* house;  
But a man of experience will be  
ashamed of entering.  
<sup>23</sup> A foolish man peepeth in from the  
door of *another man's*  
house;  
But a man that is instructed will stand  
without.  
<sup>24</sup> It is a lack of instruction in a man to  
listen at the door;  
But the prudent man will be grieved  
with the disgrace.  
<sup>25</sup> <sup>y</sup> The lips of strangers will be grieved  
at these things;  
But the words of prudent men will be  
weighed in the balance.  
<sup>26</sup> The heart of fools is in their mouth;  
But the mouth of wise men is their  
heart.  
<sup>27</sup> When the ungodly curses Satan,  
He curses his own soul.  
<sup>28</sup> A whisperer defiles his own soul,  
And shall be hated wherever he  
sojourneth.

## 22

<sup>1</sup> A slothful man is compared to a stone  
that is defiled;  
And every one will hiss him out in his  
disgrace.  
<sup>2</sup> A slothful man is compared to the  
filth of a dunghill:  
Every man that takes it up will shake  
out his hand.  
<sup>3</sup> A father has shame in having begotten  
an uninstructed *son*;  
And a *foolish* daughter is born to his  
loss.  
<sup>4</sup> A prudent daughter shall inherit a  
husband of her own;  
And she that brings shame is the grief  
of him that became the  
father of her  
<sup>5</sup> She that is bold brings shame upon  
father and husband;  
And she shall be despised of them both.  
<sup>6</sup> Unseasonable discourse is *as* music  
in mourning;  
But stripes and correction are wisdom  
at every season.  
<sup>7</sup> He that teaches a fool is *as* one that  
glues a potsherd together;  
*Even as* one that wakes a sleeper out of  
a deep sleep.  
<sup>8</sup> He that discourseth to a fool is *as* one  
discoursing to a man that  
slumbereth;  
And at the end he will say, What is it?  
9-10 <sup>z</sup>  
<sup>11</sup> Weep for the dead, for light has  
failed *him*;  
And weep for a fool, for understanding  
has failed *him*:

<sup>x</sup> Gr. *unexamined words*. <sup>y</sup> The text seems to be uncertain. <sup>z</sup> Verses 9 and 10 are omitted by the best authorities.

Weep more sweetly for the dead,  
because he has found rest;  
But the life of the fool is worse than  
death.

<sup>12</sup> Seven days are *the days of* mourning  
for the dead;  
But for a fool and an ungodly man, all  
the days of his life.

<sup>13</sup> Talk not much with a foolish man,  
And go not to one that has no  
understanding:  
Beware of him, lest you have trouble;  
And *so* you shall not be <sup>a</sup> defiled in his  
onslaught:  
Turn aside from him, and you shall find  
rest;  
And *so* you shall not be wearied in his  
madness.

<sup>14</sup> What shall be heavier than lead?  
And what is the name thereof, but a  
fool?

<sup>15</sup> Sand, and salt, and a mass of iron, is  
easier to bear,  
Than a man without understanding.

<sup>16</sup> Timber girded and bound into a  
building shall not be loosed  
with shaking:  
So a heart established in due season on  
well advised counsel shall  
not be afraid.

<sup>17</sup> A heart settled upon a thoughtful  
understanding  
Is as an ornament of plaister on a  
polished wall.

<sup>18</sup> Pales set on a high place will not  
stand against the wind:  
So a fearful heart in the imagination of  
a fool will not stand against  
any fear.

<sup>19</sup> He that pricks the eye will make tears  
to fall;  
And he that pricks the heart makes it to  
show feeling.

<sup>20</sup> Whoso casts a stone at birds frays  
them away;  
And he that upbraids a friend will  
dissolve friendship.

<sup>21</sup> If you have drawn a sword against a  
friend, despair not;  
For there may be a returning.

<sup>22</sup> If you have opened your mouth  
against a friend, fear not;  
For there may be a reconciling;  
Except it be for upbraiding, and  
arrogance, and disclosing of  
a secret, and a treacherous  
blow:

For these things every friend will flee.

<sup>23</sup> Gain trust with your neighbor in his  
poverty,  
That in his prosperity you may have  
gladness:

Abide stedfast to him in the time of his  
affliction,  
That you may be heir with him in his  
inheritance. <sup>b</sup>

<sup>24</sup> Before fire is the vapor and smoke of  
a furnace;  
So revilings before bloodshed.

<sup>25</sup> I will not be ashamed to shelter a  
friend;  
And I will not hide myself from his  
face:

<sup>26</sup> And if any evil happen to me because  
of him,  
Every one that hears it will beware of  
him.

<sup>27</sup> Who shall set a watch over my  
mouth,

<sup>a</sup> Or, *defiled: in his onslaught turn*    <sup>b</sup> The remainder of this verse is omitted by the best authorities.

And a seal of shrewdness upon my lips,  
That I fall not from it, and that my  
tongue destroy me not?

## 23

<sup>1</sup> O Lord, Father and Master of my life,  
Abandon me not to their counsel:  
Suffer me not to fall by them.

<sup>2</sup> Who will set scourges over my  
thought,  
And a discipline of wisdom over mine  
heart?

That they spare me not for mine  
ignorances,  
And *my heart* pass not by their sins:

<sup>3</sup> That mine ignorances be not  
multiplied,  
And my sins abound not;  
And I shall fall before mine adversaries,  
And mine enemy rejoice over me. <sup>c</sup>

<sup>4</sup> O Lord, Father and God of my life,  
Give me not a <sup>d</sup> proud look, <sup>e</sup>

<sup>5</sup> And turn away concupiscense from  
me. <sup>f</sup>

<sup>6</sup> Let not <sup>g</sup> greediness and chambering  
overtake me;  
And give me not over to a shameless  
mind.

<sup>7</sup> Hear you <sup>h</sup>, my children, the  
discipline of the mouth;  
And he that keeps it shall not be taken.

<sup>8</sup> The sinner shall be <sup>h</sup> overtaken in his  
lips;  
And the reviler and the proud man shall  
stumble therein.

<sup>9</sup> Accustom not your mouth to an oath;  
And be not accustomed to the naming  
of the Holy One.

<sup>10</sup> For as a servant that is continually  
scourged shall not lack a  
bruise,  
So he also that swears and names *God*  
continually shall not be  
cleansed from sin.

<sup>11</sup> A man of many oaths shall be filled  
with iniquity;  
And the scourge shall not depart from  
his house:

If he shall offend, his sin shall be upon  
him;

And if he disregard it, he has sinned  
doubly;

And if he has sworn in vain, he shall  
not be justified;

For his house shall be filled with  
calamities.

<sup>12</sup> There is a manner of speech that is  
clothed about with death:

Let it not be found in the heritage of  
Jacob;

For all these things shall be far from the  
godly,

And they shall not wallow in sins.

<sup>13</sup> Accustom not your mouth to gross  
rudeness,

For therein is the word of sin.

<sup>14</sup> Remember your father and your  
mother,

For you sit in the midst of great men;  
That you be not forgetful before them,

And become a fool by your custom,  
So shall you wish that you had not been  
born,

And curse the day of your nativity.

<sup>15</sup> A man that is accustomed to words  
of reproach

<sup>c</sup> The remainder of this verse is omitted by the best authorities. <sup>d</sup> Gr. *lifting up of eyes*. <sup>e</sup> The remainder of this verse is omitted by the best authorities. <sup>f</sup> The remainder of this verse is omitted by the best authorities. <sup>g</sup> Gr. *appetite of the belly*. <sup>h</sup> Most authorities read *left*.

Will not be corrected all the days of his  
life.

<sup>16</sup> Two sorts *of men* multiply sins,  
And the third will bring wrath:  
A hot mind, as a burning fire, will not  
be quenched till it be  
consumed:

A fornicator in the body of his flesh  
will never cease till he has <sup>i</sup>  
burned out the fire.

<sup>17</sup> All bread is sweet to a fornicator:  
He will not leave off till he die.

<sup>18</sup> A man that goes astray from his own  
bed,  
Saying in his heart, Who sees me?  
Darkness is round about me, and the  
walls hide me,  
And no man sees me; of whom am I  
afraid?

The Most High will not remember my  
sins;

<sup>19</sup> - And the eyes of men are his terror,  
And he knows not that the eyes of the  
Lord are ten thousand times  
brighter than the sun,

Beholding all the ways of men,  
And looking into secret places.

<sup>20</sup> All things were known to him or ever  
they were created;  
And in like manner also after they were  
perfected.

<sup>21</sup> This man shall be punished in the  
streets of the city;  
And where he suspected not he shall be  
taken.

<sup>22</sup> So also a wife that leaves her  
husband,  
And brings in an heir by a stranger.

<sup>23</sup> For first, she was disobedient in the  
law of the Most High;

And secondly, she trespassed against  
her own husband;  
And thirdly, she played the adulteress in  
whoredom,  
And brought in children by a stranger.

<sup>24</sup> She shall be brought out into the  
congregation;  
And upon her children shall there be  
visitation.

<sup>25</sup> Her children shall not spread into  
roots,  
And her branches shall bear no fruit.

<sup>26</sup> She shall leave her memory for a  
curse;  
And her reproach shall not be blotted  
out.

<sup>27</sup> And they that are left behind shall  
know that there is nothing  
better than the fear of the  
Lord,  
And nothing sweeter than to take heed  
to the commandments of the  
Lord. <sup>j</sup>

## 24

<sup>1</sup> Wisdom shall praise <sup>k</sup> herself,  
And shall glory in the midst of her  
people.

<sup>2</sup> In the congregation of the Most High  
shall she open her mouth,  
And glory in the presence of his power.

<sup>3</sup> I came forth from the mouth of the  
Most High,  
And covered the earth as a mist.

<sup>4</sup> I lived in high places,  
And my throne is in the pillar of the  
cloud.

<sup>5</sup> Alone I compassed the circuit of  
heaven,  
And I walked in the depth of the abyss.

<sup>i</sup> Or, *made a fire blaze up*    <sup>j</sup> Verse 28 is omitted by the best authorities.    <sup>k</sup> Gr. *her own soul*.

<sup>6</sup> In the waves of the sea, and in all the earth,  
 And in every people and nation, I got a possession.  
<sup>7</sup> With all these I sought rest;  
 And in whose inheritance shall I lodge?  
<sup>8</sup> Then the Creator of all things gave me a commandment;  
 And he that created me made my tabernacle to rest,  
 And said, Let your tabernacle be in Jacob,  
 And your inheritance in Israel.  
<sup>9</sup> He created me from the beginning before the world;  
 And to the end I shall not fail.  
<sup>10</sup> In the holy tabernacle I ministered before him;  
 And so was I established in Sion.  
<sup>11</sup> In the beloved city likewise he gave me rest;  
 And in Jerusalem was my authority.  
<sup>12</sup> And I took root in a people that was glorified,  
 Even in the portion of the Lord's own inheritance.  
<sup>13</sup> I was exalted like a cedar in Libanus,  
 And as a cypress tree on the mountains of Hermon.  
<sup>14</sup> I was exalted like a palm tree on the sea shore,  
 And as rose plants in Jericho,  
 And as a fair olive tree in the plain;  
 And I was exalted as a plane tree.  
<sup>15</sup> As cinnamon and aspalathus, I have given a scent of perfumes;  
 And as choice myrrh, I spread abroad a pleasant odour;  
 As <sup>l</sup> galbanum, and onyx, and stacte,

And as the fume of frankincense in the tabernacle.  
<sup>16</sup> As the terebinth I stretched out my branches;  
 And my branches are branches of glory and grace.  
<sup>17</sup> As the vine I put forth grace;  
 And my flowers are the fruit of glory and riches. <sup>18 m</sup>  
<sup>19</sup> Come to me, you <sup>o</sup> that are desirous of me,  
 And be you <sup>o</sup> filled with my produce.  
<sup>20</sup> For my memorial is sweeter than honey,  
 And mine inheritance than the honeycomb.  
<sup>21</sup> They that eat me shall yet be hungry;  
 And they that drink me shall yet be thirsty.  
<sup>22</sup> He that obeys me shall not be ashamed;  
 And they that work in me shall not do amiss.  
<sup>23</sup> All these things are the book of the covenant of the Most High God,  
*Even* the law which Moses commanded us for a heritage to the assemblies of Jacob. <sup>24 n</sup>  
<sup>25</sup> It is he that makes wisdom abundant, as Pishon,  
 And as Tigris in the days of new *fruits*;  
<sup>26</sup> That makes understanding full as Euphrates,  
 And as Jordan in the days of harvest;  
<sup>27</sup> That makes instruction to shine forth as the light,  
 As Gihon in the days of vintage.  
<sup>28</sup> The first man knew her not perfectly;

<sup>l</sup> See Exodus xxx. 34. <sup>m</sup> Verse 18 is omitted by the best authorities. <sup>n</sup> Verse 24 is omitted by the best authorities.

And in like manner the last has not  
traced her out.  
<sup>29</sup> For her thoughts are filled from the  
sea,  
 And her counsels from the great deep.  
<sup>30</sup> And I came out as a <sup>o</sup> stream from a  
river,  
 And as a conduit into a garden.  
<sup>31</sup> I said, I will water my garden,  
 And will water abundantly my garden  
bed;  
 And, behold, my stream became a river,  
 And my river became a sea.  
<sup>32</sup> I will yet bring instruction to light as  
the morning,  
 And will make <sup>p</sup> these things to shine  
forth afar off.  
<sup>33</sup> I will yet pour out doctrine as  
prophecy,  
 And leave it to generations of ages.  
<sup>34</sup> Behold that I have not laboured for  
myself only,  
 But for all them that diligently seek her.

## 25

<sup>1</sup> In three things I was beautified,  
 And stood up beautiful before the Lord  
and men:  
 The concord of brethren, and friendship  
of neighbors,  
 And a woman and her husband that  
walk together in agreement.  
<sup>2</sup> But three sorts *of men* my soul hates,  
 And I am greatly offended at their life:  
 A poor man that is haughty, and a rich  
man that is a liar,  
*And* an old man that is an adulterer  
lacking understanding.  
<sup>3</sup> In *your* youth you have not gathered,

And how should you find in your old  
age?  
<sup>4</sup> How beautiful a thing is judgement  
for gray hairs,  
 And for elders to know counsel!  
<sup>5</sup> How beautiful is the wisdom of old  
men,  
 And thought and counsel to men that  
are in honor!  
<sup>6</sup> Much experience is the crown of old  
men;  
 And their glorying is the fear of the  
Lord.  
<sup>7</sup> There be nine things that I have  
thought of, and in mine heart  
counted happy;  
 And the tenth I will utter with my  
tongue:  
 A man that has joy of his children;  
 A man that lives and looks upon the fall  
of his enemies:  
<sup>8</sup> Happy is he that dwells with a wife of  
understanding;  
 And he that has not slipped with his  
tongue;  
 And he that has not served a man that is  
unworthy of him:  
<sup>9</sup> Happy is he that has found prudence;  
 And he that discourseth in the ears of  
them that listen.  
<sup>10</sup> How great is he that has found  
wisdom!  
 Yet is there none above him that fears  
the Lord.  
<sup>11</sup> The fear of the Lord passes all  
things:  
 He that holds it, to whom shall he be  
likened? <sup>12</sup> <sup>q</sup>  
<sup>13</sup> *Give me* any plague but the plague  
of the heart;

And any wickedness but the wickedness  
of a woman;

<sup>14</sup> Any calamity, but a calamity from  
them that hate me;  
And any vengeance, but the vengeance  
of enemies.

<sup>15</sup> There is no head above the head of a  
serpent;  
And there is no wrath above the wrath  
of an enemy.

<sup>16</sup> I will rather dwell with a lion and a  
dragon,  
Than keep house with a wicked woman.

<sup>17</sup> The wickedness of a woman changes  
her look,  
And darkens her countenance as a bear  
does.

<sup>18</sup> Her husband shall sit at meat among  
his neighbors,  
And when he hears it he sighs bitterly.

<sup>19</sup> All malice is but little to the malice  
of a woman:  
Let the portion of a sinner fall on her.

<sup>20</sup> *As* the going up a sandy way *is* to  
the feet of the aged,  
So is a wife full of words to a quiet  
man.

<sup>21</sup> Throw not yourself upon the beauty  
of a woman;  
And desire not a woman for her beauty.

<sup>22</sup> There is anger, and impudence, and  
great reproach,  
If a woman maintain her husband.

<sup>23</sup> A wicked woman is abasement of  
heart,  
And sadness of countenance, and a  
wounded heart:  
A woman that will not make her  
husband happy

Is *as* hands that hang down, and palsied  
knees.

<sup>24</sup> From a woman *was* the beginning of  
sin;  
And because of her we all die.

<sup>25</sup> Give not water an outlet;  
Neither to a wicked woman freedom of  
speech.

<sup>26</sup> If she go not <sup>r</sup> as you would have her,  
Cut her off from your flesh. <sup>s</sup>

## 26

<sup>1</sup> Happy is the husband of a good wife;  
And the number of his days shall be  
twofold.

<sup>2</sup> A brave woman rejoices her husband;  
And he shall fulfil his years in peace.

<sup>3</sup> A good wife is a good portion:  
She shall be given in the portion of such  
as fear the Lord.

<sup>4</sup> Whether a man be rich or poor,  
A good heart *makes* at all times a  
cheerful countenance.

<sup>5</sup> Of three things my heart was afraid;  
And concerning the fourth <sup>t</sup> kind I made  
supplication:

The slander of a city, and the assembly  
of a multitude, and a false  
accusation:

All these are more grievous than death.

<sup>6</sup> A grief of heart and sorrow is a  
woman that is jealous of  
*another* woman,  
And the scourge of a tongue  
communicating to all.

<sup>7</sup> A wicked woman is *as* a yoke of  
oxen shaken to and fro:  
He that takes hold of her is as one that  
graspeth a scorpion.

<sup>r</sup> Gr. *according to your hand*. <sup>s</sup> The remainder of this verse is omitted by the best authorities. <sup>t</sup> Gr. *countenance*.

<sup>8</sup> A drunken woman *causes* great  
 wrath;  
 And she will not cover her own shame.  
<sup>9</sup> The whoredom of a woman is in the  
 lifting up of her eyes;  
 And it shall be known by her eyelids.  
<sup>10</sup> Keep strict watch on a headstrong  
 daughter,  
 Lest she find liberty for herself, and use  
 it.  
<sup>11</sup> Look well after an impudent eye;  
 And marvel not if it trespass against  
 you.  
<sup>12</sup> She will open her mouth, as a thirsty  
 traveller,  
 And drink of every water that is near:  
 At every post will she sit down,  
 And open her quiver against *any* arrow.  
<sup>13</sup> The grace of a wife will delight her  
 husband;  
 And her knowledge will fatten his  
 bones.  
<sup>14</sup> A silent woman is a gift of the Lord;  
 And there is nothing so much worth as  
 a well-instructed soul.  
<sup>15</sup> A shamefast woman is grace upon  
 grace;  
 And there is no <sup>u</sup> price worthy of a  
 continent soul.  
<sup>16</sup> As the sun when it arises in the  
 highest places of the Lord,  
 So is the beauty of a good wife in the  
 ordering of <sup>v</sup> a man's house.  
<sup>17</sup> As the lamp that shineth upon the  
 holy candlestick,  
 So is the beauty of the face in ripe age.  
<sup>18</sup> As the golden pillars are upon a base  
 of silver,

So are beautiful feet with the breasts of  
 one that is steadfast. <sup>19-27</sup> <sup>w</sup>  
<sup>28</sup> For two things my heart is grieved;  
 And for the third anger comes upon me:  
 A man of war that suffers for poverty;  
 And men of understanding that are  
 counted as refuse:  
 One that turns back from righteousness  
 to sin;  
 The Lord shall prepare him for the  
 sword.  
<sup>29</sup> A merchant shall hardly keep himself  
 from wrong doing;  
 And a huckster shall not be acquitted of  
 sin.

## 27

<sup>1</sup> Many have sinned for a thing  
 indifferent;  
 And he that seeks to multiply *gain* will  
 turn his eye away.  
<sup>2</sup> A nail will stick fast between the  
 joinings of stones;  
 And sin will <sup>x</sup> thrust itself in between  
 buying and selling.  
<sup>3</sup> Unless *a man* hold on diligently in  
 the fear of the Lord,  
 His house shall soon be overthrown.  
<sup>4</sup> In the shaking of a sieve, the refuse  
 remains;  
 So the filth of man in his reasoning.  
<sup>5</sup> The furnace will prove the potter's  
 vessels;  
 And the trial of a man is in his  
 reasoning.  
<sup>6</sup> The fruit of a tree declares the  
 husbandry thereof;  
 So is the utterance of the thought of the  
 heart of a man.

<sup>u</sup> Gr. *weight*. <sup>v</sup> Gr. *his*. <sup>w</sup> Verses 19-27 are omitted by the best authorities. <sup>x</sup> Gr. *rub*.

<sup>7</sup> Praise no man before *you hear him*  
reason;

For this is the trial of men.

<sup>8</sup> If you follow righteousness, you shall  
obtain her,

And put her on, as a long robe of glory.

<sup>9</sup> Birds will resort to their like;  
And truth will return to them that  
practise her.

<sup>10</sup> The lion lies in wait for prey;  
So does sin for them that work iniquity.

<sup>11</sup> The discourse of a godly man is  
always wisdom:  
But the foolish man changes as the  
moon.

<sup>12</sup> Among men void of understanding  
observe the opportunity;  
But stay continually among the  
thoughtful.

<sup>13</sup> The discourse of fools is an offence;  
And their laughter is in the wantonness  
of sin.

<sup>14</sup> The talk of a man of many oaths will  
make the hair stand upright;  
And their strife makes one stop his ears.

<sup>15</sup> The strife of the proud is a shedding  
of blood;  
And their reviling of each other is a  
grievous thing to hear.

<sup>16</sup> He that reveals secrets destroys  
credit,  
And shall not find a friend to his mind.

<sup>17</sup> Love a friend, and keep faith with  
him:

But if you reveal his secrets,  
You shall not pursue after him;

<sup>18</sup> For as a man has destroyed his  
enemy,  
So have you destroyed the friendship of  
your neighbor.

<sup>19</sup> And as a bird which you have loosed  
out of your hand,  
So have you let your neighbor go, and  
you will not catch him  
again:

<sup>20</sup> Pursue him not, for he is gone far  
away,  
And has escaped as a gazelle out of the  
snare.

<sup>21</sup> For a wound may be bound up, and  
after reviling there may be a  
reconcilement;  
But he that reveals secrets has lost  
hope.

<sup>22</sup> One that winks with the eye  
contriveth evil things;  
And no man will remove him from it.

<sup>23</sup> When you are present, he will speak  
sweetly,  
And will admire your words;  
But afterward he will writhe his mouth,  
And set a trap *for you* in your words.

<sup>24</sup> I have hated many things, but  
nothing like him;  
And the Lord will hate him.

<sup>25</sup> One that casts a stone on high casts it  
on his own head;  
And a deceitful stroke will open  
wounds.

<sup>26</sup> He that digs a pit shall fall into it;  
And he that sets a snare shall be taken  
therein.

<sup>27</sup> He that does evil things, they shall  
roll upon him,  
And he shall not know whence they  
have come to him.

<sup>28</sup> Mockery and reproach are from the  
haughty;  
And vengeance, as a lion, shall lie in  
wait for him.

<sup>29</sup> They that rejoice at the fall of the  
godly shall be taken in a  
snare;  
And anguish shall consume them before  
they die.  
<sup>30</sup> Wrath and anger, these also are  
abominations;  
And a sinful man shall possess them.

## 28

<sup>1</sup> He that takes vengeance shall find  
vengeance from the Lord;  
And he will surely make firm his sins.  
<sup>2</sup> Forgive your neighbor the hurt that he  
has done *you*;  
And then your sins shall be pardoned  
when you pray.  
<sup>3</sup> Man cherisheth anger against man;  
And does he seek healing from the  
Lord?  
<sup>4</sup> Upon a man like himself he has no  
mercy;  
And does he make supplication for his  
own sins?  
<sup>5</sup> He being himself flesh nourishes  
wrath:  
Who shall make atonement for his sins?  
<sup>6</sup> Remember your last end, and cease  
from enmity:  
*Remember* corruption and death, and  
abide in the commandments.  
<sup>7</sup> Remember the commandments, and  
be not angry with your  
neighbor;  
And *remember* the covenant of the  
Highest, and wink at  
ignorance.  
<sup>8</sup> Abstain from strife, and you shall  
diminish your sins:

For a passionate man will kindle strife;  
<sup>9</sup> And a man that is a sinner will trouble  
friends,  
And will make debate among them that  
be at peace.  
<sup>10</sup> <sup>y</sup> As is the fuel of the fire, so will it  
burn;  
And as the stoutness of the strife is, *so*  
will it burn:  
As is the strength of the man, *so* will be  
his wrath;  
And as is his wealth, *so* will he exalt  
his anger.  
<sup>11</sup> A contention begun in haste kindles a  
fire;  
And a hasty fighting sheds blood.  
<sup>12</sup> If you blow a spark, it shall burn;  
And if you spit upon it, it shall be  
quenched:  
And both these shall come out of your  
mouth.  
<sup>13</sup> Curse the whisperer and double-  
tongued:  
For he has destroyed many that were at  
peace.  
<sup>14</sup> A third person's tongue has shaken  
many,  
And dispersed them from nation to  
nation;  
And it has pulled down strong cities,  
And overthrown the houses of great  
men.  
<sup>15</sup> A third person's tongue has cast out  
brave women,  
And deprived them of their labors.  
<sup>16</sup> He that hearkens to it shall not find  
rest,  
Nor shall he dwell quietly.  
<sup>17</sup> The stroke of a whip makes a mark in  
the flesh;

<sup>y</sup> The order of the lines in this verse is uncertain.

But the stroke of a tongue will break  
bones.

<sup>18</sup> Many have fallen by the edge of the  
sword:  
Yet not so many as they that have fallen  
because of the tongue.

<sup>19</sup> Happy is he that is sheltered from it,  
That has not passed through the wrath  
thereof;  
That has not drawn its yoke,  
And has not been bound with its bands.

<sup>20</sup> For the yoke thereof is a yoke of  
iron,  
And the bands thereof are bands of  
brass.

<sup>21</sup> The death thereof is an evil death;  
And Hades were better than it.

<sup>22</sup> It shall not have rule over godly men;  
And they shall not be burned in its  
flame.

<sup>23</sup> They that forsake the Lord shall fall  
into it;  
And it shall burn among them, and shall  
not be quenched:  
It shall be sent forth upon them as a  
lion;  
And as a leopard it shall destroy them.

<sup>24</sup> Look that you hedge your possession  
about with thorns;  
Bind up your silver and your gold;

<sup>25</sup> And make a balance and a weight for  
your words;  
And make a door and a bar for your  
mouth.

<sup>26</sup> Take heed lest you slip therein;  
Lest you fall before one that lies in  
wait.

## 29

<sup>1</sup> He that shows mercy will lend to his  
neighbor;  
And he that strengthens him with his  
hand keeps the  
commandments.

<sup>2</sup> Lend to your neighbor in time of his  
need;  
And pay you your neighbor again in  
due season.

<sup>3</sup> Confirm your word, and keep faith  
with him;  
And at all seasons you shall find what  
you need.

<sup>4</sup> Many have reckoned a loan as a  
windfall,  
And have given trouble to those that  
helped them.

<sup>5</sup> Till he has received, he will kiss a  
man's hands;  
And for his neighbor's money he will  
speak submissly:  
And when payment is due, he will  
prolong the time,  
And return words of heaviness, and  
complain of <sup>z</sup> the times.

<sup>6</sup> If he prevail, he shall hardly receive  
the half;  
And he will count it as a windfall:  
If not, he has deprived him of his  
money,  
And he has gotten him for an enemy  
without cause:  
He will pay him with cursings and  
railings;  
And for honor he will pay him disgrace.

<sup>7</sup> <sup>a</sup> Many on account of *men's* ill-  
dealing have turned away;

<sup>z</sup> Gr. *the season.*    <sup>a</sup> Some ancient authorities read *Many therefore.*

They have feared to be defrauded for nothing.

<sup>8</sup> Howbeit with a man in poor estate be longsuffering;  
And let him not wait for *your* alms.

<sup>9</sup> Help a poor man for the commandment's sake;  
And according to his need send him not empty away.

<sup>10</sup> Lose *your* money for a brother and a friend;  
And let it not rust under the stone to be lost.

<sup>11</sup> Bestow your treasure according to the commandments of the Most High;  
And it shall profit you more than gold.

<sup>12</sup> Shut up alms in your store-chambers;  
And it shall deliver you out of all affliction:

<sup>13</sup> It shall fight for you against your enemy  
Better than a mighty shield and a ponderous spear.

<sup>14</sup> A good man will be surety for his neighbor;  
And he that has lost shame will fail him.

<sup>15</sup> Forget not the good offices of your surety;  
For he has given his life for you.

<sup>16</sup> A sinner will overthrow the good estate of his surety;

<sup>17</sup> And he that is of an unthankful mind will fail him that delivered him.

<sup>18</sup> Suretiship has undone many that were prospering,

And shaken them as a wave of the sea:  
Mighty men has it driven from their homes;  
And they wandered among strange nations.

<sup>19</sup> A sinner that falls into suretiship,  
And undertakes contracts for work,  
shall fall into lawsuits.

<sup>20</sup> Help your neighbor according to your power,  
And take heed to yourself that you fall not *to the same*.

<sup>21</sup> The chief thing for life is water, and bread,  
And a garment, and a house to cover shame.

<sup>22</sup> Better is the life of a poor man under a shelter of logs,  
Than sumptuous fare in another man's house.

<sup>23</sup> With little or with much, be well satisfied. <sup>b</sup>

<sup>24</sup> It is a miserable life to go from house to house:  
And where you are a sojourner, you shall not *dare to* open your mouth.

<sup>25</sup> You shall entertain, and give to drink, and have no thanks:  
And besides this you shall hear bitter words.

<sup>26</sup> Come hither, you sojourner, furnish a table,  
And if you have anything in your hand, feed me with it.

<sup>27</sup> Go forth, you sojourner, from the face of honor;  
My brother is come to be my guest; I have need of my house.

<sup>b</sup> The remainder of this verse is omitted by the best authorities.

<sup>28</sup> These things are grievous to a man of understanding;  
The upbraiding of house-room, and the reproaching of the money-lender.

### 30

<sup>1</sup> He that loves his son will continue to lay stripes upon him,  
That he may have joy of him in the end.

<sup>2</sup> He that chastises his son shall have profit of him,  
And shall glory of him among his acquaintance.

<sup>3</sup> He that teaches his son shall provoke his enemy to jealousy;  
And before friends he shall rejoice of him.

<sup>4</sup> His father dieth, and is as though he had not died;  
For he has left one behind him like himself.

<sup>5</sup> In his life, he saw and rejoiced *in him*;  
And when he died, he sorrowed not:

<sup>6</sup> He left behind him an avenger against his enemies,  
And one to requite kindness to his friends.

<sup>7</sup> He that makes too much of his son shall bind up his wounds;  
And his heart will be troubled at every cry.

<sup>8</sup> An unbroken horse becomes stubborn;  
And a son left at large becomes headstrong.

<sup>9</sup> Cocker your child, and he shall make you afraid:  
Play with him, and he will grieve you.

<sup>10</sup> Laugh not with him, lest you have sorrow with him;  
And you shall gnash your teeth in the end.

<sup>11</sup> Give him no liberty in his youth,  
<sup>c</sup> And wink not at his follies.

<sup>12</sup> <sup>d</sup> Bow down his neck in his youth,  
And beat him on the sides while he is a child,

Lest he wax stubborn, and be disobedient to you;

<sup>e</sup> And there shall be sorrow to your soul.

<sup>13</sup> Chastise your son, and take pains with him,  
Lest his shameless behavior be an offence to you.

<sup>14</sup> Better is a poor man, being sound and strong of constitution,  
Than a rich man that is plagued in his body.

<sup>15</sup> Health and a good constitution are better than all gold;  
And a strong body than wealth without measure.

<sup>16</sup> There is no riches better than health of body;  
And there is no gladness above the joy of the heart.

<sup>17</sup> Death is better than a bitter life,  
<sup>f</sup> And <sup>g</sup> eternal rest than a continual sickness.

<sup>18</sup> Good things poured out upon a mouth that is closed  
Are *as* messes of meat laid upon a grave.

<sup>19</sup> What does an offering profit an idol?  
For neither shall it eat nor smell:  
So is he that is afflicted of the Lord,

<sup>c</sup> These three lines are absent from the oldest MSS. <sup>d</sup> These three lines are absent from the oldest MSS. <sup>e</sup> These three lines are absent from the oldest MSS. <sup>f</sup> The oldest MSS. omit *And eternal rest*. <sup>g</sup> Gr. *age-long rest*.

<sup>20</sup> Seeing with his eyes and groaning,  
 As an eunuch embracing a virgin and  
 groaning.  
<sup>21</sup> Give not over your soul to sorrow;  
 And afflict not yourself in your own  
 counsel.  
<sup>22</sup> Gladness of heart is the life of a man;  
 And the joyfulness of a man is length of  
 days.  
<sup>23</sup> Love your own soul, and comfort  
 your heart:  
 And remove sorrow far from you;  
 For sorrow has destroyed many,  
 And there is no profit therein.  
<sup>24</sup> Envy and wrath shorten *a man's*  
 days;  
 And care brings old age before the time.  
<sup>25</sup> A cheerful and good heart  
 Will have a care of his meat and diet.

### 31

<sup>1</sup> Wakefulness that comes of riches  
 consumes the flesh,  
 And the anxiety thereof puts away  
 sleep.  
<sup>2</sup> Wakeful anxiety will crave slumber;  
 And <sup>h</sup> in a sore disease sleep will be  
 broken.  
<sup>3</sup> A rich man toileth in gathering money  
 together;  
 And when he rests, he is filled with his  
 good things.  
<sup>4</sup> A poor man toileth in lack of  
 substance;  
 And when he rests, he becomes needy.  
<sup>5</sup> He that loves gold shall not be  
 justified;  
 And he that follows destruction shall  
 himself have his fill *of it*.

<sup>6</sup> Many have been given over to ruin for  
 the sake of gold;  
 And their perdition <sup>i</sup> meets them face to  
 face.  
<sup>7</sup> It is a stumbling block to them that  
 sacrifice to it;  
 And every fool shall be taken therewith.  
<sup>8</sup> Blessed is the rich that is found  
 without blemish,  
 And that goes not after gold.  
<sup>9</sup> Who is he? and we will call him  
 blessed:  
 For wonderful things has he done  
 among his people.  
<sup>10</sup> Who has been tried thereby, and  
 found perfect?  
 Then let him glory.  
 Who has had the power to transgress,  
 and has not transgressed?  
 And to do evil, and has not done it?  
<sup>11</sup> His goods shall be made sure,  
 And the congregation shall declare his  
 alms.  
<sup>12</sup> Sittest you at a great table? <sup>j</sup> be not  
 greedy upon it,  
 And say not, Many are the things upon  
 it.  
<sup>13</sup> Remember that an evil eye is a  
 wicked thing:  
 What has been created more evil than  
 an eye?  
 Therefore it sheds tears from every  
 face.  
<sup>14</sup> Stretch not your hand wherever it  
 looks,  
 And thrust not yourself with it into the  
 dish.  
<sup>15</sup> Consider your neighbor's *liking* by  
 your own;

<sup>h</sup> This appears to be the meaning; but the Greek text here is probably corrupt. <sup>i</sup> Or, *comes to pass in their faces* <sup>j</sup> Gr. *open not your throat upon it*.

And be discreet in every point.  
<sup>16</sup> Eat, as *becomes* a man, those things  
 which are set before you;  
 And eat not greedily, lest you be hated.  
<sup>17</sup> Be first to leave off for manners'  
 sake;  
 And be not insatiable, lest you offend.  
<sup>18</sup> And if you sit among many,  
 Reach not out your hand before them.  
<sup>19</sup> How sufficient to a well-mannered  
 man is a very little,  
 And he does not breathe hard upon his  
 bed.  
<sup>20</sup> Healthy sleep comes of moderate  
 eating;  
 He rises early, and his wits are with  
 him:  
 The pain of wakefulness, and colic,  
 And griping, are with an insatiable man.  
<sup>21</sup> And if you have been forced to eat,  
 Rise up in the midst thereof, and you  
 shall have rest.  
<sup>22</sup> Hear me, my son, and despise me  
 not,  
 And at the last you shall find my words  
*true*:  
 In all your works be quick,  
 And no disease shall come to you.  
<sup>23</sup> Him that is liberal of his meat the lips  
 shall bless;  
 And the testimony of his excellence  
 shall be believed.  
<sup>24</sup> Him that is a niggard of his meat the  
 city shall murmur at;  
 And the testimony of his niggardness  
 shall be sure.  
<sup>25</sup> Show not yourself valiant in wine;  
 For wine has destroyed many.  
<sup>26</sup> The furnace proves the temper of  
*steel* by dipping;

So does wine *prove* hearts in the  
 quarreling of the proud.  
<sup>27</sup> Wine is as good as life to men,  
 If you drink it in its measure:  
 What life is there to a man that is  
 without wine?  
 And it has been created to make men  
 glad.  
<sup>28</sup> Wine drunk in season *and* to satisfy  
 Is joy of heart, and gladness of soul:  
<sup>29</sup> Wine drunk largely is bitterness of  
 soul,  
 With provocation and conflict.  
<sup>30</sup> Drunkenness increases the rage of a  
 fool to his hurt;  
 It diminishes strength, and adds  
 wounds.  
<sup>31</sup> Rebuke not your neighbor at a  
 banquet of wine,  
 Neither set him at nothing in his mirth:  
 Speak not to him a word of reproach,  
 And press not upon him by asking back  
*a debt*.

## 32

<sup>1</sup> Have they made you ruler *of a feast*?  
 Be not lifted up,  
 Be you among them as one of them;  
 Take thought for them, and so sit down.  
<sup>2</sup> And when you have done all your  
 office, take your place,  
 That you may be gladdened on their  
 account,  
 And receive a crown for your well  
 ordering.  
<sup>3</sup> Speak, you that are the elder, for it  
 becomes you, *but* with  
 sound knowledge;  
 And hinder not music.  
<sup>4</sup> Pour not out talk where there is a  
 performance of music,

And display not your wisdom out of  
season.

<sup>5</sup> *As* a signet of carbuncle in a setting  
of gold,  
*So* is a concert of music in a banquet of  
wine.

<sup>6</sup> *As* a signet of emerald in a work of  
gold,  
*So* is a strain of music with pleasant  
wine.

<sup>7</sup> Speak, young man, if there be need of  
you;  
*Yet* scarcely if you be twice asked.

<sup>8</sup> Sum up your speech, many things in  
few words;  
Be as one that knows and yet holds his  
tongue.

<sup>9</sup> *If you be* among great men, behave  
not as their equal;  
And when another is speaking, make  
not much babbling.

<sup>10</sup> Before thunder speedeth lightning;  
And before a shamefast man favor shall  
go forth.

<sup>11</sup> Rise up betimes, and be not the last;  
Get you home quickly and loiter not:

<sup>12</sup> There take your pastime, and do what  
is in your heart;  
And sin not by proud speech:

<sup>13</sup> And for these things bless him that  
made you,  
And gives you to drink freely of his  
good things.

<sup>14</sup> He that fears the Lord will receive  
*his* discipline;  
And they that seek *him* early shall find  
favor.

<sup>15</sup> He that seeks the law shall be filled  
therewith:  
But the hypocrite shall stumble thereat.

<sup>k</sup> Gr. *without stumbling blocks.*

<sup>16</sup> They that fear the Lord shall find  
judgement,  
And shall kindle righteous acts as a  
light.

<sup>17</sup> A sinful man shunneth reproof,  
And will find a judgement according to  
his will.

<sup>18</sup> A man of counsel will not neglect a  
thought;  
A strange and proud man will not  
crouch in fear,  
Even after he has done a thing by  
himself without counsel.

<sup>19</sup> Do nothing without counsel;  
And when you have once done, repent  
not.

<sup>20</sup> Go not in a way of conflict;  
And stumble not in stony places.

<sup>21</sup> Be not confident in a <sup>k</sup> smooth way.

<sup>22</sup> And beware of your own children.

<sup>23</sup> In every work trust your own soul;  
For this is the keeping of the  
commandments.

<sup>24</sup> He that believes the law gives heed  
to the commandment;  
And he that trusts in the Lord shall  
suffer no loss.

### 33

<sup>1</sup> There shall no evil happen to him that  
fears the Lord;  
But in temptation once and again will  
he deliver him.

<sup>2</sup> A wise man will not hate the law;  
But he that is a hypocrite therein is as a  
ship in a storm.

<sup>3</sup> A man of understanding will put his  
trust in the law;  
And the law is faithful to him, as when  
one asks at the oracle.

<sup>4</sup> Prepare *your* speech, and so shall you  
 be heard;  
 Bind up instruction, and make your  
 answer.  
<sup>5</sup> The heart of a fool is *as* a cartwheel;  
 And his thoughts like a rolling axle tree.  
<sup>6</sup> A stallion horse is as a mocking  
 friend;  
 He neighs under every one that sits  
 upon him.  
<sup>7</sup> Why does one day excel another,  
 When all the light of every day in the  
 year is of the sun?  
<sup>8</sup> By the knowledge of the Lord they  
 were distinguished;  
 And he varied seasons and feasts:  
<sup>9</sup> Some of them he exalted and  
 hallowed,  
 And some of them has he made  
 ordinary days.  
<sup>10</sup> And all men are from the ground,  
 And Adam was created of earth.  
<sup>11</sup> In the abundance of his knowledge  
 the Lord distinguished them,  
 And made their ways various:  
<sup>12</sup> Some of them he blessed and exalted,  
 And some of them he hallowed and  
 brought near to himself:  
 Some of them he cursed and brought  
 low,  
 And overthrew them from their place.  
<sup>13</sup> As the clay of the potter in his hand,  
 All his ways are according to his good  
 pleasure;  
 So men are in the hand of him that  
 made them,  
 To render to them according to his  
 judgement.  
<sup>14</sup> Good is set over against evil,

And life over against death:  
 So is <sup>1</sup> the sinner over against the godly.  
<sup>15</sup> And thus look upon all the works of  
 the Most High;  
 Two and two, one against another.  
<sup>16</sup> And I waked up last,  
 As one that gleans after the grape  
 gatherers:  
 By the blessing of the Lord I got before  
 them,  
 And filled my winepress as one that  
 gathers grapes.  
<sup>17</sup> Consider that I laboured not for  
 myself alone,  
 But for all them that seek instruction.  
<sup>18</sup> Hear me, you <sup>33</sup> great men of the  
 people,  
 And hearken with your ears, you <sup>33</sup>  
 rulers of the congregation.  
<sup>19</sup> To son and wife, to brother and  
 friend,  
 Give not power over you while you  
 live;  
 And give not your goods to another,  
 Lest you repent and make supplication  
 for them *again*.  
<sup>20</sup> Whilst you yet live, and breath is in  
 you,  
 Give not yourself over to anybody.  
<sup>21</sup> For better it is that your children  
 should supplicate you,  
 Than that you should look to the hand  
 of your sons.  
<sup>22</sup> In all your works keep the upper  
 hand;  
 Bring not a stain on your honor.  
<sup>23</sup> In the day that you endest the days of  
 your life,  
 And in the time of death, distribute your  
 inheritance.

<sup>1</sup> A line of this verse is here omitted by the best authorities.

<sup>24</sup> Fodder, a stick, and burdens, for an  
 ass;  
 Bread, and discipline, and work, for a  
 servant.  
<sup>25</sup> Set your servant to work, and you  
 shall find rest:  
 Leave his hands idle, and he will seek  
 liberty.  
<sup>26</sup> Yoke and thong will bow the neck:  
 And for an evil servant there are racks  
 and tortures.  
<sup>27</sup> Send him to labor, that he be not idle;  
 For idleness teaches much mischief.  
<sup>28</sup> Set him to work, as is fit for him;  
 And if he obey not, make his fetters  
 heavy.  
<sup>29</sup> And be not excessive toward any;  
 And without judgement do nothing.  
<sup>30</sup> If you have a servant, let him be as  
 yourself,  
 Because you have bought him with  
 blood.  
<sup>31</sup> If you have a servant, treat him as  
 yourself;  
<sup>m</sup> For as your own soul will you have  
 need of him:  
 If you treat him ill, and he depart and  
 run away,  
 Which way will you go to seek him?

### 34

<sup>1</sup> Vain and false hopes are for a man  
 void of understanding;  
 And dreams give wings to fools.  
<sup>2</sup> As one that catches at a shadow, and  
 follows after the wind,  
 So is he that sets his mind on dreams.  
<sup>3</sup> The vision of dreams is *as* this thing  
 against that,

The likeness of a face over against a  
 face.  
<sup>4</sup> Of an unclean thing what shall be  
 cleansed?  
 And of that which is false what shall be  
 true?  
<sup>5</sup> Divinations, and soothsayings, and  
 dreams, are vain:  
 And the heart fancies, as a woman's in  
 travail.  
<sup>6</sup> If they be not sent from the Most High  
 in *your* visitation,  
 Give not your heart to them. <sup>7</sup> For  
 dreams have led many  
 astray:  
 And they have failed by putting their  
 hope in them.  
<sup>8</sup> Without lying shall the law be  
 accomplished;  
 And wisdom is perfection to a faithful  
 mouth.  
<sup>9</sup> A well-instructed man knows many  
 things;  
 And he that has much experience will  
 declare understanding.  
<sup>10</sup> He that has no experience knows few  
 things:  
 But he that has wandered shall increase  
*his* skill.  
<sup>11</sup> In my wandering I have seen many  
 things;  
 And more than my words is my  
 understanding.  
<sup>12</sup> Ofttimes was I in danger even to  
 death;  
 And I was preserved because of these  
 things.  
<sup>13</sup> The spirit of those that fear the Lord  
 shall live;

<sup>m</sup> The Greek text of this line is probably corrupt.

For their hope is upon him that saves them.

<sup>14</sup> Whoso fears the Lord shall not be afraid, and shall not play the coward;  
For he is his hope.

<sup>15</sup> Blessed is the soul of him that fears the Lord:  
To whom does he give heed? and who is his stay?

<sup>16</sup> The eyes of the Lord are upon them that love him,  
A mighty protection and strong stay,  
A cover from the hot blast, and a cover from the noonday,  
A guard from stumbling, and a succour from falling.

<sup>17</sup> He raises up the soul, and enlighteneth the eyes:  
He gives healing, life, and blessing.

<sup>18</sup> He that sacrifices of a thing wrongfully gotten, his offering is made in mockery;  
And the mockeries of wicked men are not well-pleasing.

<sup>19</sup> The Most High has no pleasure in the offerings of the ungodly;  
Neither is he pacified for sins by the multitude of sacrifices.

<sup>20</sup> *As* one that kills the son before his father's eyes  
Is he that brings a sacrifice from the goods of the poor.

<sup>21</sup> The bread of the needy is the life of the poor:  
He that depriveth him thereof is a man of blood.

<sup>22</sup> *As* one that slays his neighbor is he that takes away his living;

And *as* a shedder of blood is he that depriveth a hireling of his hire.

<sup>23</sup> One building, and another pulling down,  
What profit have they had but toil?

<sup>24</sup> One praying, and another cursing,  
Whose voice will the Lord listen to?

<sup>25</sup> He that washes himself after *touching* a dead body, and touches it again,  
What profit has he in his washing?

<sup>26</sup> Even so a man fasting for his sins,  
And going again, and doing the same;  
Who will listen to his prayer?  
And what profit has he in his humiliation?

### 35

<sup>1</sup> He that keeps the law multiplies offerings;  
He that takes heed to the commandments sacrifices a peace offering.

<sup>2</sup> He that requites a good turn offers fine flour;  
And he that gives alms sacrifices a thank offering.

<sup>3</sup> To depart from wickedness is a thing pleasing to the Lord;  
And to depart from unrighteousness is a propitiation.

<sup>4</sup> See that you appear not in the presence of the Lord empty.

<sup>5</sup> For all these things *are to be done* because of the commandment.

<sup>6</sup> The offering of the righteous makes the altar fat;  
And the sweet savor thereof *is* before the Most High.

<sup>7</sup> The sacrifice of a righteous man is  
 acceptable;  
 And the memorial thereof shall not be  
 forgotten.  
<sup>8</sup> Glorify the Lord with a good eye,  
 And stint not the first fruits of your  
 hands.  
<sup>9</sup> In every gift show a cheerful  
 countenance,  
 And dedicate your tithe with gladness.  
<sup>10</sup> Give to the Most High according as  
 he has given;  
 And as your hand has found, *give* with  
 a good eye.  
<sup>11</sup> For the Lord recompenses,  
 And he will recompense you sevenfold.  
<sup>12</sup> Think not to corrupt with gifts; for he  
 will not receive them:  
 And set not your mind on an  
 unrighteous sacrifice;  
 For the Lord is judge,  
 And with him is no respect of persons.  
<sup>13</sup> He will not accept any person against  
 a poor man;  
 And he will listen to the prayer of him  
 that is wronged.  
<sup>14</sup> He will in no wise despise the  
 supplication of the  
 fatherless;  
 Nor the widow, <sup>n</sup> when she pours out  
 her tale.  
<sup>15</sup> Do not the tears of the widow run  
 down her cheek?  
 And is not her cry against him that has  
 caused them to fall?  
<sup>16</sup> He that serves *God* according to his  
 good pleasure shall be  
 accepted,  
 And his supplication shall reach to the  
 clouds.

<sup>17</sup> The prayer of the humble pierces the  
 clouds;  
 And till it come near, he will not be  
 comforted;  
 And he will not depart, till the Most  
 High shall visit;  
 And he shall judge <sup>o</sup> righteously, and  
 execute judgement.  
<sup>18</sup> And the Lord will not be slack,  
 neither will he be  
 longsuffering toward them,  
 Till he have crushed the loins of the  
 unmerciful;  
 And he shall repay vengeance to the  
 heathen;  
 Till he have taken away the multitude  
 of the haughty,  
 And broken in pieces the sceptres of the  
 unrighteous;  
<sup>19</sup> Till he have rendered to *every* man  
 according to his doings,  
 And *to* the works of men according to  
 their devices;  
 Till he have judged the cause of his  
 people;  
 And he shall make them to rejoice in  
 his mercy.  
<sup>20</sup> Mercy is seasonable in the time of  
 his afflicting *them*,  
 As clouds of rain in the time of drought.

## 36

<sup>1</sup> Have mercy upon us, O Lord the God  
 of all, and behold;  
<sup>2</sup> And send your fear upon all the  
 nations: <sup>p</sup>  
<sup>3</sup> Lift up your hand against the strange  
 nations;  
 And let them see your mighty power.

<sup>n</sup> Gr. *if*    <sup>o</sup> Some ancient authorities read *for the righteous*.    <sup>p</sup> The remainder of this verse is omitted by the best authorities.

<sup>4</sup> As you were sanctified in us before  
 them,  
 So be you magnified in them before us.

<sup>5</sup> And let them know you, as we also  
 have known you,  
 That there is no God but only you, O  
 God.

<sup>6</sup> Show new signs, and work various  
 wonders;  
 Glorify your hand and your right arm. <sup>q</sup>

<sup>7</sup> Raise up indignation, and pour out  
 wrath;  
 Take away the adversary, and destroy  
 the enemy.

<sup>8</sup> Hasten the time, and remember the  
 oath;  
 And let them declare your mighty  
 works.

<sup>9</sup> Let him that escapes be devoured by  
 the rage of fire;  
 And may they that harm your people  
 find destruction.

<sup>10</sup> Crush the heads of the rulers of the  
 enemies,  
 That say, There is none but we.

<sup>11</sup> Gather all the tribes of Jacob  
 together,  
 And <sup>r</sup> take them for your inheritance, as  
 from the beginning.

<sup>12</sup> O Lord, have mercy upon the people  
 that is called by your name,  
 And upon Israel, whom you did liken to  
 a firstborn.

<sup>13</sup> Have compassion upon the city of  
 your sanctuary,  
 Jerusalem, the place of your rest.

<sup>14</sup> Fill Sion; exalt your oracles,  
 And *fill* your people with your glory.

<sup>15</sup> Give testimony to those that were  
 your creatures in the  
 beginning,  
 And raise up the prophecies that have  
 been in your name.

<sup>16</sup> Give reward to them that wait for  
 you:  
 And men shall put their trust in your  
 prophets.

<sup>17</sup> Hearken, O Lord, to the prayer of  
 your suppliants,  
 According to the blessing of Aaron  
 concerning your people;  
 And all they that are on the earth shall  
 know  
 That you are the Lord, the <sup>s</sup> eternal  
 God.

<sup>18</sup> The belly will eat any meat;  
 Yet is one meat better than another.

<sup>19</sup> The <sup>t</sup> mouth tastes meats taken in  
 hunting:  
 So does an understanding heart false  
 speeches.

<sup>20</sup> A froward heart will cause heaviness:  
 And a man of experience will  
 recompense him.

<sup>21</sup> A woman will receive any man;  
 But one daughter is better than another.

<sup>22</sup> The beauty of a woman cheers the  
 countenance;  
 And a man desires nothing so much.

<sup>23</sup> If there is on her tongue mercy and  
 meekness,  
 Her husband is not like the sons of men.

<sup>24</sup> He that gets a wife enters upon a  
 possession:  
 A help meet for him, and a pillar of rest.

<sup>25</sup> Where no hedge is, the possession  
 will be laid waste:

<sup>q</sup> The remainder of this verse is omitted by the best authorities. <sup>r</sup> The ancient authorities read *I took them for mine inheritance*: but the Greek text is here very confused. <sup>s</sup> Gr. *God of the ages*. <sup>t</sup> Gr. *throat*.

And he that has no wife will mourn as  
 he wandereth up and down.  
<sup>26</sup> For who will trust a nimble robber,  
 that skips from city to city?  
 Even so *who shall trust* a man that has  
 no nest, and lodges wherever  
 he finds himself at nightfall?

### 37

<sup>1</sup> Every friend will say, I also am his  
 friend:  
 But there is a friend, which is only a  
 friend in name.  
<sup>2</sup> Is there not a grief in it even to death,  
 When a companion and friend is turned  
 to enmity?  
<sup>3</sup> O wicked imagination, whence came  
 you rolling in  
 To cover the dry land with  
 deceitfulness?  
<sup>4</sup> There is a companion, which rejoices  
 in the gladness of a friend,  
 But in time of affliction will be against  
 him.  
<sup>5</sup> There is a companion, which for the  
 belly's sake labores with his  
 friend,  
 In the face of battle will take up the  
 buckler.  
<sup>6</sup> Forget not a friend in your soul;  
 And be not unmindful of him in your  
 riches.  
<sup>7</sup> Every counsellor extols counsel;  
 But there is that counsels for himself.  
<sup>8</sup> Let your soul beware of a counsellor,  
 And know you before what is his  
 interest  
 (For he will take counsel for himself);  
 Lest he cast the lot upon you,  
<sup>9</sup> And say to you, Your way is good:

And he will stand over against you, to  
 see what shall befall you.  
<sup>10</sup> Take not counsel with one that looks  
 askance at you;  
 And hide your counsel from such as are  
 jealous of you.  
<sup>11</sup> *Take not counsel* with a woman  
 about her rival;  
 Neither with a coward about war;  
 Nor with a merchant about exchange;  
 Nor with a buyer about selling;  
 Nor with an envious man about  
 thankfulness;  
 Nor with an unmerciful man about  
 kindness;  
 Nor with a sluggard about any kind of  
 work;  
 Nor with a hireling in your house about  
 finishing *his work*;  
 Nor with an idle servant about much  
 business:  
 Give not heed to these in any matter of  
 counsel.  
<sup>12</sup> But rather be continually with a  
 godly man,  
 Whom you shall have known to be a  
 keeper of the  
 commandments,  
 Who in his soul is as your own soul,  
 And who will grieve with you, if you  
 shall miscarry.  
<sup>13</sup> And make the counsel of your heart  
 to stand;  
 For there is none more faithful to you  
 than it.  
<sup>14</sup> For a man's soul is sometime wont to  
 bring him tidings,  
 More than seven watchmen that sit on  
 high on a watch-tower.  
<sup>15</sup> And above all this entreat the Most  
 High,

That he may direct your way in truth.  
 16 Let reason be the beginning of every  
     work,  
 And let counsel go before every action.  
 17 As a token of the changing of the  
     heart,  
 18 four manner of things do rise up,  
 Good and evil, life and death;  
 And that which rules over them  
     continually is the tongue.  
 19 There is one that is shrewd *and* the  
     instructor of many,  
 And yet is unprofitable to his own soul.  
 20 There is *one* that is subtil in words,  
     and is hated;  
 He shall be destitute of all food:  
 21 For grace was not given him from the  
     Lord;  
 Because he is deprived of all wisdom.  
 22 There is one that is wise to his own  
     soul;  
 And the fruits of his understanding are  
     trustworthy in the mouth.  
 23 A wise man will instruct his own  
     people;  
 And the fruits of his understanding are  
     trustworthy.  
 24 A wise man shall be filled with  
     blessing;  
 And all they that see him shall call him  
     happy.  
 25 The life of man is numbered by days;  
 And the days of Israel are innumerable.  
 26 The wise man shall inherit  
     confidence among his  
     people,  
 And his name shall live for ever.  
 27 My son, prove your soul in your life,  
 And see what is evil for it, and give not  
     that to it.

28 For all things are not profitable for  
     all men,  
 Neither has every soul pleasure in every  
     thing.  
 29 Be not insatiable in any luxury,  
 And be not greedy on the things that  
     you eatest.  
 30 For in multitude of meats there shall  
     be disease,  
 And surfeiting shall come near to colic.  
 31 Because of surfeiting have many  
     perished;  
 But he that takes heed shall prolong his  
     life.

## 38

1 Honor a physician according to your  
     need *of him* with the honors  
     due to him:  
 For verily the Lord has created him.  
 2 For from the Most High comes  
     healing;  
 And from the king he shall receive a  
     gift.  
 3 The skill of the physician shall lift up  
     his head;  
 And in the sight of great men he shall  
     be admired.  
 4 The Lord created medicines out of the  
     earth;  
 And a prudent man will have no disgust  
     at them.  
 5 Was not water made sweet with wood,  
 That the virtue thereof might be  
     known?  
 6 And he gave men skill,  
 That <sup>u</sup> they might be glorified in his  
     marvelous works.  
 7 With them does he heal *a man*,  
 And takes away his pain.

<sup>u</sup> Or, *he*

<sup>8</sup> With these will the apothecary make a  
confection;  
And his works shall not be brought to  
an end;  
And from him is peace upon the face of  
the earth.

<sup>9</sup> My son, in your sickness be not  
negligent;  
But pray to the Lord, and he shall heal  
you.

<sup>10</sup> Put away wrong doing, and order  
your hands aright,  
And cleanse your heart from all manner  
of sin.

<sup>11</sup> Give a sweet savor, and a memorial  
of fine flour;  
And make fat your offering, as one that  
is not.

<sup>12</sup> Then give place to the physician, for  
verily the Lord has created  
him;  
And let him not go from you, for you  
have need of him.

<sup>13</sup> There is a time when in their very  
hands is the issue for good.

<sup>14</sup> For they also shall beseech the Lord,  
That he may prosper them in *giving*  
relief and in healing for the  
maintenance of life.

<sup>15</sup> He that sins before his Maker,  
Let him fall into the hands of the  
physician.

<sup>16</sup> My son, let your tears fall over the  
dead,  
And as one that suffers grievously  
begin lamentation;  
And wind up his body according to his  
due,  
And neglect not his burial.

<sup>17</sup> Make bitter weeping, and make  
passionate wailing,  
And let your mourning be according to  
his desert,  
For one day or two, lest you be evil  
spoken of:

And so be comforted for your sorrow.

<sup>18</sup> For of sorrow comes death,  
And sorrow of heart will bow down the  
strength.

<sup>19</sup> In calamity sorrow also remains:  
And the poor man's life is <sup>v</sup> grievous to  
the heart.

<sup>20</sup> Give not your heart to sorrow:  
Put it away, remembering the last end:

<sup>21</sup> Forget it not, for there is no returning  
again:

Him you shall not profit, and you will  
hurt yourself.

<sup>22</sup> Remember the sentence upon him;  
for so also shall your be;  
Yesterday for me, and today for you.

<sup>23</sup> When the dead is at rest, let his  
remembrance rest;  
And be comforted for him, when his  
spirit departs from him.

<sup>24</sup> The wisdom of the scribe comes by  
opportunity of leisure;  
And <sup>w</sup> he that has little business shall  
become wise.

<sup>25</sup> How shall he become wise that holds  
the plow,  
That glories in the shaft of the goad,  
That drives oxen, and is occupied in  
their labors,  
And whose discourse is of the stock of  
bulls?

<sup>26</sup> He will set his heart upon turning his  
furrows;

<sup>v</sup> Gr. against the heart.    <sup>w</sup> Gr. he that is lessened in his business.

And his wakefulness is to give his  
 heifers their fodder.  
<sup>27</sup> So is every artificer and workmaster,  
 That passes his time by night as by day;  
 They that cut gravings of signets,  
 And his diligence is to make great  
 variety;  
 He will set his heart to preserve likeness  
 in his portraiture,  
 And will be wakeful to finish his work.  
<sup>28</sup> So is the smith sitting by the anvil,  
 And considering the unwrought iron:  
 The vapor of the fire will waste his  
 flesh;  
 And in the heat of the furnace will he  
 wrestle *with his work*:  
 The noise of the hammer will <sup>x</sup> be ever  
 in his ear,  
 And his eyes are upon the pattern of the  
 vessel;  
 He will set his heart upon perfecting his  
 works,  
 And And he will be wakeful to adorn  
 them perfectly.  
<sup>29</sup> So is the potter sitting at his work,  
 And turning the wheel about with his  
 feet,  
 Who is always anxiously set at his  
 work,  
 And all his handywork is by number;  
<sup>30</sup> He will fashion the clay with his arm,  
 And will bend its strength in front of his  
 feet;  
 He will apply his heart to finish the  
 glazing;  
 And he will be wakeful to make clean  
 the furnace.  
<sup>31</sup> All these put their trust in their  
 hands;

And each becomes wise in his own  
 work.  
<sup>32</sup> Without these shall not a city be  
 inhabited,  
 And men shall not sojourn nor walk up  
 and down *therein*.  
<sup>33</sup> <sup>y</sup> They shall not be sought for in the  
 council of the people,  
 And in the assembly they shall not  
 mount on high;  
 They shall not sit on the seat of the  
 judge,  
 And they shall not understand the  
 covenant of judgement:  
 Neither shall they declare instruction  
 and judgement;  
 And where parables are they shall not  
 be found.  
<sup>34</sup> But they will maintain the fabric of  
 the <sup>z</sup> world;  
 And in the handywork of their craft is  
 their prayer.

### 39

<sup>1</sup> <sup>a</sup> Not so he that has applied his soul,  
 And meditateth in the law of the Most  
 High;  
 He will seek out the wisdom of all the  
 ancients,  
 And will be occupied in prophecies.  
<sup>2</sup> He will keep the discourse of the men  
 of renown,  
 And will enter in amidst the subtilties of  
 parables.  
<sup>3</sup> He will seek out the hidden meaning  
 of proverbs,  
 And be conversant in the dark sayings  
 of parables.  
<sup>4</sup> He will serve among great men,  
 And appear before him that rules:

<sup>x</sup> Gr. *renew*. <sup>y</sup> This line is absent from the oldest MSS. <sup>z</sup> Gr. *age*. <sup>a</sup> Gr. *Except him that*.

He will travel through the land of  
     strange nations;  
 For he has tried good things and evil  
     among men.  
<sup>5</sup> He will apply his heart to resort early  
     to the Lord that made him,  
 And will make supplication before the  
     Most High,  
 And will open his mouth in prayer,  
 And will make supplication for his sins.  
<sup>6</sup> If the great Lord will,  
 He shall be filled with the spirit of  
     understanding:  
 He shall pour forth the words of his  
     wisdom,  
 And in prayer give thanks to the Lord.  
<sup>7</sup> He shall direct his counsel and  
     knowledge,  
 And in his secrets shall he meditate.  
<sup>8</sup> He shall show forth the instruction  
     which he has been taught,  
 And shall glory in the law of the  
     covenant of the Lord.  
<sup>9</sup> Many shall commend his  
     understanding;  
 And so long as the world endures, it  
     shall not be blotted out:  
 His memorial shall not depart,  
 And his name shall live from generation  
     to generation.  
<sup>10</sup> Nations shall declare his wisdom,  
 And the congregation shall tell out his  
     praise.  
<sup>11</sup> If he continue, he shall leave a  
     greater name than a  
     thousand:  
 And if he <sup>b</sup> die, he adds thereto.  
<sup>12</sup> Yet more will I utter, which I have  
     thought upon;

And I am filled as the moon at the full.  
<sup>13</sup> Hearken to me, you<sup>23</sup> holy children,  
 And bud forth as a rose growing by a  
     brook of water:  
<sup>14</sup> And give you<sup>23</sup> a sweet savor as  
     frankencense,  
 And put forth flowers as a lily,  
 Spread abroad a sweet smell, and sing a  
     song of praise;  
 Bless you<sup>23</sup> the Lord for all his works.  
<sup>15</sup> Magnify his name,  
 And give utterance to his praise  
 With the songs of your lips, and with  
     harps;  
 And thus shall you<sup>23</sup> say when you<sup>23</sup>  
     utter *his praise*:  
<sup>16</sup> All the works of the Lord are  
     exceeding good,  
 And every command shall be  
     *accomplished* in his season.  
<sup>17</sup> None can say, What is this?  
     wherefore is that?  
 For in his season they shall all be  
     sought out.  
 At his word the waters stood as a heap,  
 And the receptacles of waters at the  
     word of his mouth.  
<sup>18</sup> At his command is all his good  
     pleasure *done*;  
 And there is none that shall hinder his  
     salvation.  
<sup>19</sup> The works of all flesh are before  
     him;  
 And it is not possible to be hid from his  
     eyes.  
<sup>20</sup> He sees from everlasting to  
     everlasting;  
 And there is nothing wonderful before  
     him.

<sup>b</sup> Gr. *cease*.

21 None can say, What is this?  
     wherefore is that?  
 For all things are created for their uses.  
 22 His blessing covered the dry land as  
     a river,  
 And saturated it as a flood.  
 23 As he has turned the waters into  
     saltness;  
 So shall the heathen inherit his wrath.  
 24 His ways are plain to the holy;  
 So are they stumbling blocks to the  
     wicked.  
 25 Good things are created from the  
     beginning for the good;  
 So are evil things for sinners.  
 26 The chief of all things necessary for  
     the life of man  
 Are water, and fire, and iron, and salt,  
 And flour of wheat, and honey, and  
     milk,  
 The blood of the grape, and oil, and  
     clothing.  
 27 All these things are for good to the  
     godly;  
 So to the sinners they shall be turned  
     into evil.  
 28 There be winds that are created for  
     vengeance,  
 And in their fury lay on their scourges  
     heavily;  
 In the time of consummation they pour  
     out their strength,  
 And shall appease the wrath of him that  
     made them.  
 29 Fire, and hail, and famine, and death,  
 All these are created for vengeance;  
 30 Teeth of wild beasts, and scorpions  
     and adders,  
 And a sword punishing the ungodly to  
     destruction.

31 They shall rejoice in his  
     commandment,  
 And shall be made ready upon earth,  
     when need is;  
 And in their seasons they shall not  
     transgress *his* word.  
 32 Therefore from the beginning I was  
     resolved,  
 And I thought *this*, and left it in  
     writing;  
 33 All the works of the Lord are good:  
 And he will supply every need in its  
     season.  
 34 And none can say, This is worse than  
     that:  
 For they shall all be well approved in  
     their season.  
 35 And now with all your heart and  
     mouth sing you<sup>c</sup> praises,  
 And bless the name of the Lord.

## 40

1 Great travail is created for every man,  
 And a heavy yoke is upon the sons of  
     Adam,  
 From the day of their coming forth from  
     their mother's womb,  
 Until the day for their burial in the  
     mother of all things.  
 2 The expectation of things to come,  
     and the day of death,  
<sup>c</sup> *Trouble* their thoughts, and *cause*  
     fear of heart;  
 3 From him that sits on a throne of  
     glory,  
 Even to him that is humbled in earth  
     and ashes;  
 4 From him that wears purple and a  
     crown,

<sup>c</sup> The Greek text of this line is probably corrupt.

Even to him that is clothed with a  
 hempen frock.  
<sup>5</sup> *There is* wrath, and jealousy, and  
 trouble, and disquiet,  
 And fear of death, and anger, and strife;  
 And in the time of rest upon his bed  
 His night sleep does change his  
 knowledge.  
<sup>6</sup> A little or nothing is his resting,  
 And afterward in his sleep, as in a day  
 of keeping watch,  
 He is troubled in the vision of his heart,  
 As one that has escaped from the front  
 of battle.  
<sup>7</sup> In the very time of his deliverance he  
 awakens,  
 And marvels that the fear is nothing.  
<sup>8</sup> *It is thus* with all flesh, from man to  
 beast,  
 And upon sinners sevenfold more.  
<sup>9</sup> Death, and bloodshed, and strife, and  
 sword,  
 Calamities, famine, tribulation, and the  
 scourge;  
<sup>10</sup> All these things were created for the  
 wicked,  
 And because of them came the flood.  
<sup>11</sup> All things that are of the earth turn to  
 the earth again:  
 And *all things that are* of the waters  
 return into the sea.  
<sup>12</sup> All bribery and injustice shall be  
 blotted out;  
 And good faith shall stand for ever.  
<sup>13</sup> The goods of the unjust shall be dried  
 up like a river,  
 And like a great thunder in rain shall go  
 off in noise.  
<sup>14</sup> In opening his hands *a man* shall be  
 made glad:

So shall transgressors utterly fail.  
<sup>15</sup> The children of the ungodly shall not  
 put forth many branches;  
 And *are as* unclean roots upon a sheer  
 rock.  
<sup>16</sup> The sedge *that grows* upon every  
 water and bank of a river  
 Shall be plucked up before all grass.  
<sup>17</sup> Bounty is as a garden <sup>d</sup> of blessings,  
 And almsgiving endures for ever.  
<sup>18</sup> The life of one that labores, and is  
 contented, shall be made  
 sweet;  
 And he that finds a treasure is above  
 both.  
<sup>19</sup> Children and the building of a city  
 establish a *man's* name;  
 And a blameless wife is counted above  
 both.  
<sup>20</sup> Wine and music rejoice the heart;  
 And the love of wisdom is above both.  
<sup>21</sup> The pipe and the lute make pleasant  
 melody;  
 And a pleasant tongue is above both.  
<sup>22</sup> Your eye shall desire grace and  
 beauty;  
 And above both the green blade of corn.  
<sup>23</sup> A friend and a companion never meet  
 amiss;  
 And a wife with her husband is above  
 both.  
<sup>24</sup> Brethren and succour are for a time  
 of affliction;  
 And almsgiving is a deliverer above  
 both.  
<sup>25</sup> Gold and silver will make the foot  
 stand sure;  
 And counsel is esteemed above them  
 both.

<sup>d</sup> Gr. *in*.

<sup>26</sup> Riches and strength will lift up the  
     heart;  
 And the fear of the Lord is above both:  
 There is nothing lacking in the fear of  
     the Lord,  
 And there is no need to seek help  
     therein.  
<sup>27</sup> The fear of the Lord is as a garden of  
     blessing,  
 And covers <sup>e</sup> a man above all glory.  
<sup>28</sup> My son, lead not a beggar's life;  
 Better it is to die than to beg.  
<sup>29</sup> A man that looks to the table of  
     another,  
 His life is not to be counted for a life;  
 He will pollute his soul with another  
     man's meats:  
 But a man wise and well-instructed will  
     beware thereof.  
<sup>30</sup> In the mouth of the shameless  
     begging will be sweet;  
 And in his belly a fire shall be kindled.

## 41

<sup>1</sup> O death, how bitter is the  
     remembrance of you to a  
     man that is at peace in his  
     possessions,  
 To the man that has nothing to distract  
     him, and has prosperity in all  
     things,  
 And that still has strength to receive  
     meat!  
<sup>2</sup> O death, acceptable is your sentence  
     to a man that is needy, and  
     that fails in strength,  
 That is in extreme old age, and is  
     distracted about all things,  
 And is perverse, and has lost patience!  
<sup>3</sup> Fear not the sentence of death;

Remember them that have been before  
     you, and that come after:  
 This is the sentence from the Lord over  
     all flesh.  
<sup>4</sup> And why do you refuse, when it is the  
     good pleasure of the Most  
     High?  
 Whether it be ten, or a hundred, or a  
     thousand years,  
 There is no inquisition of life in <sup>f</sup> the  
     grave.  
<sup>5</sup> The children of sinners are  
     abominable children,  
 And they frequent the dwellings of the  
     ungodly.  
<sup>6</sup> The inheritance of sinners' children  
     shall perish,  
 And with their posterity shall be a  
     perpetual reproach.  
<sup>7</sup> Children will complain of an ungodly  
     father,  
 Because they shall be reproached for  
     his sake.  
<sup>8</sup> Woe to you, ungodly men,  
 Which have forsaken the law of the  
     Most High God! <sup>g</sup>  
<sup>9</sup> If you <sup>23</sup> be born, you <sup>23</sup> shall be born  
     to a curse;  
 If you <sup>23</sup> die, a curse shall be your  
     portion.  
<sup>10</sup> All things that are of the earth shall  
     go back to the earth:  
 So the ungodly shall go from a curse to  
     perdition.  
<sup>11</sup> The mourning of men is about their  
     bodies:  
 But the name of sinners being evil shall  
     be blotted out.  
<sup>12</sup> Have regard to your name;

<sup>e</sup> Gr. *him*.   <sup>f</sup> Gr. *hades*   <sup>g</sup> The remainder of this verse is omitted by the best authorities.

For it continueth with you longer than a  
thousand great treasures of  
gold.

<sup>13</sup> A good life has its number of days;  
And a good name continueth for ever.

<sup>14</sup> My children, keep instruction in  
peace:

But wisdom that is hid, and a treasure  
that is not seen,

What profit is in them both?

<sup>15</sup> Better is a man that hides his  
foolishness

Than a man that hides his wisdom.

<sup>16</sup> Wherefore show reverence to my  
word:

For it is not good to retain every kind of  
shame;

And not all things are approved by all  
in good faith.

<sup>17</sup> Be ashamed of whoredom before  
father and mother:

And of a lie before a prince and a  
mighty man;

<sup>18</sup> Of an offence before a judge and  
ruler;

Of iniquity before the congregation and  
the people;

Of unjust dealing before a partner and  
friend;

<sup>19</sup> And of theft in regard of the place  
where you sojourn,

And in regard of the truth of God and  
his covenant;

And of leaning with your elbow at  
meat;

And of scurrility in the matter of giving  
and taking;

<sup>20</sup> And of silence before them that  
salute you;

And of looking upon a woman that is a  
harlot;

<sup>21</sup> And of turning away <sup>h</sup> your face from  
a kinsman;

Of taking away a portion or a gift;  
And of gazing upon a woman that has a  
husband;

<sup>22</sup> Of being over busy with his maid;  
and come not near her bed;

Of upbraiding speeches before friends;  
And after you have given, upbraid not;

<sup>23</sup> Of repeating and speaking what you  
have heard;

And of revealing of secrets.

<sup>24</sup> So shall you be truly shamefast,  
And find favor in the sight of every  
man.

## 42

<sup>1</sup> Of these things be not ashamed,  
And accept no man's person to sin  
*thereby*:

<sup>2</sup> Of the law of the Most High, and his  
covenant;  
And of judgement to do justice to the  
ungodly;

<sup>3</sup> Of reckoning with a partner and with  
travellers;  
And of a gift from the heritage of  
friends;

<sup>4</sup> Of exactness of balance and weights;  
And of getting much or little;

<sup>5</sup> Of indifferent selling of merchants;  
And of much correction of children;  
And of making the side of an evil  
servant to bleed.

<sup>6</sup> <sup>i</sup> Sure keeping is good, where an evil  
wife is;  
And where many hands are, shut you  
close.

<sup>h</sup> Or, the face of a kinsman    <sup>i</sup> Or, A seal

<sup>7</sup> Whatsoever you handest over, let it be  
by number and weight;  
And in giving and receiving let all be in  
writing.

<sup>8</sup> *Be not ashamed* to instruct the unwise  
and foolish,  
And one of extreme old age that  
contends with those that are  
young;  
And so shall you be well instructed  
indeed,  
And approved in the sight of every man  
living.

<sup>9</sup> A daughter is a secret cause of  
wakefulness to a father;  
And the care for her puts away sleep;  
In her youth, lest she pass the flower of  
her age;  
And when she is married, lest she  
should be hated:

<sup>10</sup> In her virginity, lest she should be  
defiled  
And be with child in her father's house;  
And when she has a husband, lest she  
should transgress;  
And when she is married, lest she  
should be barren.

<sup>11</sup> Keep a strict watch over a headstrong  
daughter,  
Lest she make you <sup>j</sup> a laughing stock to  
your enemies,  
A byword in the city and <sup>k</sup> notorious  
among the people,  
And shame you before the multitude.

<sup>12</sup> Look not upon every body in regard  
of beauty,

And sit not in the midst of women;

<sup>13</sup> For from garments comes a moth,  
And from a woman a woman's  
wickedness.

<sup>14</sup> Better is the wickedness of a man  
than a pleasant-dealing  
woman,

And a woman which puts you to  
shameful reproach.

<sup>15</sup> I will make mention now of the  
works of the Lord,  
And will declare the things that I have  
seen:

In the words of the Lord are his works.

<sup>16</sup> The sun that gives light looks upon  
all things;  
And the work of the Lord is full of his  
glory.

<sup>17</sup> The Lord has not given power to the  
saints to declare all his  
marvelous works;  
Which the Almighty Lord firmly  
settled,  
That whatever is might be established  
in his glory.

<sup>18</sup> He searcheth out the deep, and the  
heart,  
And he has understanding of their  
cunning devices:  
For the Most High knows all  
knowledge,

And he looks into the <sup>l</sup> signs of the  
world,

<sup>19</sup> Declaring the things that are past,  
and the things that shall be,  
And revealing the traces of hidden  
things.

<sup>20</sup> No thought escapes him;  
There is not a word hid from him.

<sup>21</sup> The mighty works of his wisdom he  
has ordered,  
Who is from everlasting to everlasting:

<sup>j</sup> Or, a rejoicing    <sup>k</sup> Gr. called forth.    <sup>l</sup> Gr. sign.

Nothing has been added to them, nor  
diminished from them;  
And he had no need of any counsellor.  
22 How desirable are all his works!  
One may behold *this* even to a spark.  
23 All these things live and remain for  
ever in all manner of uses,  
And they are all obedient.  
24 All things are double one against  
another:  
And he has made nothing imperfect.  
25 One thing establishes the good things  
of another:  
And who shall be filled with beholding  
his glory?

### 43

1 The pride of the height is the  
firmament <sup>m</sup> in its clearness,  
The appearance of heaven, in the  
spectacle of its glory.  
2 The sun when he appears, bringing  
tidings as he goes forth,  
Is a marvelous instrument, the work of  
the Most High:  
3 At his noon he dries up the country,  
And who shall stand against his burning  
heat?  
4 A man blowing a furnace is in works  
of heat,  
*But* the sun three times more, burning  
up the mountains:  
Breathing out fiery vapours,  
And sending forth bright beams, he  
dims the eyes.  
5 Great is the Lord that made him;  
And at his word he hastens his course.  
6 The moon also is in all things for her  
season,

For a declaration of times, and a sign of  
the world.

7 From the moon is the sign of the feast  
day;  
A light that waneth when she is come to  
the full.  
8 The month is called after her name,  
Increasing wonderfully in her changing;  
An instrument of the hosts on high,  
Shining forth in the firmament of  
heaven;  
9 The beauty of heaven, the glory of the  
stars,  
An ornament giving light in the highest  
places of the Lord.  
10 At the word of the Holy One they  
will stand in <sup>n</sup> due order,  
And they will not faint in their watches.  
11 Look upon the rainbow, and praise  
him that made it;  
Exceeding beautiful in the brightness  
thereof.  
12 It encircles the heaven round about  
with a circle of glory;  
The hands of the Most High have  
stretched it.  
13 By his commandment he makes the  
snow to fall apace,  
And sends swiftly the lightnings of his  
judgement.  
14 By reason thereof the treasure-houses  
are opened;  
And clouds fly forth as fowls.  
15 By his mighty power he makes  
strong the clouds,  
And the hailstones are broken small:  
16 And at his appearing the mountains  
will be shaken,  
And at his will the south wind will  
blow.

<sup>m</sup> Gr. of clearness. <sup>n</sup> Gr. judgement.

17 The voice of his thunder makes the  
     earth to travail;  
 So does the northern storm and the  
     whirlwind:  
 As birds flying down he sprinkleth the  
     snow;  
 And as the lighting of the locust is the  
     falling down thereof:  
 18 The eye will marvel at the beauty of  
     its whiteness,  
 And the heart will be astonished at the  
     raining of it.  
 19 The hoar frost also he pours on the  
     earth as salt;  
 And when it is congealed, it is *as*  
     points of thorns.  
 20 The cold north wind shall blow,  
 And the ice shall be congealed on the  
     water:  
 It shall lodge upon every gathering  
     together of water,  
 And the water shall put on as it were a  
     breastplate.  
 21 It shall devour the mountains, and  
     burn up the wilderness,  
 And consume the green herb as fire.  
 22 A mist coming speedily is the healing  
     of all things;  
 A dew coming after heat shall bring  
     cheerfulness.  
 23 By his counsel he has stilled the  
     deep,  
 And <sup>o</sup> planted islands therein.  
 24 They that sail on the sea tell of the  
     danger thereof;  
 And when we hear it with our ears, we  
     marvel.  
 25 Therein be also those strange and  
     wondrous works,

Variety of all that has life, the <sup>p</sup> race of  
     sea-monsters.  
 26 By reason of him his end has success,  
 And by his word all things consist.  
 27 We may say many things, yet shall  
     we not attain;  
 And the sum of our words is, He is all.  
 28 How shall we have strength to glorify  
     him?  
 For he is himself the great one above all  
     his works.  
 29 The Lord is terrible and exceeding  
     great;  
 And marvelous is his power.  
 30 When you<sup>q</sup> glorify the Lord, exalt  
     him as much as you<sup>q</sup> can;  
 For even yet will he exceed:  
 And when you<sup>q</sup> exalt him, put forth  
     your full strength:  
 Be not weary; for you<sup>q</sup> will never  
     attain.  
 31 Who has seen him, that he may  
     declare him?  
 And who shall magnify him as he is?  
 32 Many things are hidden greater than  
     these;  
 For we have seen but a few of his  
     works.  
 33 For the Lord made all things;  
 And to the godly gave he wisdom.

## 44

1 Let us now praise famous men,  
 And our fathers that became the father  
     of us.  
 2 The Lord <sup>q</sup> manifested *in them* great  
     glory,  
*Even* his mighty power from the  
     beginning.

<sup>o</sup> The most ancient authorities read *Jesus planted it*. <sup>p</sup> Gr. *creation*. Several ancient authorities read *possession of cattle*.  
<sup>q</sup> Gr. *created*.

<sup>3</sup> Such as did bear rule in their  
kingdoms,  
And were men renowned for their  
power,  
<sup>r</sup> Giving counsel by their understanding,  
Such as have brought tidings in  
prophecies:  
<sup>4</sup> Leaders of the people by their  
counsels,  
And by their understanding <sup>s</sup> *men of*  
learning for the people;  
Wise *were* their words in their  
instruction:  
<sup>5</sup> Such as sought out musical tunes,  
And set forth verses in writing:  
<sup>6</sup> Rich men furnished with ability,  
Living peaceably in their habitations:  
<sup>7</sup> All these were honored in their  
generations,  
And were a glory in their days.  
<sup>8</sup> There be of them, that have left a  
name behind them,  
To declare their praises.  
<sup>9</sup> And some there be, which have no  
memorial;  
Who are perished as though they had  
not been,  
And are become as though they had not  
been born;  
And their children after them.  
<sup>10</sup> But these were men of mercy,  
Whose righteous deeds have not been  
forgotten.  
<sup>11</sup> With their seed shall remain  
continually a good  
inheritance;  
Their children *are* <sup>t</sup> within the  
covenants.  
<sup>12</sup> Their seed stands fast,

And their children for their sakes.  
<sup>13</sup> Their seed shall remain for ever,  
And their glory shall not be blotted out.  
<sup>14</sup> Their bodies were buried in peace,  
And their name lives to all generations.  
<sup>15</sup> Peoples will declare their wisdom,  
And the congregation tells out their  
praise.  
<sup>16</sup> Enoch pleased the Lord, and was  
translated,  
*Being* an example of repentance to all  
generations.  
<sup>17</sup> Noah was found perfect *and*  
righteous;  
In the season of wrath he was taken in  
exchange *for the world*;  
Therefore was there left a remnant to  
the earth,  
When the flood came.  
<sup>18</sup> Everlasting covenants were made  
with him,  
That all flesh should no more be blotted  
out by a flood.  
<sup>19</sup> Abraham was a great father of a  
multitude of nations;  
And there was none found like him in  
glory;  
<sup>20</sup> Who kept the law of the Most High,  
And was taken into covenant with him:  
In his flesh he established the covenant;  
And when he was proved, he was found  
faithful.  
<sup>21</sup> Therefore he assured him by an oath,  
That the nations should be blessed in  
his seed;  
That he would multiply him as the dust  
of the earth,  
And exalt his seed as the stars,  
And cause them to inherit from sea to  
sea,

<sup>r</sup> Most authorities read *They shall take counsel.* <sup>s</sup> The Greek text is here corrupt. <sup>t</sup> Or, *In their testaments*

And from the River to the utmost part  
of the earth.

<sup>22</sup> In Isaac also did he establish  
likewise, for Abraham his  
father's sake,  
The blessing of all men, and the  
covenant:

<sup>23</sup> And he made it rest upon the head of  
Jacob;  
He acknowledged him in his blessings,  
And gave to him by inheritance,  
And divided his portions;  
Among twelve tribes did he part them.

## 45

<sup>1</sup> And he brought out of him a man of  
mercy,  
Which found favor in the sight of all  
flesh;  
A man beloved of God and men, even  
Moses,  
Whose memorial is blessed.

<sup>2</sup> He made him like to the glory of the  
saints,  
And magnified him in the fears of his  
enemies.

<sup>3</sup> By his words he caused the wonders  
to cease;  
He glorified him in the sight of kings;  
He gave him commandment for his  
people,  
And showed him part of his glory.

<sup>4</sup> He sanctified him in his faithfulness  
and meekness;  
He chose him out of all flesh.

<sup>5</sup> He made him to hear his voice,  
And led him into the thick darkness,  
And gave him commandments face to  
face,

Even the law of life and knowledge,  
That he might teach Jacob the covenant,  
And Israel his judgments.

<sup>6</sup> He exalted Aaron, a holy man like to  
him,  
Even his brother, of the tribe of Levi.

<sup>7</sup> He established for him an everlasting  
covenant,  
And gave him the priesthood of the  
people;

He <sup>u</sup> beautified him with comely  
ornaments,  
And girded him about with a robe of  
glory.

<sup>8</sup> He clothed him with the perfection of  
exultation;  
And strengthened him with apparel of <sup>v</sup>  
honor,  
The linen breeches, the long robe, and  
the ephod.

<sup>9</sup> And he compassed him with  
pomegranates of gold,  
*And* with many bells round about,  
To send forth a sound as he went,  
To make a sound that might be heard in  
the temple,  
For a memorial to the children of his  
people;

<sup>10</sup> With a holy garment, with gold and  
blue and purple, the work of  
the embroiderer,  
With an oracle of judgement, *even* with  
the Urim and Thummim;

<sup>11</sup> With twisted scarlet, the work of the  
craftsman;  
With precious stones graven like a  
signet, in a setting of gold,  
the work of the jeweller,

<sup>u</sup> Gr. *blessed*. <sup>v</sup> Gr. *strength*.

For a memorial engraved in writing,  
after the number of the tribes  
of Israel;

<sup>12</sup> With a crown of gold upon the mitre,  
<sup>w</sup> having graven on it, as on  
a signet, HOLINESS,  
An ornament of honor, a work of might,  
The desires of the eyes, goodly and  
beautiful.

<sup>13</sup> Before him there never have been  
any such;  
No stranger put them on, but his sons  
only, and his offspring  
perpetually.

<sup>14</sup> His sacrifices shall be wholly  
consumed  
Every day twice continually.  
<sup>15</sup> Moses <sup>x</sup> consecrated him,  
And anointed him with holy oil:  
It was to him for an everlasting  
covenant,  
And to his seed, all the days of heaven,  
To minister to him, and to execute also  
the priest's office,  
And bless his people in his name.

<sup>16</sup> He chose him out of all living  
To offer sacrifice to the Lord,  
Incense, and a sweet savor, for a  
memorial,  
To make reconciliation for your people.

<sup>17</sup> He gave to him in his  
commandments,  
*Yes,* authority in the covenants of  
judgements,  
To teach Jacob the testimonies,  
And to enlighten Israel in his law.

<sup>18</sup> Strangers gathered themselves  
together against him,  
And envied him in the wilderness,

*Even* Dathan and Abiram with their  
company,  
And the congregation of Korah, with  
wrath and anger.

<sup>19</sup> The Lord saw it, and it displeased  
him;  
And in the wrath of his anger they were  
destroyed:

He did wonders upon them,  
To consume them with flaming fire.

<sup>20</sup> And he added glory to Aaron,  
And gave him a heritage:  
He divided to him the first fruits of the  
increase;

*And* first did he prepare bread in  
abundance:

<sup>21</sup> For they shall eat the sacrifices of the  
Lord,  
Which he gave to him and to his seed.

<sup>22</sup> Howbeit in the land of the people he  
shall have no inheritance,  
And he has no portion among the  
people:

For he himself is your portion *and*  
inheritance.

<sup>23</sup> And Phinehas the son of Eleazar is  
the third in glory,  
In that he was zealous in the fear of the  
Lord,

And stood fast in the good forwardness  
of his soul when the people  
turned away,

And he made reconciliation for Israel.

<sup>24</sup> Therefore was there a covenant of  
peace established for him,  
*That he should be* leader of the <sup>y</sup> saints  
and of his people;  
That he and his seed  
Should have the dignity of the  
priesthood for ever.

<sup>w</sup> Gr. *an engraving of a signet of holiness.*    <sup>x</sup> Gr. *filled his hands.*    <sup>y</sup> Or, *sanctuary*

<sup>25</sup> Also *he made* a covenant with David  
 the son of Jesse, of the tribe  
 of Judah;  
 The inheritance of the king is his alone  
 from son to son;  
 So the inheritance of Aaron is also to  
 his seed.

<sup>26</sup> *God* give you wisdom in your heart  
 To judge his people in righteousness,  
 That their good things be not abolished,  
 And *that* their glory *endure* for all  
 their generations.

## 46

<sup>1</sup> Joshua the son of <sup>z</sup> Nun was valiant in  
 war,  
 And was the successor of Moses in  
 prophecies:  
 Who according to his name was made  
 great

For the saving of <sup>a</sup> God's elect,  
 To take vengeance of the enemies that  
 rose up against them,  
 That he might give Israel their  
 inheritance.

<sup>2</sup> How was he glorified in the lifting up  
 his hands,  
 And in stretching out his sword against  
 the cities!

<sup>3</sup> Who before him so stood fast?  
 For the Lord himself brought his  
 enemies to him.

<sup>4</sup> Did not the sun go back by his hand?  
 And did not one day become as two?

<sup>5</sup> He called upon the Most High *and*  
 Mighty One,  
 When his foes pressed him round about;  
 And the great Lord heard him.

<sup>6</sup> With hailstones of mighty power

He caused war to break violently upon  
 the nation,

And <sup>b</sup> in the going down he destroyed  
 them that resisted;

That the nations might know his <sup>c</sup>  
 armor,

How that he fought in the sight of the  
 Lord;

For he followed after the Mighty One.

<sup>7</sup> Also in the time of Moses he did a  
 work of mercy,

He and Caleb the son of Jephunneh,  
 In that they withstood the adversary,

Hindered the people from sin,

And stilled the murmuring of  
 wickedness.

<sup>8</sup> And of six hundred thousand people  
 on foot, they two alone were  
 preserved

To bring them into the heritage,  
 Even into a land flowing with milk and  
 honey.

<sup>9</sup> Also the Lord gave strength to Caleb,  
 And it remained with him to his old  
 age;

So that he entered upon the height of  
 the land,

And his seed obtained it for a heritage:

<sup>10</sup> That all the children of Israel might  
 see

That it is good to walk after the Lord.

<sup>11</sup> Also the judges, every one by his  
 name,

All whose hearts went not a whoring,  
 And who turned not away from the

Lord,

May their memorial be blessed.

<sup>12</sup> May their bones flourish again out of  
 their place,

And may the name of them that have  
 been honored be renewed  
 upon their children.

<sup>13</sup> Samuel, the prophet of the Lord,  
 beloved of his Lord,  
 Established a kingdom, and anointed  
 princes over his people.

<sup>14</sup> By the law of the Lord he judged the  
 congregation,  
 And the Lord visited Jacob.

<sup>15</sup> By his faithfulness he was proved to  
 be a prophet,  
 And by his words he was known to be  
 faithful in vision.

<sup>16</sup> Also when his enemies pressed him  
 round about  
 He called upon the Lord, the Mighty  
 One,  
 With the offering of the sucking lamb.

<sup>17</sup> And the Lord thundered from  
 heaven,  
 And with a mighty sound made his  
 voice to be heard.

<sup>18</sup> And he utterly destroyed the rulers of  
 the Tyrians,  
 And all the princes of the Philistines.

<sup>19</sup> Also before the time of his <sup>d</sup> long  
 sleep  
 He made protestations in the sight of  
 the lord and *his* anointed,  
 I have not taken any man's goods, so  
 much as a shoe:  
 And no man did accuse him.

<sup>20</sup> And after he fell asleep he  
 prophesied,  
 And showed the king his end,  
 And lifted up his voice from the earth in  
 prophecy,  
 To blot out the wickedness of the  
 people.

<sup>d</sup> Gr. *age-long sleep*.

## 47

<sup>1</sup> And after him rose up Nathan  
 To prophesy in the days of David.

<sup>2</sup> As is the fat when it is separated from  
 the peace offering,  
 So was David *separated* from the  
 children of Israel.

<sup>3</sup> He played with lions as with kids,  
 And with bears as with lambs of the  
 flock.

<sup>4</sup> In his youth did he not kill a giant,  
 And take away reproach from the  
 people,  
 When he lifted up his hand with a sling  
 stone,  
 And beat down the boasting of Goliath?

<sup>5</sup> For he called upon the Most High  
 Lord;  
 And he gave him strength in his right  
 hand,  
 To kill a man mighty in war,  
 To exalt the horn of his people.

<sup>6</sup> So they glorified him for *his* ten  
 thousands,  
 And praised him for the blessings of the  
 Lord,  
 In that there was given him a diadem of  
 glory.

<sup>7</sup> For he destroyed the enemies on every  
 side,  
 And brought to nothing the Philistines  
 his adversaries,  
 Brake their horn in pieces to this day.

<sup>8</sup> In every work of his he gave thanks to  
 the Holy One Most High  
 with words of glory;  
 With his whole heart he sang praise,  
 And loved him that made him.

<sup>9</sup> Also he set singers before the altar,

And to make sweet melody by their  
music. <sup>e</sup>

<sup>10</sup> He gave comeliness to the feasts,  
And set in order the seasons to  
perfection,  
While they praised his holy name,  
And the sanctuary sounded from early  
morning.

<sup>11</sup> The Lord took away his sins,  
And exalted his horn for ever;  
And gave him a covenant of kings,  
And a throne of glory in Israel.

<sup>12</sup> After him rose up a son, a man of  
understanding;  
And for his sake he lived at large.

<sup>13</sup> Solomon reigned in days of peace;  
And to him God gave rest round about,  
That he might set up a house for his  
name,

And prepare a sanctuary for ever.

<sup>14</sup> How wise was you made in your  
youth,  
And filled as a river with  
understanding!

<sup>15</sup> Your soul covered the earth,  
And you filled it with <sup>f</sup> dark parables.

<sup>16</sup> Your name reached to the aisles afar  
off;

And for your peace you were beloved.

<sup>17</sup> For your songs and proverbs and  
parables,  
And for your interpretations, the  
countries marveled at you.

<sup>18</sup> By the name of the Lord God,  
Which is called the God of Israel,  
You did gather gold as tin,  
And did multiply silver as lead.

<sup>19</sup> You did bow your loins to women,  
And in your body you were brought  
into subjection.

<sup>20</sup> You did blemish your honor,  
And profane your seed,  
To bring wrath upon your children;  
And I was grieved for your folly:

<sup>21</sup> So that the sovereignty was divided,  
And out of Ephraim ruled a disobedient  
kingdom.

<sup>22</sup> But the Lord will never forsake his  
mercy;  
And he will not destroy any of his  
works,

Nor blot out the posterity of his elect;  
And the seed of him that loved him he  
will not take away;

And he gave a remnant to Jacob,  
And to David a root out of him.

<sup>23</sup> And *so* rested Solomon with his  
fathers;

And of his seed he left behind him  
Rehoboam,

*Even* the foolishness of the people, and  
one that lacked  
understanding,

Who made the people to revolt by his  
counsel.

Also Jeroboam the son of Nebat,  
Who made Israel to sin,  
And gave to Ephraim a way of sin.

<sup>24</sup> And their sins were multiplied  
exceedingly,

To remove them from their land.

<sup>25</sup> For they sought out all manner of  
wickedness,

Till vengeance should come upon them.

## 48

<sup>1</sup> Also there arose Elijah the prophet as  
fire,

And his word burned like a torch:

<sup>2</sup> Who brought a famine upon them,

<sup>e</sup> The remainder of this verse is omitted by the best authorities. <sup>f</sup> Gr. *parables of riddles*.

And by his zeal made them few in  
number.  
<sup>3</sup> By the word of the Lord he shut up  
the heaven:  
 Thrice did he thus bring down fire.  
<sup>4</sup> How was you glorified, O Elijah, in  
your wondrous deeds!  
 And who shall glory like to you?  
<sup>5</sup> Who did raise up a dead man from  
death,  
 And from <sup>g</sup> the place of the dead, by the  
word of the Most High:  
<sup>6</sup> Who brought down kings to  
destruction,  
 And honorable men from their bed:  
<sup>7</sup> Who heard rebuke in Sinai,  
 And judgements of vengeance in  
Horeb:  
<sup>8</sup> Who anointed kings for retribution,  
 And prophets to succeed after him:  
<sup>9</sup> Who was taken up in a tempest of fire,  
 In a chariot of fiery horses:  
<sup>10</sup> Who was recorded for reproofs in  
their seasons,  
 To pacify anger, before it brake forth  
into wrath;  
 To turn the heart of the father to the  
son,  
 And to restore the tribes of Jacob.  
<sup>11</sup> Blessed are they that saw you,  
 And they that have been beautified with  
love;  
 For we also shall surely live.  
<sup>12</sup> Elijah *it was*, who was wrapped in a  
tempest:  
 And Elisha was filled with his spirit;  
 And in *all* his days he was not moved  
by *the fear of* any ruler,  
 And no one brought him into  
subjection.

<sup>13</sup> <sup>h</sup> Nothing was too high for him;  
 And when he was laid on sleep his body  
prophesied.  
<sup>14</sup> As in his life he did wonders,  
 So in death were his works marvelous.  
<sup>15</sup> For all this the people repented not,  
 And they departed not from their sins,  
 Till they were carried away as a spoil  
from their land,  
 And were scattered through all the  
earth;  
 And the people was left very few in  
number,  
 And a ruler *was left* in the house of  
David.  
<sup>16</sup> Some of them did that which was  
pleasing *to God*,  
 And some multiplied sins.  
<sup>17</sup> Hezekiah fortified his city,  
 And brought in <sup>i</sup> water into the midst of  
them:  
 He digged the sheer rock with iron,  
 And builded up wells for waters.  
<sup>18</sup> In his days Sennacherib came up,  
 And sent Rabshakeh, and departed;  
 And he lifted up his hand against Sion,  
 And boasted great things in his  
arrogancy.  
<sup>19</sup> Then were their hearts and their  
hands shaken,  
 And they were in pain, as women in  
travail;  
<sup>20</sup> And they called upon the Lord which  
is merciful,  
 Spreading forth their hands to him:  
 And the Holy One heard them speedily  
out of Heaven,  
 And delivered them by the hand of  
Isaiah.  
<sup>21</sup> He struck the camp of the Assyrians,

<sup>g</sup> Gr. *Hades*. <sup>h</sup> Or, *No man's word overcame him* <sup>i</sup> Some ancient authorities, apparently by a confusion, read *Gog*.

And his angel utterly destroyed them.

<sup>22</sup> For Hezekiah did that which was  
pleasing to the Lord,  
And was strong in the ways of David  
his father,  
Which Isaiah the prophet commanded,  
Who was great and faithful in his  
vision.

<sup>23</sup> In his days the sun went backward;  
And he added life to the king.

<sup>24</sup> He saw by an excellent spirit what  
should come to pass at the  
last;  
And he comforted them that mourned in  
Sion.

<sup>25</sup> He showed the things that should be  
to the end of time,  
And the hidden things or ever they  
came.

## 49

<sup>1</sup> The memorial of Josiah is like the  
composition of incense  
Prepared by the work of the apothecary:  
It shall be sweet as honey in every  
mouth,

And as music at a banquet of wine.

<sup>2</sup> He behaved himself uprightly in the  
conversion of the people,  
And took away the abominations of  
iniquity.

<sup>3</sup> He set his heart right toward the Lord;  
In the days of wicked men he made  
godliness to prevail.

<sup>4</sup> Except David and Hezekiah and  
Josiah,  
All committed trespass:  
For they forsook the law of the Most  
High;

The kings of Judah failed.

<sup>5</sup> For they gave their <sup>j</sup> power to others,  
And their glory to a strange nation.

<sup>6</sup> They set on fire the chosen city of the  
sanctuary,  
And made her streets desolate, *as it was  
written* by the hand of  
Jeremiah.

<sup>7</sup> For they entreated him evil;  
And yet he was sanctified in the womb  
to be a prophet,  
To root out, and to afflict, and to  
destroy;  
*And* in like manner to build and to  
plant.

<sup>8</sup> *It was* Ezekiel who saw the vision of  
glory,  
Which *God* showed him upon the  
chariot of the cherubim.

<sup>9</sup> For verily he remembered the enemies  
in <sup>k</sup> storm,  
And to do good to them that directed  
their ways aright.

<sup>10</sup> Also of the twelve prophets <sup>l</sup>  
May the bones flourish again out of  
their place.

And he comforted Jacob,  
And delivered them by confidence of  
hope.

<sup>11</sup> How shall we magnify Zerubbabel?  
And he was as a signet on the right  
hand:

<sup>12</sup> So was Jesus the son of Josedek:  
Who in their days builded the house,  
And exalted a <sup>m</sup> people holy to the  
Lord,  
Prepared for everlasting glory.

<sup>13</sup> Also of Nehemiah the memorial is  
great;

<sup>j</sup> Gr. horn. <sup>k</sup> Gr. rain. <sup>l</sup> The remainder of this line is omitted by the best authorities. <sup>m</sup> Some ancient authorities read *temple*.

Who raised up for us the walls that  
 were fallen,  
 And set up the gates and bars,  
 And raised up our homes again.  
<sup>14</sup> No man was created upon the earth  
 such as was Enoch;  
 For he was taken up from the earth.  
<sup>15</sup> Neither was there a man born like to  
 Joseph,  
 A governor of his brethren, a stay of the  
 people:  
 Yes, his bones were visited.  
<sup>16</sup> Shem and Seth were glorified among  
 men;  
 And above every living thing in the  
 creation is Adam.

## 50

<sup>1</sup> *It was* Simon, the son of Onias, the <sup>n</sup>  
 great priest,  
 Who in his life repaired the house,  
 And in his days strengthened the  
 temple:  
<sup>2</sup> And by him was built from the  
 foundation the height of the  
 double *wall*,  
 The lofty underworks of the inclosure  
 of the temple:  
<sup>3</sup> In his days the cistern of waters was <sup>o</sup>  
 diminished,  
 The brazen vessel in compass as the  
 sea.  
<sup>4</sup> *It was* he that took thought for his  
 people that they should not  
 fall,  
 And fortified the city <sup>p</sup> against  
 besieging:  
<sup>5</sup> How glorious was he when the people  
 gathered round him

At his coming forth out of the <sup>q</sup>  
 sanctuary!  
<sup>6</sup> As the morning star in the midst of a  
 cloud,  
 As the moon at the full:  
<sup>7</sup> As the sun shining forth upon the  
 temple of the Most High,  
 And as the rainbow giving light in  
 clouds of glory:  
<sup>8</sup> As the flower of roses in the days of  
 new *fruits*,  
 As lilies at the waterspring,  
 As the shoot of the frankincense tree in  
 the time of summer:  
<sup>9</sup> As fire and incense in the censer,  
 As a vessel all of beaten gold  
 Adorned with all manner of precious  
 stones:  
<sup>10</sup> As an olive tree budding forth fruits,  
 And as a cypress growing high among  
 the clouds.  
<sup>11</sup> When he took up the robe of glory,  
 And put on the perfection of exultation,  
 In the ascent of the holy altar,  
 He made glorious the precinct of the  
 sanctuary.  
<sup>12</sup> And when he received the portions  
 out of the priests' hands,  
 Himself also standing by the hearth of  
 the altar,  
 His brethren as a garland round about  
 him,  
 He was as a young cedar in Libanus;  
 And as stems of palm trees compassed  
 they him round about,  
<sup>13</sup> And all the sons of Aaron in their  
 glory,  
 And the Lord's offering in their hands,  
 before all the congregation  
 of Israel.

<sup>n</sup> Or, *high*    <sup>o</sup> The text here seems to be corrupt.    <sup>p</sup> Gr. *to beseige*: that is, *as to besieging it*.    <sup>q</sup> Gr. *house of the veil*.

14 And finishing the service at the  
altars,  
That he might adorn the offering of the  
Most High, the Almighty,  
15 He stretched out his hand to the <sup>r</sup> cup,  
And poured out the cup of the grape;  
He poured out at the foot of the altar  
A sweet smelling savor to the Most  
High, the King of all.  
16 Then shouted the sons of Aaron,  
They sounded the trumpets of beaten  
work,  
They made a great noise to be heard,  
For a remembrance before the Most  
High.  
17 Then all the people together hasted,  
And fell down upon the earth on their  
faces  
To worship their Lord, the Almighty,  
God Most High.  
18 The singers also praised him with  
their voices;  
In the whole house was there made  
sweet melody.  
19 And the people implored the Lord  
Most High,  
In prayer before him that is merciful.  
Till the <sup>s</sup> worship of the Lord should be  
ended;  
And so they accomplished his service.  
20 Then he went down, and lifted up his  
hands  
Over the whole congregation of the  
children of Israel,  
To give blessing to the Lord with his  
lips,  
And to glory in his name.

21 And he bowed himself down in  
worship the second time,  
To declare the blessing from the Most  
High.  
22 And now bless you <sup>q</sup> the God of all,  
Which everywhere does great things,  
Which exalts our days from the womb,  
And deals with us according to his  
mercy.  
23 May he grant us joyfulness of heart,  
And that peace may be in our days in  
Israel for the days of  
eternity:  
24 To intrust his mercy with us;  
And let him deliver us in his time!  
25 With two nations is my soul vexed,  
And the third is no nation:  
26 They that sit upon the mountain of <sup>t</sup>  
Samaria, *and* the Philistines,  
And that foolish people that dwells in  
Sichem.  
27 I have <sup>u</sup> written in this book the  
instruction of understanding  
and knowledge,  
I Jesus, the son of Sirach Eleazar, of  
Jerusalem,  
Who out of his heart poured forth  
wisdom.  
28 Blessed is he that shall be exercised  
in these things;  
And he that lays them up in his heart  
shall become wise.  
29 For if he do them, he shall be strong  
to all things:  
For the light of the Lord is his <sup>v</sup> guide.  
<sup>w</sup>

### A Prayer of Jesus the son of Sirach.

<sup>r</sup> Gr. *cup of libation.* <sup>s</sup> Gr. *adornment.* <sup>t</sup> According to some ancient versions, *Seir.* <sup>u</sup> Gr. *graven.* <sup>v</sup> Gr. *footstep.*  
<sup>w</sup> The remainder of this verse is omitted by the best authorities.

<sup>1</sup> I will give thanks to you, O Lord, O  
King,

And will praise you, O God my  
     Saviour:  
 I do give thanks to your name:  
<sup>2</sup> For you were my protector and helper,  
 And did deliver my body out of  
     destruction,  
 And out of the snare of a slanderous  
     tongue,  
 From lips that forge lies,  
 And was my helper before them that  
     stood by;  
<sup>3</sup> And did deliver me, according to the  
     abundance of your mercy,  
     and *greatness* of your name,  
 From the gnashings of *teeth* ready to  
     devour,  
 Out of the hand of such as sought my  
     life,  
 Out of the manifold afflictions which I  
     had;  
<sup>4</sup> From the choking of a fire on every  
     side,  
 And out of the midst of fire which I  
     kindled not;  
<sup>5</sup> Out of the depth of the belly of <sup>x</sup> the  
     grave,  
 And from an unclean tongue,  
 And from lying words,  
<sup>6</sup> The slander of an unrighteous tongue  
     to the king.  
 My soul drew near even to death,  
 And my life was near to <sup>y</sup> the grave  
     beneath.  
<sup>7</sup> They compassed me on every side,  
 And there was none to help *me*.  
*I was* looking for the succour of men,  
 And it was not.  
<sup>8</sup> And I remembered your mercy, O  
     Lord,

And your working which has been from  
     everlasting,  
 How you deliver them that wait for you,  
 And save them out of the hand of the  
     enemies.  
<sup>9</sup> And I lifted up my supplication from  
     the earth,  
 And prayed for deliverance from death.  
<sup>10</sup> I called upon the Lord, the Father of  
     my Lord,  
 That he would not forsake me in the  
     days of affliction,  
 In the time when there was no help  
     against the proud.  
<sup>11</sup> I will praise your name continually,  
 And will sing praise with thanksgiving;  
 And my supplication was heard:  
<sup>12</sup> For you saved me from destruction,  
 And delivered me from the evil time:  
 Therefore will I give thanks and praise  
     to you,  
 And bless the name of the Lord.  
<sup>13</sup> When I was yet young,  
 Or ever I went abroad,  
 I sought wisdom openly in my prayer.  
<sup>14</sup> Before the temple I asked for her,  
 And I will seek her out even to the end.  
<sup>15</sup> From *her* flower as from the  
     ripening grape my heart  
     delighted in her:  
 My foot trod in uprightness,  
 From my youth I tracked her out.  
<sup>16</sup> I bowed down mine ear a little, and  
     received her,  
 And found for myself much instruction.  
<sup>17</sup> I profited in her:  
 To him that gives me wisdom I will  
     give glory.  
<sup>18</sup> For I purposed to practice her,

<sup>x</sup> Gr. *Hades*.   <sup>y</sup> Gr. *Hades*

And I was zealous for that which is  
     good;  
 And I shall never be put to shame.  
 19 My soul has wrestled in her,  
 And in my doing I was exact:  
 I spread forth my hands to the heaven  
     above,  
 And bewailed my ignorances of her.  
 20 I set my soul aright to her,  
 And in pureness I found her.  
 I got me a heart *joined* with her from  
     the beginning:  
 Therefore shall I not be forsaken.  
 21 My inward part also was troubled to  
     seek her:  
 Therefore have I gotten a good  
     possession.  
 22 The Lord gave me a tongue for my  
     reward;  
 And I will praise him therewith.  
 23 Draw near to me, you<sup>23</sup> unlearned,  
 And lodge in the house of instruction.

24 Say, wherefore are you<sup>24</sup> lacking in  
     these things,  
 And your souls are very thirsty?  
 25 I opened my mouth, and spoke,  
 Get her for yourselves without money.  
 26 Put your neck under the yoke,  
 And let your soul receive instruction:  
 She is hard at hand to find.  
 27 Behold with your eyes,  
 How that I laboured but a little,  
 And found for myself much rest.  
 28 Get you instruction with a great sum  
     of silver,  
 And gain much gold by her.  
 29 May your soul rejoice in his mercy,  
 And may you<sup>29</sup> not be put to shame in  
     praising him.  
 30 Work your work before the time  
     comes,  
 And in his time he will give you your  
     reward.

## The Book of

# Hosea

### 1

<sup>1</sup> Yahweh's<sup>a</sup> word that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. <sup>2</sup> When Yahweh spoke at first by Hosea, Yahweh said to Hosea, "Go, take for yourself a wife of prostitution and children of unfaithfulness; for the land commits great adultery, forsaking Yahweh."

<sup>3</sup> So he went and took Gomer the daughter of Diblaim; and she conceived, and bore him a son.

<sup>4</sup> Yahweh said to him, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. <sup>5</sup> It will happen in that day that I will break the bow of Israel in the valley of Jezreel."

<sup>6</sup> She conceived again, and bore a daughter.

Then he said to him, "Call her name Lo-Ruhamah<sup>b</sup>; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. <sup>7</sup> But I will have mercy on the house of Judah, and will save them by Yahweh their God,<sup>c</sup> and will not save them by bow, sword, battle, horses, or horsemen."

<sup>8</sup> Now when she had weaned Lo-Ruhamah, she conceived, and bore a son.

<sup>9</sup> He said, "Call his name Lo-Ammi<sup>d</sup>; for you are not my people, and I will not be yours. <sup>10</sup> Yet the number of the children of Israel will be as the sand of the sea, which can't be measured nor numbered; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'

<sup>11</sup> The children of Judah and the children of Israel will be gathered together, and they will appoint themselves one head, and will go up from the land; for great will be the day of Jezreel.

### 2

<sup>1</sup> "Say to your brothers, 'My people!'<sup>e</sup>  
and to your sisters, 'My loved  
one!'<sup>f</sup>

<sup>2</sup> Contend with your mother!  
Contend, for she is not my wife,  
neither am I her husband;  
and let her put away her prostitution  
from her face,  
and her adulteries from between her  
breasts;

<sup>3</sup> Lest I strip her naked,  
and make her bare as in the day that  
she was born,  
and make her like a wilderness,  
and set her like a dry land,  
and kill her with thirst.

<sup>4</sup> Indeed, on her children I will have no  
mercy;  
for they are children of  
unfaithfulness;

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> Lo-Ruhamah means "not loved".

<sup>c</sup> The Hebrew word rendered "God" is "אלהים" (Elohim). <sup>d</sup> Lo-Ammi means "not my people". <sup>e</sup> 'Ammi' in Hebrew

<sup>f</sup> 'Ruhamah' in Hebrew

- <sup>5</sup> For their mother has played the prostitute.  
 She who conceived them has done shamefully;  
 for she said, 'I will go after my lovers,  
 who give me my bread and my water,  
 my wool and my flax,  
 my oil and my drink.'  
<sup>6</sup> Therefore behold,<sup>g</sup> I will hedge up  
 your way with thorns,  
 and I will build a wall against her,  
 that she can't find her way.  
<sup>7</sup> She will follow after her lovers,  
 but she won't overtake them;  
 and she will seek them,  
 but won't find them.  
 Then she will say, 'I will go and return  
 to my first husband;  
 for then was it better with me than  
 now.'  
<sup>8</sup> For she did not know that I gave her  
 the grain, the new wine, and  
 the oil,  
 and multiplied to her silver and  
 gold, which they used for  
 Baal.  
<sup>9</sup> Therefore I will take back my grain in  
 its time,  
 and my new wine in its season,  
 and will pluck away my wool and  
 my flax which should have  
 covered her nakedness.  
<sup>10</sup> Now I will uncover her lewdness in  
 the sight of her lovers,  
 and no one will deliver her out of  
 my hand.
- <sup>11</sup> I will also cause all her celebrations to  
 cease:  
 her feasts, her new moons, her  
 Sabbaths, and all her solemn  
 assemblies.  
<sup>12</sup> I will lay waste her vines and her fig  
 trees,  
 about which she has said, 'These  
 are my wages that my lovers  
 have given me;  
 and I will make them a forest,'  
 and the animals of the field shall eat  
 them.  
<sup>13</sup> I will visit on her the days of the  
 Baals,  
 to which she burned incense,  
 when she decked herself with her  
 earrings and her jewels,  
 and went after her lovers,  
 and forgot me," says Yahweh.  
<sup>14</sup> "Therefore behold, I will allure her,  
 and bring her into the wilderness,  
 and speak tenderly to her.  
<sup>15</sup> I will give her vineyards from there,  
 and the valley of Achor for a door  
 of hope;  
 and she will respond there,  
 as in the days of her youth,  
 and as in the day when she came up  
 out of the land of Egypt.  
<sup>16</sup> It will be in that day," says Yahweh,  
 "that you will call me 'my  
 husband,'  
 and no longer call me 'my master.'  
<sup>17</sup> For I will take away the names of the  
 Baals out of her mouth,  
 and they will no longer be  
 mentioned by name.

<sup>g</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>18</sup> In that day I will make a covenant for them with the animals of the field,  
and with the birds of the sky,  
and with the creeping things of the ground.

I will break the bow, the sword, and the battle out of the land,  
and will make them lie down safely.

<sup>19</sup> I will betroth you to me forever.  
Yes, I will betroth you to me in righteousness, in justice, in loving kindness, and in compassion.

<sup>20</sup> I will even betroth you to me in faithfulness;  
and you shall know Yahweh.

<sup>21</sup> It will happen in that day, I will respond," says Yahweh,  
"I will respond to the heavens,  
and they will respond to the earth;  
<sup>22</sup> and the earth will respond to the grain, and the new wine, and the oil;  
and they will respond to Jezreel.

<sup>23</sup> I will sow her to me in the earth;  
and I will have mercy on her who had not obtained mercy;  
and I will tell those who were not my people, 'You are my people;'  
and they will say, 'My God!'"

### 3

<sup>1</sup> Yahweh said to me, "Go again, love a woman loved by another, and an adulteress, even as Yahweh loves the children of Israel, though they turn to other gods, and love cakes of raisins."

<sup>h</sup> 1 homer is about 220 liters or 6 bushels

<sup>2</sup> So I bought her for myself for fifteen pieces of silver and a homer <sup>h</sup> and a half of barley. <sup>3</sup> I said to her, "You shall stay with me many days. You shall not play the prostitute, and you shall not be with any other man. I will also be so toward you."

<sup>4</sup> For the children of Israel shall live many days without king, and without prince, and without sacrifice, and without sacred stone, and without ephod or idols. <sup>5</sup> Afterward the children of Israel shall return, and seek Yahweh their God, and David their king, and shall come with trembling to Yahweh and to his blessings in the last days.

### 4

<sup>1</sup> Hear Yahweh's word, you children of Israel;

for Yahweh has a charge against the inhabitants of the land:

"Indeed there is no truth,  
nor goodness,  
nor knowledge of God in the land.

<sup>2</sup> There is cursing, lying, murder,  
stealing, and committing adultery;  
they break boundaries, and  
bloodshed causes bloodshed.

<sup>3</sup> Therefore the land will mourn,  
and everyone who dwells therein  
will waste away.

all living things in her,  
even the animals of the field and  
the birds of the sky;  
yes, the fish of the sea also die.

<sup>4</sup> "Yet let no man bring a charge, neither let any man accuse; For your people are like those who

- bring charges against a priest.
- <sup>5</sup> You will stumble in the day,  
and the prophet will also stumble  
with you in the night;  
and I will destroy your mother.
- <sup>6</sup> My people are destroyed for lack of  
knowledge.  
Because you have rejected  
knowledge, I will also reject  
you,  
that you may be no priest to me.  
Because you have forgotten your God's  
law,  
I will also forget your children.
- <sup>7</sup> As they were multiplied, so they  
sinned against me.  
I will change their glory into  
shame.
- <sup>8</sup> They feed on the sin of my people,  
and set their heart on their iniquity.
- <sup>9</sup> It will be, like people, like priest;  
and I will punish them for their  
ways,  
and will repay them for their deeds.
- <sup>10</sup> They will eat, and not have enough.  
They will play the prostitute, and  
will not increase;  
because they have abandoned  
giving to Yahweh.
- <sup>11</sup> Prostitution, wine, and new wine take  
away understanding.
- <sup>12</sup> My people consult with their  
wooden idol,  
and answer to a stick of wood.  
Indeed the spirit of prostitution has led  
them astray,  
and they have been unfaithful to  
their God.
- <sup>13</sup> They sacrifice on the tops of the  
mountains,  
and burn incense on the hills, under  
oaks and poplars and  
terebinths,  
because its shade is good.  
Therefore your daughters play the  
prostitute,  
and your brides commit adultery.
- <sup>14</sup> I will not punish your daughters when  
they play the prostitute,  
nor your brides when they commit  
adultery;  
because the men consort with  
prostitutes,  
and they sacrifice with the shrine  
prostitutes;  
so the people without understanding  
will come to ruin.
- <sup>15</sup> "Though you, Israel, play the  
prostitute,  
yet don't let Judah offend;  
and don't come to Gilgal,  
neither go up to Beth Aven,  
nor swear, 'As Yahweh lives.'
- <sup>16</sup> For Israel has behaved extremely  
stubbornly, like a stubborn  
heifer.  
Then how will Yahweh feed them  
like a lamb in a meadow.
- <sup>17</sup> Ephraim is joined to idols.  
Leave him alone!
- <sup>18</sup> Their drink has become sour.  
They play the prostitute  
continually.  
Her rulers dearly love their  
shameful way.
- <sup>19</sup> The wind has wrapped her up in its  
wings;  
and they shall be disappointed  
because of their sacrifices.

## 5

- <sup>1</sup> “Listen to this, you priests!  
 Listen, house of Israel,  
 and give ear, house of the king!  
 For the judgment is against you;  
 for you have been a snare at  
 Mizpah,  
 and a net spread on Tabor.  
<sup>2</sup> The rebels are deep in slaughter;  
 but I discipline all of them.  
<sup>3</sup> I know Ephraim,  
 and Israel is not hidden from me;  
 for now, Ephraim, you have played the  
 prostitute.  
 Israel is defiled.  
<sup>4</sup> Their deeds won’t allow them to turn  
 to their God;  
 for the spirit of prostitution is  
 within them,  
 and they don’t know Yahweh.  
<sup>5</sup> The pride of Israel testifies to his face.  
 Therefore Israel and Ephraim will  
 stumble in their iniquity.  
 Judah also will stumble with them.  
<sup>6</sup> They will go with their flocks and with  
 their herds to seek Yahweh;  
 but they won’t find him.  
 He has withdrawn himself from  
 them.  
<sup>7</sup> They are unfaithful to Yahweh;  
 for they have borne illegitimate  
 children.  
 Now the new moon will devour  
 them with their fields.  
<sup>8</sup> “Blow the cornet in Gibeah,  
 and the trumpet in Ramah!  
 Sound a battle cry at Beth Aven,  
 behind you, Benjamin!  
<sup>9</sup> Ephraim will become a desolation in  
 the day of rebuke.

- Among the tribes of Israel, I have  
 made known that which will  
 surely be.  
<sup>10</sup> The princes of Judah are like those  
 who remove a landmark.  
 I will pour out my wrath on them  
 like water.  
<sup>11</sup> Ephraim is oppressed,  
 he is crushed in judgment;  
 Because he is intent in his pursuit  
 of idols.  
<sup>12</sup> Therefore I am to Ephraim like a  
 moth,  
 and to the house of Judah like  
 rotteness.  
<sup>13</sup> “When Ephraim saw his sickness,  
 and Judah his wound,  
 Then Ephraim went to Assyria,  
 and sent to king Jareb:  
 but he is not able to heal you,  
 neither will he cure you of your  
 wound.  
<sup>14</sup> For I will be to Ephraim like a lion,  
 and like a young lion to the house  
 of Judah.  
 I myself will tear in pieces and go away.  
 I will carry off, and there will be no  
 one to deliver.  
<sup>15</sup> I will go and return to my place,  
 until they acknowledge their  
 offense,  
 and seek my face.  
 In their affliction they will seek me  
 earnestly.”

## 6

- <sup>1</sup> “Come, and let us return to Yahweh;  
 for he has torn us to pieces,  
 and he will heal us;  
 he has injured us,  
 and he will bind up our wounds.

<sup>2</sup> After two days he will revive us.  
 On the third day he will raise us up,  
 and we will live before him.  
<sup>3</sup> Let us acknowledge Yahweh.  
 Let us press on to know Yahweh.  
 As surely as the sun rises,  
 Yahweh will appear.  
 He will come to us like the rain,  
 like the spring rain that waters the  
 earth.”  
<sup>4</sup> “Ephraim, what shall I do to you?  
 Judah, what shall I do to you?  
 For your love is like a morning  
 cloud,  
 and like the dew that disappears  
 early.  
<sup>5</sup> Therefore I have cut them to pieces  
 with the prophets;  
 I killed them with the words of my  
 mouth.  
 Your judgments are like a flash of  
 lightning.  
<sup>6</sup> For I desire mercy, and not sacrifice;  
 and the knowledge of God more  
 than burnt offerings.  
<sup>7</sup> But they, like Adam, have broken the  
 covenant.  
 They were unfaithful to me, there.  
<sup>8</sup> Gilead is a city of those who work  
 iniquity;  
 it is stained with blood.  
<sup>9</sup> As gangs of robbers wait to ambush a  
 man,  
 so the company of priests murder  
 on the path toward Shechem,  
 committing shameful crimes.  
<sup>10</sup> In the house of Israel I have seen a  
 horrible thing.  
 There is prostitution in Ephraim.  
 Israel is defiled.

<sup>11</sup> “Also, Judah, there is a harvest  
 appointed for you,  
 when I restore the fortunes of my  
 people.

## 7

<sup>1</sup> When I would heal Israel,  
 then the iniquity of Ephraim is  
 uncovered,  
 also the wickedness of Samaria;  
 for they commit falsehood,  
 and the thief enters in,  
 and the gang of robbers ravages  
 outside.  
<sup>2</sup> They don’t consider in their hearts that  
 I remember all their  
 wickedness.  
 Now their own deeds have engulfed  
 them.  
 They are before my face.  
<sup>3</sup> They make the king glad with their  
 wickedness,  
 and the princes with their lies.  
<sup>4</sup> They are all adulterers.  
 They are burning like an oven that  
 the baker stops stirring,  
 from the kneading of the dough,  
 until it is leavened.  
<sup>5</sup> On the day of our king, the princes  
 made themselves sick with  
 the heat of wine.  
 He joined his hand with mockers.  
<sup>6</sup> For they have prepared their heart like  
 an oven,  
 while they lie in wait.  
 Their baker sleeps all the night.  
 In the morning it burns as a flaming  
 fire.  
<sup>7</sup> They are all hot as an oven,  
 and devour their judges.  
 All their kings have fallen.

There is no one among them who  
calls to me.

<sup>8</sup> Ephraim, he mixes himself among the  
nations.  
Ephraim is a pancake not turned  
over.

<sup>9</sup> Strangers have devoured his strength,  
and he doesn't realize it.  
Indeed, gray hairs are here and there on  
him,  
and he doesn't realize it.

<sup>10</sup> The pride of Israel testifies to his  
face;  
yet they haven't returned to  
Yahweh their God,  
nor sought him, for all this.

<sup>11</sup> "Ephraim is like an easily deceived  
dove, without understanding.  
They call to Egypt.  
They go to Assyria.

<sup>12</sup> When they go, I will spread my net on  
them.  
I will bring them down like the  
birds of the sky.  
I will chastise them, as their  
congregation has heard.

<sup>13</sup> Woe to them!  
For they have wandered from me.  
Destruction to them!  
For they have trespassed against  
me.  
Though I would redeem them,  
yet they have spoken lies against  
me.

<sup>14</sup> They haven't cried to me with their  
heart,  
but they howl on their beds.  
They assemble themselves for grain and  
new wine.  
They turn away from me.

<sup>15</sup> Though I have taught and  
strengthened their arms,  
yet they plot evil against me.

<sup>16</sup> They return, but not to the Most High.  
They are like a faulty bow.  
Their princes will fall by the sword  
for the rage of their tongue.  
This will be their derision in the  
land of Egypt.

## 8

<sup>1</sup> "Put the trumpet to your lips!  
Something like an eagle is over  
Yahweh's house,  
because they have broken my  
covenant,  
and rebelled against my law.

<sup>2</sup> They cry to me, 'My God, we Israel  
acknowledge you!'

<sup>3</sup> Israel has cast off that which is  
good.  
The enemy will pursue him.

<sup>4</sup> They have set up kings, but not by me.  
They have made princes, and I  
didn't approve.  
Of their silver and their gold they  
have made themselves idols,  
that they may be cut off.

<sup>5</sup> Let Samaria throw out his calf idol!  
My anger burns against them!  
How long will it be until they are  
capable of purity?

<sup>6</sup> For this is even from Israel!  
The workman made it, and it is no  
God;  
indeed, the calf of Samaria shall be  
broken in pieces.

<sup>7</sup> For they sow the wind,  
and they will reap the whirlwind.  
He has no standing grain.  
The stalk will yield no head.

- If it does yield, strangers will  
swallow it up.
- <sup>8</sup> Israel is swallowed up.  
Now they are among the nations  
like a worthless thing.
- <sup>9</sup> For they have gone up to Assyria,  
like a wild donkey wandering  
alone.  
Ephraim has hired lovers for  
himself.
- <sup>10</sup> But although they sold themselves  
among the nations,  
I will now gather them;  
and they begin to waste away  
because of the oppression of  
the king of mighty ones.
- <sup>11</sup> Because Ephraim has multiplied  
altars for sinning,  
they became for him altars for  
sinning.
- <sup>12</sup> I wrote for him the many things of my  
law;  
but they were regarded as a strange  
thing.
- <sup>13</sup> As for the sacrifices of my offerings,  
they sacrifice flesh and eat it;  
But Yahweh doesn't accept them.  
Now he will remember their iniquity,  
and punish their sins.  
They will return to Egypt.
- <sup>14</sup> For Israel has forgotten his Maker and  
built palaces;  
and Judah has multiplied fortified  
cities;  
but I will send a fire on his cities,  
and it will devour its fortresses."
- 9**
- <sup>1</sup> Don't rejoice, Israel, to jubilation like  
the nations;
- for you were unfaithful to your  
God.  
You love the wages of a prostitute  
at every grain threshing  
floor.
- <sup>2</sup> The threshing floor and the wine press  
won't feed them,  
and the new wine will fail her.
- <sup>3</sup> They won't dwell in Yahweh's land;  
but Ephraim will return to Egypt,  
and they will eat unclean food in  
Assyria.
- <sup>4</sup> They won't pour out wine offerings to  
Yahweh,  
neither will they be pleasing to him.  
Their sacrifices will be to them like  
the bread of mourners;  
all who eat of it will be polluted;  
for their bread will be for their  
appetite.  
It will not come into Yahweh's  
house.
- <sup>5</sup> What will you do in the day of solemn  
assembly,  
and in the day of the feast of  
Yahweh?
- <sup>6</sup> For, behold, they have gone away from  
destruction.  
Egypt will gather them up.  
Memphis will bury them.  
Nettles will possess their pleasant  
things of silver.  
Thorns will be in their tents.
- <sup>7</sup> The days of visitation have come.  
The days of reckoning have come.  
Israel will consider the prophet to be a  
fool,  
and the man who is inspired to be  
insane,  
because of the abundance of your  
sins,

- and because your hostility is great.  
<sup>8</sup> A prophet watches over Ephraim with  
 my God.  
 A fowler's snare is on all of his  
 paths,  
 and hostility in the house of his  
 God.  
<sup>9</sup> They have deeply corrupted  
 themselves,  
 as in the days of Gibeah.  
 He will remember their iniquity.  
 He will punish them for their sins.  
<sup>10</sup> I found Israel like grapes in the  
 wilderness.  
 I saw your fathers as the first ripe in  
 the fig tree at its first season;  
 but they came to Baal Peor, and  
 consecrated themselves to  
 the shameful thing,  
 and became abominable like that  
 which they loved.  
<sup>11</sup> As for Ephraim, their glory will fly  
 away like a bird.  
 There will be no birth, no one with  
 child, and no conception.  
<sup>12</sup> Though they bring up their children,  
 yet I will bereave them, so that not  
 a man shall be left.  
 Indeed, woe also to them when I  
 depart from them!  
<sup>13</sup> I have seen Ephraim, like Tyre,  
 planted in a pleasant place;  
 but Ephraim will bring out his  
 children to the murderer.  
<sup>14</sup> Give them—Yahweh what will you  
 give?  
 Give them a miscarrying womb and  
 dry breasts.  
<sup>15</sup> "All their wickedness is in Gilgal;

- for there I hated them.  
 Because of the wickedness of their  
 deeds I will drive them out  
 of my house!  
 I will love them no more.  
 All their princes are rebels.  
<sup>16</sup> Ephraim is struck.  
 Their root has dried up.  
 They will bear no fruit.  
 Even though they give birth, yet I  
 will kill the beloved ones of  
 their womb."  
<sup>17</sup> My God will cast them away, because  
 they did not listen to him;  
 and they will be wanderers among  
 the nations.

## 10

- <sup>1</sup> Israel is a luxuriant vine that produces  
 his fruit.  
 According to the abundance of his  
 fruit he has multiplied his  
 altars.  
 As their land has prospered, they  
 have adorned their sacred  
 stones.  
<sup>2</sup> Their heart is divided.  
 Now they will be found guilty.  
 He will demolish their altars.  
 He will destroy their sacred stones.  
<sup>3</sup> Surely now they will say, "We have no  
 king; for we don't fear  
 Yahweh;  
 and the king, what can he do for  
 us?"  
<sup>4</sup> They make promises, swearing falsely  
 in making covenants.  
 Therefore judgment springs up like  
 poisonous weeds in the  
 furrows of the field.

<sup>5</sup> The inhabitants of Samaria will be in  
terror for the calves of Beth  
Aven;  
for its people will mourn over it,  
Along with its priests who rejoiced  
over it,  
for its glory, because it has departed  
from it.

<sup>6</sup> It also will be carried to Assyria for a  
present to a great king.  
Ephraim will receive shame,  
and Israel will be ashamed of his  
own counsel.

<sup>7</sup> Samaria and her king float away,  
like a twig on the water.

<sup>8</sup> The high places also of Aven, the sin  
of Israel, will be destroyed.  
The thorn and the thistle will come  
up on their altars.  
They will tell the mountains,  
“Cover us!” and the hills,  
“Fall on us!”

<sup>9</sup> “Israel, you have sinned from the days  
of Gibeah.  
There they remained.  
The battle against the children of  
iniquity doesn’t overtake  
them in Gibeah.

<sup>10</sup> When it is my desire, I will chastise  
them;  
and the nations will be gathered  
against them,  
when they are bound to their two  
transgressions.

<sup>11</sup> Ephraim is a trained heifer that loves  
to thresh;  
so I will put a yoke on her beautiful  
neck.  
I will set a rider on Ephraim.  
Judah will plow.  
Jacob will break his clods.

<sup>12</sup> Sow to yourselves in righteousness,  
reap according to kindness.  
Break up your fallow ground;  
for it is time to seek Yahweh,  
until he comes and rains  
righteousness on you.

<sup>13</sup> You have plowed wickedness.  
You have reaped iniquity.  
You have eaten the fruit of lies,  
for you trusted in your way, in the  
multitude of your mighty  
men.

<sup>14</sup> Therefore a battle roar will arise  
among your people,  
and all your fortresses will be  
destroyed,  
as Shalman destroyed Beth Arbel in  
the day of battle.  
The mother was dashed in pieces  
with her children.

<sup>15</sup> So Bethel will do to you because of  
your great wickedness.  
At daybreak the king of Israel will  
be destroyed.

## 11

<sup>1</sup> “When Israel was a child, then I loved  
him,

and called my son out of Egypt.

<sup>2</sup> They called to them, so they went from  
them.

They sacrificed to the Baals,  
and burned incense to engraved  
images.

<sup>3</sup> Yet I taught Ephraim to walk.  
I took them by his arms;  
but they didn’t know that I healed  
them.

<sup>4</sup> I drew them with cords of a man, with  
ties of love;

and I was to them like those who  
 lift up the yoke on their  
 necks;  
 and I bent down to him and I fed  
 him.

<sup>5</sup> “They won’t return into the land of  
 Egypt;  
 but the Assyrian will be their king,  
 because they refused to repent.

<sup>6</sup> The sword will fall on their cities,  
 and will destroy the bars of their  
 gates,  
 and will put an end to their plans.

<sup>7</sup> My people are determined to turn from  
 me.  
 Though they call to the Most High,  
 he certainly won’t exalt them.

<sup>8</sup> “How can I give you up, Ephraim?  
 How can I hand you over, Israel?  
 How can I make you like Admah?  
 How can I make you like Zeboiim?  
 My heart is turned within me,  
 my compassion is aroused.

<sup>9</sup> I will not execute the fierceness of my  
 anger.  
 I will not return to destroy Ephraim:  
 for I am God, and not man; the  
 Holy One among you;  
 and I will not come in wrath.

<sup>10</sup> They will walk after Yahweh,  
 who will roar like a lion;  
 for he will roar, and the children  
 will come trembling from  
 the west.

<sup>11</sup> They will come trembling like a bird  
 out of Egypt,  
 and like a dove out of the land of  
 Assyria;  
 and I will settle them in their houses,”  
 says Yahweh.

<sup>12</sup> Ephraim surrounds me with  
 falsehood,  
 and the house of Israel with deceit.  
 Judah still strays from God,  
 and is unfaithful to the Holy One.

## 12

<sup>1</sup> Ephraim feeds on wind,  
 and chases the east wind.  
 He continually multiplies lies and  
 desolation.  
 They make a covenant with  
 Assyria,  
 and oil is carried into Egypt.

<sup>2</sup> Yahweh also has a controversy with  
 Judah,  
 and will punish Jacob according to  
 his ways;  
 according to his deeds he will repay  
 him.

<sup>3</sup> In the womb he took his brother by the  
 heel;  
 and in his manhood he contended  
 with God.

<sup>4</sup> Indeed, he struggled with the angel,  
 and prevailed;  
 he wept, and made supplication to  
 him.  
 He found him at Bethel, and there  
 he spoke with us,  
<sup>5</sup> even Yahweh, the God of Armies;  
 Yahweh is his name of renown!

<sup>6</sup> Therefore turn to your God.  
 Keep kindness and justice,  
 and wait continually for your God.

<sup>7</sup> A merchant has dishonest scales in his  
 hand.  
 He loves to defraud.

<sup>8</sup> Ephraim said, “Surely I have become  
 rich,  
 I have found myself wealth.

In all my wealth they won't find in  
me any iniquity that is sin.”  
<sup>9</sup> “But I am Yahweh your God from the  
land of Egypt.  
I will yet again make you dwell in  
tents,  
as in the days of the solemn feast.  
<sup>10</sup> I have also spoken to the prophets,  
and I have multiplied visions;  
and by the ministry of the prophets  
I have used parables.  
<sup>11</sup> If Gilead is wicked,  
surely they are worthless.  
In Gilgal they sacrifice bulls.  
Indeed, their altars are like heaps in  
the furrows of the field.  
<sup>12</sup> Jacob fled into the country of Aram,  
and Israel served to get a wife,  
and for a wife he tended flocks and  
herds.  
<sup>13</sup> By a prophet Yahweh brought Israel  
up out of Egypt,  
and by a prophet he was preserved.  
<sup>14</sup> Ephraim has bitterly provoked anger.  
Therefore his blood will be left on  
him,  
and his Lord<sup>i</sup> will repay his  
contempt.

### 13

<sup>1</sup> When Ephraim spoke, there was  
trembling.  
He exalted himself in Israel,  
but when he became guilty in Baal,  
he died.  
<sup>2</sup> Now they sin more and more,  
and have made themselves molten  
images of their silver,  
even idols according to their own  
understanding,

all of them the work of the  
craftsmen.  
They say of them, ‘They offer  
human sacrifice and kiss the  
calves.’  
<sup>3</sup> Therefore they will be like the  
morning mist,  
and like the dew that passes away  
early,  
like the chaff that is driven with the  
whirlwind out of the  
threshing floor,  
and like the smoke out of the  
chimney.  
<sup>4</sup> “Yet I am Yahweh your God from the  
land of Egypt;  
and you shall acknowledge no god  
but me,  
and besides me there is no savior.  
<sup>5</sup> I knew you in the wilderness,  
in the land of great drought.  
<sup>6</sup> According to their pasture, so were  
they filled;  
they were filled, and their heart was  
exalted.  
Therefore they have forgotten me.  
<sup>7</sup> Therefore I am like a lion to them.  
Like a leopard, I will lurk by the  
path.  
<sup>8</sup> I will meet them like a bear that is  
bereaved of her cubs,  
and will tear the covering of their  
heart.  
There I will devour them like a  
lioness.  
The wild animal will tear them.  
<sup>9</sup> You are destroyed, Israel, because you  
are against me,  
against your help.

<sup>i</sup> The word translated “Lord” is “Adonai.”

- <sup>10</sup> Where is your king now, that he may  
save you in all your cities?  
And your judges, of whom you  
said, ‘Give me a king and  
princes?’
- <sup>11</sup> I have given you a king in my anger,  
and have taken him away in my  
wrath.
- <sup>12</sup> The guilt of Ephraim is stored up.  
His sin is stored up.
- <sup>13</sup> The sorrows of a travailing woman  
will come on him.  
He is an unwise son;  
for when it is time, he doesn’t come  
to the opening of the womb.
- <sup>14</sup> I will ransom them from the power of  
Sheol.<sup>j</sup>  
I will redeem them from death!  
Death, where are your plagues?  
Sheol, where is your destruction?  
“Compassion will be hidden from my  
eyes.  
<sup>15</sup> Though he is fruitful among his  
brothers, an east wind will  
come,  
the breath of Yahweh coming up  
from the wilderness;  
and his spring will become dry,  
and his fountain will be dried up.  
He will plunder the storehouse of  
treasure.
- <sup>16</sup> Samaria will bear her guilt;  
for she has rebelled against her  
God.  
They will fall by the sword.  
Their infants will be dashed in  
pieces,  
and their pregnant women will be  
ripped open.”

## 14

- <sup>1</sup> Israel, return to Yahweh your God;  
for you have fallen because of your  
sin.
- <sup>2</sup> Take words with you, and return to  
Yahweh.  
Tell him, “Forgive all our sins,  
and accept that which is good:  
so we offer our lips like bulls.
- <sup>3</sup> Assyria can’t save us.  
We won’t ride on horses;  
neither will we say any more to the  
work of our hands, ‘Our  
gods!’  
for in you the fatherless finds  
mercy.”
- <sup>4</sup> “I will heal their waywardness.  
I will love them freely;  
for my anger is turned away from  
him.
- <sup>5</sup> I will be like the dew to Israel.  
He will blossom like the lily,  
and send down his roots like  
Lebanon.
- <sup>6</sup> His branches will spread,  
and his beauty will be like the olive  
tree,  
and his fragrance like Lebanon.
- <sup>7</sup> Men will dwell in his shade.  
They will revive like the grain,  
and blossom like the vine.  
Their fragrance will be like the  
wine of Lebanon.
- <sup>8</sup> Ephraim, what have I to do any more  
with idols?  
I answer, and will take care of him.  
I am like a green cypress tree;  
from me your fruit is found.”

<sup>j</sup> Sheol is the place of the dead.

<sup>9</sup> Who is wise, that he may understand  
these things?  
Who is prudent, that he may know  
them?

For the ways of Yahweh are right,  
and the righteous walk in them;  
But the rebellious stumble in them.

## *The Book of*

# **Amos**

### **1**

<sup>1</sup> The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. <sup>2</sup> He said:

“Yahweh<sup>a</sup> will roar from Zion,  
and utter his voice from Jerusalem;  
and the pastures of the shepherds will  
mourn,  
and the top of Carmel will wither.”

<sup>3</sup> Yahweh says:

“For three transgressions of Damascus,  
yes, for four,  
I will not turn away its punishment;  
because they have threshed Gilead  
with threshing instruments  
of iron;

<sup>4</sup> but I will send a fire into the house of  
Hazeal,  
and it will devour the palaces of  
Ben Hadad.

<sup>5</sup> I will break the bar of Damascus,  
and cut off the inhabitant from the  
valley of Aven,  
and him who holds the scepter from  
the house of Eden;  
and the people of Syria shall go into  
captivity to Kir,”

says Yahweh.

<sup>6</sup> Yahweh says:

“For three transgressions of Gaza, yes,  
for four,

I will not turn away its punishment;  
because they carried away captive  
the whole community,  
to deliver them up to Edom;

<sup>7</sup> but I will send a fire on the wall of  
Gaza,  
and it will devour its palaces.

<sup>8</sup> I will cut off the inhabitant from  
Ashdod,  
and him who holds the scepter from  
Ashkelon;  
and I will turn my hand against Ekron;  
and the remnant of the Philistines  
will perish,”

says the Lord<sup>b</sup> Yahweh.

<sup>9</sup> Yahweh says:

“For three transgressions of Tyre, yes,  
for four,  
I will not turn away its punishment;  
because they delivered up the  
whole community to Edom,  
and didn't remember the brotherly  
covenant;

<sup>10</sup> but I will send a fire on the wall of  
Tyre,  
and it will devour its palaces.”

<sup>11</sup> Yahweh says:

“For three transgressions of Edom, yes,  
for four,  
I will not turn away its punishment;  
because he pursued his brother with  
the sword,  
and cast off all pity,  
and his anger raged continually,  
and he kept his wrath forever;

<sup>a</sup> “Yahweh” is God's proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>b</sup> The word translated “Lord” is “Adonai.”

<sup>12</sup> but I will send a fire on Teman,  
and it will devour the palaces of  
Bozrah.”

<sup>13</sup> Yahweh says:  
“For three transgressions of the children  
of Ammon, yes, for four,  
I will not turn away its punishment;  
because they have ripped open the  
pregnant women of Gilead,  
that they may enlarge their border.

<sup>14</sup> But I will kindle a fire in the wall of  
Rabbah,  
and it will devour its palaces,  
with shouting in the day of battle,  
with a storm in the day of the  
whirlwind;

<sup>15</sup> and their king will go into captivity,  
he and his princes together,”  
says Yahweh.

## 2

<sup>1</sup> Yahweh says:  
“For three transgressions of Moab, yes,  
for four,  
I will not turn away its punishment;  
because he burned the bones of the  
king of Edom into lime;

<sup>2</sup> but I will send a fire on Moab,  
and it will devour the palaces of  
Kerioth;  
and Moab will die with tumult, with  
shouting, and with the sound  
of the trumpet;

<sup>3</sup> and I will cut off the judge from  
among them,  
and will kill all its princes with  
him,”  
says Yahweh.

<sup>4</sup> Yahweh says:  
“For three transgressions of Judah, yes,  
for four,

I will not turn away its punishment;  
because they have rejected  
Yahweh’s law,  
and have not kept his statutes,  
and their lies have led them astray,  
after which their fathers walked;

<sup>5</sup> But I will send a fire on Judah,  
and it will devour the palaces of  
Jerusalem.”

<sup>6</sup> Yahweh says:  
“For three transgressions of Israel, yes,  
for four,  
I will not turn away its punishment;  
because they have sold the  
righteous for silver,  
and the needy for a pair of shoes;

<sup>7</sup> They trample on the dust of the  
earth on the head of the  
poor,  
and deny justice to the oppressed;  
and a man and his father use the  
same maiden, to profane my  
holy name;

<sup>8</sup> and they lay themselves down  
beside every altar on clothes  
taken in pledge;  
and in the house of their God<sup>c</sup> they  
drink the wine of those who  
have been fined.

<sup>9</sup> Yet I destroyed the Amorite before  
them,  
whose height was like the height of  
the cedars,  
and he was strong as the oaks;  
yet I destroyed his fruit from above,  
and his roots from beneath.

<sup>c</sup> The Hebrew word rendered “God” is “אלהים” (Elohim).

<sup>10</sup> Also I brought you up out of the land  
of Egypt,  
and led you forty years in the  
wilderness,  
to possess the land of the Amorite.  
<sup>11</sup> I raised up some of your sons for  
prophets,  
and some of your young men for  
Nazirites.  
Isn't this true,  
you children of Israel?" says  
Yahweh.  
<sup>12</sup> "But you gave the Nazirites wine to  
drink,  
and commanded the prophets,  
saying, 'Don't prophesy!'  
<sup>13</sup> Behold,<sup>d</sup> I will crush you in your  
place,  
as a cart crushes that is full of grain.  
<sup>14</sup> Flight will perish from the swift;  
and the strong won't strengthen his  
force;  
neither shall the mighty deliver  
himself;  
<sup>15</sup> neither shall he stand who  
handles the bow;  
and he who is swift of foot won't  
escape;  
neither shall he who rides the horse  
deliver himself;  
<sup>16</sup> and he who is courageous among the  
mighty will flee away naked  
on that day,"  
says Yahweh.

### 3

<sup>1</sup> Hear this word that Yahweh has spoken  
against you, children of Israel, against the  
whole family which I brought up out of the  
land of Egypt, saying:

<sup>2</sup> "You only have I chosen of all the  
families of the earth.  
Therefore I will punish you for all  
of your sins."  
<sup>3</sup> Do two walk together,  
unless they have agreed?  
<sup>4</sup> Will a lion roar in the thicket,  
when he has no prey?  
Does a young lion cry out of his den,  
if he has caught nothing?  
<sup>5</sup> Can a bird fall in a trap on the earth,  
where no snare is set for him?  
Does a snare spring up from the ground,  
when there is nothing to catch?  
<sup>6</sup> Does the trumpet alarm sound in a  
city,  
without the people being afraid?  
Does evil happen to a city,  
and Yahweh hasn't done it?  
<sup>7</sup> Surely the Lord Yahweh will do  
nothing,  
unless he reveals his secret to his  
servants the prophets.  
<sup>8</sup> The lion has roared.  
Who will not fear?  
The Lord Yahweh has spoken.  
Who can but prophesy?  
<sup>9</sup> Proclaim in the palaces at Ashdod,  
and in the palaces in the land of  
Egypt,  
and say, "Assemble yourselves on the  
mountains of Samaria,  
and see what unrest is in her,  
and what oppression is among  
them."  
<sup>10</sup> "Indeed they don't know to do right,"  
says Yahweh,  
"Who hoard plunder and loot in  
their palaces."  
<sup>11</sup> Therefore thus says the Lord Yahweh:

<sup>d</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

“An adversary will overrun the land;  
and he will pull down your  
strongholds,  
and your fortresses will be  
plundered.”

<sup>12</sup> Yahweh says:

“As the shepherd rescues out of the  
mouth of the lion two legs,  
or a piece of an ear,  
so shall the children of Israel be  
rescued who sit in Samaria  
on the corner of a couch,  
and on the silken cushions of a  
bed.”

<sup>13</sup> “Listen, and testify against the house  
of Jacob,” says the Lord Yahweh, the God  
of Armies.

<sup>14</sup> “For in the day that I visit the  
transgressions of Israel on  
him,  
I will also visit the altars of Bethel;  
and the horns of the altar will be cut  
off,  
and fall to the ground.

<sup>15</sup> I will strike the winter house with the  
summer house;  
and the houses of ivory will perish,  
and the great houses will have an  
end,”

says Yahweh.

#### 4

<sup>1</sup> Listen to this word, you cows of  
Bashan, who are on the mountain of  
Samaria, who oppress the poor, who crush  
the needy, who tell their husbands, “Bring  
us drinks!”

<sup>2</sup> The Lord Yahweh has sworn by his  
holiness that behold,

“The days shall come on you that  
they will take you away with  
hooks,  
and the last of you with fish hooks.

<sup>3</sup> You will go out at the breaks in the  
wall,

everyone straight before her;  
and you will cast yourselves into  
Harmon,” says Yahweh.

<sup>4</sup> “Go to Bethel, and sin;  
to Gilgal, and sin more.

Bring your sacrifices every morning,  
your tithes every three days,

<sup>5</sup> offer a sacrifice of thanksgiving of  
that which is leavened,  
and proclaim free will offerings and  
brag about them:

for this pleases you, you children of  
Israel,” says the Lord  
Yahweh.

<sup>6</sup> “I also have given you cleanness of  
teeth in all your cities,  
and lack of bread in every town;  
yet you haven’t returned to me,”  
says Yahweh.

<sup>7</sup> “I also have withheld the rain from  
you,  
when there were yet three months  
to the harvest;  
and I caused it to rain on one city,  
and caused it not to rain on another  
city.

One place was rained on,  
and the piece where it didn’t rain  
withered.

<sup>8</sup> So two or three cities staggered to one  
city to drink water,  
and were not satisfied:  
yet you haven’t returned to me,”  
says Yahweh.

<sup>9</sup> “I struck you with blight and mildew  
many times in your gardens  
and your vineyards;  
and your fig trees and your olive  
trees have the swarming  
locust devoured:  
yet you haven’t returned to me,”  
says Yahweh.

<sup>10</sup> “I sent plagues among you like I did  
Egypt.  
I have slain your young men with  
the sword,  
and have carried away your horses;  
and I filled your nostrils with the  
stench of your camp,  
yet you haven’t returned to me,”  
says Yahweh.

<sup>11</sup> “I have overthrown some of you,  
as when God overthrew Sodom and  
Gomorrah,  
and you were like a burning stick  
plucked out of the fire;  
yet you haven’t returned to me,”  
says Yahweh.

<sup>12</sup> “Therefore thus will I do to you,  
Israel;  
because I will do this to you,  
prepare to meet your God, Israel.

<sup>13</sup> For, behold, he who forms the  
mountains,  
and creates the wind,  
and declares to man what is his  
thought;  
who makes the morning darkness,  
and treads on the high places of the  
earth:  
Yahweh, the God of Armies, is his  
name.”

## 5

<sup>1</sup> Listen to this word which I take up for a  
lamentation over you, O house of Israel.

<sup>2</sup> “The virgin of Israel has fallen;  
She shall rise no more.  
She is cast down on her land;  
there is no one to raise her up.”

<sup>3</sup> For thus says the Lord Yahweh:  
“The city that went out a thousand shall  
have a hundred left,  
and that which went out one  
hundred shall have ten left to  
the house of Israel.”

<sup>4</sup> For Yahweh says to the house of Israel:  
“Seek me, and you will live;  
<sup>5</sup> but don’t seek Bethel,  
nor enter into Gilgal,  
and don’t pass to Beersheba:  
for Gilgal shall surely go into captivity,  
and Bethel shall come to nothing.

<sup>6</sup> Seek Yahweh, and you will live;  
lest he break out like fire in the  
house of Joseph,  
and it devour, and there be no one  
to quench it in Bethel.

<sup>7</sup> You who turn justice to wormwood,  
and cast down righteousness to the  
earth:

<sup>8</sup> seek him who made the Pleiades and  
Orion,  
and turns the shadow of death into  
the morning,  
and makes the day dark with night;  
who calls for the waters of the sea,  
and pours them out on the surface  
of the earth, Yahweh is his  
name,

<sup>9</sup> who brings sudden destruction on the  
strong,

- so that destruction comes on the  
fortress.
- <sup>10</sup> They hate him who reproves in the  
gate,  
and they abhor him who speaks  
blamelessly.
- <sup>11</sup> Therefore, because you trample on  
the poor,  
and take taxes from him of wheat:  
You have built houses of cut stone,  
but you will not dwell in them.  
You have planted pleasant vineyards,  
but you shall not drink their wine.
- <sup>12</sup> For I know how many your offenses,  
and how great are your sins—  
you who afflict the just,  
who take a bribe,  
and who turn aside the needy in the  
courts.
- <sup>13</sup> Therefore a prudent person keeps  
silent in such a time,  
for it is an evil time.
- <sup>14</sup> Seek good, and not evil,  
that you may live;  
and so Yahweh, the God of Armies,  
will be with you,  
as you say.
- <sup>15</sup> Hate evil, love good,  
and establish justice in the courts.  
It may be that Yahweh, the God of  
Armies, will be gracious to  
the remnant of Joseph.”
- <sup>16</sup> Therefore Yahweh, the God of Armies,  
the Lord, says:  
“Wailing will be in all the wide ways;  
and they will say in all the streets,  
‘Alas! Alas!’  
and they will call the farmer to  
mourning,  
and those who are skillful in  
lamentation to wailing.
- <sup>17</sup> In all vineyards there will be wailing;  
for I will pass through the middle of  
you,” says Yahweh.
- <sup>18</sup> “Woe to you who desire the day of  
Yahweh!  
Why do you long for the day of  
Yahweh?  
It is darkness,  
and not light.
- <sup>19</sup> As if a man fled from a lion,  
and a bear met him;  
Or he went into the house and leaned his  
hand on the wall,  
and a snake bit him.
- <sup>20</sup> Won’t the day of Yahweh be  
darkness, and not light?  
Even very dark, and no brightness  
in it?
- <sup>21</sup> I hate, I despise your feasts,  
and I can’t stand your solemn  
assemblies.
- <sup>22</sup> Yes, though you offer me your burnt  
offerings and meal offerings,  
I will not accept them;  
neither will I regard the peace  
offerings of your fat  
animals.
- <sup>23</sup> Take away from me the noise of your  
songs!  
I will not listen to the music of your  
harps.
- <sup>24</sup> But let justice roll on like rivers,  
and righteousness like a mighty  
stream.
- <sup>25</sup> “Did you bring to me sacrifices and  
offerings in the wilderness forty years,  
house of Israel? <sup>26</sup> You also carried the tent  
of your king and the shrine of your images,  
the star of your god, which you made for  
yourselves. <sup>27</sup> Therefore will I cause you to

go into captivity beyond Damascus,” says Yahweh, whose name is the God of Armies.

## 6

- <sup>1</sup> Woe to those who are at ease in Zion,  
and to those who are secure on the  
mountain of Samaria,  
the notable men of the chief of the  
nations,  
to whom the house of Israel come!
- <sup>2</sup> Go to Calneh, and see;  
and from there go to Hamath the  
great;  
then go down to Gath of the  
Philistines.  
are they better than these kingdoms?  
or is their border greater than your  
border?
- <sup>3</sup> Those who put far away the evil day,  
and cause the seat of violence to  
come near;
- <sup>4</sup> Who lie on beds of ivory,  
and stretch themselves on their  
couches,  
and eat the lambs out of the flock,  
and the calves out of the middle of  
the stall;
- <sup>5</sup> who strum on the strings of a  
harp;  
who invent for themselves  
instruments of music, like  
David;
- <sup>6</sup> who drink wine in bowls,  
and anoint themselves with the best  
oils;  
but they are not grieved for the  
affliction of Joseph.
- <sup>7</sup> Therefore they will now go captive  
with the first who go captive;  
and the feasting and lounging will  
end.

<sup>8</sup> “The Lord Yahweh has sworn by  
himself,” says Yahweh, the  
God of Armies:

“I abhor the pride of Jacob,  
and detest his fortresses.  
Therefore I will deliver up the city  
with all that is in it.

<sup>9</sup> It will happen, if there remain ten men  
in one house,  
that they shall die.

<sup>10</sup> “When a man’s relative carries him,  
even he who burns him, to bring bodies out  
of the house, and asks him who is in the  
innermost parts of the house, ‘Is there yet  
any with you?’ And he says, ‘No;’ then he  
will say, ‘Hush! Indeed we must not  
mention Yahweh’s name.’

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

<sup>12</sup> Do horses run on the rocky crags?  
Does one plow there with oxen?  
But you have turned justice into poison,  
and the fruit of righteousness into  
bitterness;

<sup>13</sup> you who rejoice in a thing of nothing,  
who say,  
‘Haven’t we taken for ourselves  
horns by our own strength?’

<sup>14</sup> For, behold, I will raise up against  
you a nation, house of  
Israel,”  
says Yahweh, the God of Armies;  
“and they will afflict you from the  
entrance of Hamath to the  
brook of the Arabah.”

## 7

<sup>1</sup> Thus the Lord Yahweh showed me: and  
behold, he formed locusts in the beginning

of the shooting up of the latter growth; and behold, it was the latter growth after the king's harvest. <sup>2</sup> When they finished eating the grass of the land, then I said, "Lord Yahweh, forgive, I beg you! How could Jacob stand? For he is small."

<sup>3</sup> Yahweh relented concerning this. "It shall not be," says Yahweh.

<sup>4</sup> Thus the Lord Yahweh showed me and behold, the Lord Yahweh called for judgment by fire; and it dried up the great deep, and would have devoured the land. <sup>5</sup> Then I said, "Lord Yahweh, stop, I beg you! How could Jacob stand? For he is small."

<sup>6</sup> Yahweh relented concerning this. "This also shall not be," says the Lord Yahweh.

<sup>7</sup> Thus he showed me and behold, the Lord stood beside a wall made by a plumb line, with a plumb line in his hand. <sup>8</sup> Yahweh said to me, "Amos, what do you see?"

I said, "A plumb line."

Then the Lord said, "Behold, I will set a plumb line in the middle of my people Israel. I will not again pass by them any more. <sup>9</sup> The high places of Isaac will be desolate, the sanctuaries of Israel will be laid waste; and I will rise against the house of Jeroboam with the sword."

<sup>10</sup> Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has conspired against you in the middle of the house of Israel. The land is not able to bear all his words. <sup>11</sup> For Amos says, 'Jeroboam will die by the sword, and Israel shall surely be led away captive out of his land.'"

<sup>12</sup> Amaziah also said to Amos, "You seer, go, flee away into the land of Judah, and

there eat bread, and prophesy there: <sup>13</sup> but don't prophesy again any more at Bethel; for it is the king's sanctuary, and it is a royal house!"

<sup>14</sup> Then Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a farmer of sycamore figs; <sup>15</sup> and Yahweh took me from following the flock, and Yahweh said to me, 'Go, prophesy to my people Israel.' <sup>16</sup> Now therefore listen to Yahweh's word: 'You say, Don't prophesy against Israel, and don't preach against the house of Isaac.' <sup>17</sup> Therefore Yahweh says: 'Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by line; and you yourself shall die in a land that is unclean, and Israel shall surely be led away captive out of his land.'"

## 8

<sup>1</sup> Thus the Lord Yahweh showed me: behold, a basket of summer fruit.

<sup>2</sup> He said, "Amos, what do you see?"

I said, "A basket of summer fruit."

Then Yahweh said to me,

"The end has come on my people Israel. I will not again pass by them any more.

<sup>3</sup> The songs of the temple will be wailings in that day," says the Lord Yahweh.

"The dead bodies will be many. In every place they will throw them out with silence.

<sup>4</sup> Hear this, you who desire to swallow up the needy, and cause the poor of the land to fail,

<sup>5</sup> Saying, ‘When will the new moon  
 be gone, that we may sell  
 grain?  
 And the Sabbath, that we may  
 market wheat,  
 making the ephah<sup>e</sup> small, and the  
 shekel<sup>f</sup> large,  
 and dealing falsely with balances of  
 deceit;  
<sup>6</sup> that we may buy the poor for silver,  
 and the needy for a pair of shoes,  
 and sell the sweepings with the  
 wheat?’”  
<sup>7</sup> Yahweh has sworn by the pride of  
 Jacob,  
 “Surely I will never forget any of  
 their works.  
<sup>8</sup> Won’t the land tremble for this,  
 and everyone mourn who dwells in  
 it?  
 Yes, it will rise up wholly like the River;  
 and it will be stirred up and sink  
 again, like the River of  
 Egypt.  
<sup>9</sup> It will happen in that day,” says the  
 Lord Yahweh,  
 “that I will cause the sun to go  
 down at noon,  
 and I will darken the earth in the  
 clear day.  
<sup>10</sup> I will turn your feasts into mourning,  
 and all your songs into lamentation;  
 and I will make you wear sackcloth on  
 all your bodies,  
 and baldness on every head.  
 I will make it like the mourning for an  
 only son,  
 and its end like a bitter day.

<sup>11</sup> Behold, the days come,” says the  
 Lord Yahweh,  
 “that I will send a famine in the  
 land,  
 not a famine of bread,  
 nor a thirst for water,  
 but of hearing Yahweh’s words.  
<sup>12</sup> They will wander from sea to sea,  
 and from the north even to the east;  
 they will run back and forth to seek  
 Yahweh’s word,  
 and will not find it.  
<sup>13</sup> In that day the beautiful virgins  
 and the young men will faint for  
 thirst.  
<sup>14</sup> Those who swear by the sin of  
 Samaria,  
 and say, ‘As your god, Dan, lives;’  
 and, ‘As the way of Beersheba  
 lives;’  
 they will fall, and never rise up  
 again.”

## 9

<sup>1</sup> I saw the Lord standing beside the altar,  
 and he said, “Strike the tops of the pillars,  
 that the thresholds may shake; and break  
 them in pieces on the head of all of them;  
 and I will kill the last of them with the  
 sword: there shall not one of them flee  
 away, and there shall not one of them  
 escape. <sup>2</sup> Though they dig into Sheol,<sup>g</sup>  
 there my hand will take them; and though  
 they climb up to heaven, there I will bring  
 them down. <sup>3</sup> Though they hide themselves  
 in the top of Carmel, I will search and take  
 them out there; and though they be hidden  
 from my sight in the bottom of the sea,  
 there I will command the serpent, and it  
 will bite them. <sup>4</sup> Though they go into

<sup>e</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>f</sup> a normal shekel is about 10 grams or about 0.35 ounces. <sup>g</sup> Sheol is the place of the dead.

captivity before their enemies, there I will command the sword, and it will kill them. I will set my eyes on them for evil, and not for good. <sup>5</sup> For the Lord, Yahweh of Armies, is he who touches the land and it melts, and all who dwell in it will mourn; and it will rise up wholly like the River, and will sink again, like the River of Egypt. <sup>6</sup> It is he who builds his rooms in the heavens, and has founded his vault on the earth; he who calls for the waters of the sea, and pours them out on the surface of the earth; Yahweh is his name. <sup>7</sup> Are you not like the children of the Ethiopians to me, children of Israel?" says Yahweh. "Haven't I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? <sup>8</sup> Behold, the eyes of the Lord Yahweh are on the sinful kingdom, and I will destroy it from off the surface of the earth; except that I will not utterly destroy the house of Jacob," says Yahweh. <sup>9</sup> "For, behold, I will command, and I will sift the house of Israel among all the nations, as grain is sifted in a sieve, yet not the least kernel will fall on the earth. <sup>10</sup> All the sinners of my people will die by the sword, who say, 'Evil won't overtake nor

meet us.' <sup>11</sup> In that day I will raise up the tent of David who is fallen, and close up its breaches, and I will raise up its ruins, and I will build it as in the days of old; <sup>12</sup> that they may possess the remnant of Edom, and all the nations who are called by my name," says Yahweh who does this.

<sup>13</sup> "Behold, the days come," says Yahweh,

"that the plowman shall overtake the reaper,  
and the one treading grapes him who sows seed;  
and sweet wine will drip from the mountains,  
and flow from the hills.

<sup>14</sup> I will bring my people Israel back from captivity,  
and they will rebuild the ruined cities, and inhabit them;  
and they will plant vineyards, and drink wine from them.

They shall also make gardens,  
and eat their fruit.

<sup>15</sup> I will plant them on their land,  
and they will no more be plucked up out of their land which I have given them,"  
says Yahweh your God.

## *The Book of*

# Micah

### 1

<sup>1</sup> Yahweh's<sup>a</sup> word that came to Micah the Morashtite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

<sup>2</sup> Hear, you peoples, all of you.

Listen, O earth, and all that is therein:

and let the Lord<sup>b</sup> Yahweh be witness against you,  
the Lord from his holy temple.

<sup>3</sup> For, behold,<sup>c</sup> Yahweh comes out of his place,  
and will come down and tread on the high places of the earth.

<sup>4</sup> The mountains melt under him,  
and the valleys split apart,  
like wax before the fire,  
like waters that are poured down a steep place.

<sup>5</sup> "All this is for the disobedience of Jacob,  
and for the sins of the house of Israel.

What is the disobedience of Jacob?  
Isn't it Samaria?  
And what are the high places of Judah?  
Aren't they Jerusalem?

<sup>6</sup> Therefore I will make Samaria like a rubble heap of the field,  
like places for planting vineyards;  
and I will pour down its stones into the valley,  
and I will uncover its foundations.

<sup>7</sup> All her idols will be beaten to pieces,  
and all her temple gifts will be burned with fire,  
and all her images I will destroy;  
for of the hire of a prostitute has she gathered them,  
and to the hire of a prostitute shall they return."

<sup>8</sup> For this I will lament and wail;  
I will go stripped and naked;  
I will howl like the jackals,  
and moan like the daughters of owls.

<sup>9</sup> For her wounds are incurable;  
for it has come even to Judah.  
It reaches to the gate of my people,  
even to Jerusalem.

<sup>10</sup> Don't tell it in Gath.  
Don't weep at all.  
At Beth Ophrah<sup>d</sup> I have rolled myself in the dust.

<sup>11</sup> Pass on, inhabitant of Shaphir, in nakedness and shame.  
The inhabitant of Zaanán won't come out.  
The wailing of Beth Ezel will take from you his protection.

<sup>12</sup> For the inhabitant of Maroth waits anxiously for good,  
because evil has come down from Yahweh to the gate of Jerusalem.

<sup>13</sup> Harness the chariot to the swift steed,  
inhabitant of Lachish.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The word translated "Lord" is "Adonai." <sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>d</sup> Beth Ophrah means literally "House of Dust."

She was the beginning of sin to the  
daughter of Zion;  
For the transgressions of Israel  
were found in you.  
14 Therefore you will give a parting gift  
to Moresheth Gath.  
The houses of Achzib will be a  
deceitful thing to the kings  
of Israel.  
15 I will yet bring to you, inhabitant of  
Mareshah.  
He who is the glory of Israel will  
come to Adullam.  
16 Shave your heads,  
and cut off your hair for the  
children of your delight.  
Enlarge your baldness like the vulture;  
for they have gone into captivity  
from you!

## 2

1 Woe to those who devise iniquity  
and work evil on their beds!  
When the morning is light, they practice  
it,  
because it is in the power of their  
hand.  
2 They covet fields, and seize them;  
and houses, and take them away:  
and they oppress a man and his  
house,  
even a man and his heritage.  
3 Therefore Yahweh says:  
“Behold, I am planning against these  
people a disaster,  
from which you will not remove  
your necks,  
neither will you walk haughtily;  
for it is an evil time.  
4 In that day they will take up a parable  
against you,

and lament with a doleful  
lamentation, saying,  
‘We are utterly ruined!  
My people’s possession is divided  
up.  
Indeed he takes it from me and  
assigns our fields to  
traitors!’”  
5 Therefore you will have no one who  
divides the land by lot in  
Yahweh’s assembly.  
6 “Don’t prophesy!”  
They prophesy.  
“Don’t prophesy about these things.  
Disgrace won’t overtake us.”  
7 Shall it be said, O house of Jacob:  
“Is Yahweh’s Spirit angry?  
Are these his doings?  
Don’t my words do good to him  
who walks blamelessly?”  
8 But lately my people have risen up as  
an enemy.  
You strip the robe and clothing  
from those who pass by  
without a care, returning  
from battle.  
9 You drive the women of my people out  
from their pleasant houses;  
from their young children you take  
away my blessing forever.  
10 Arise, and depart!  
For this is not your resting place,  
because of uncleanness that  
destroys,  
even with a grievous destruction.  
11 If a man walking in a spirit of  
falsehood lies:  
“I will prophesy to you of wine and  
of strong drink”;  
he would be the prophet of this  
people.

<sup>12</sup> I will surely assemble, Jacob, all of  
 you;  
 I will surely gather the remnant of  
 Israel;  
 I will put them together as the sheep of  
 Bozrah,  
 as a flock in the middle of their  
 pasture;  
 they will swarm with people.

<sup>13</sup> He who breaks open the way goes up  
 before them.  
 They break through the gate, and go  
 out.  
 And their king passes on before  
 them,  
 with Yahweh at their head.

### 3

<sup>1</sup> I said,  
 “Please listen, you heads of Jacob,  
 and rulers of the house of Israel:  
 Isn’t it for you to know justice?”

<sup>2</sup> You who hate the good,  
 and love the evil;  
 who tear off their skin,  
 and their flesh from off their bones;  
<sup>3</sup> who also eat the flesh of my  
 people,  
 and flay their skin from off them,  
 and break their bones,  
 and chop them in pieces, as for the  
 pot,  
 and as flesh within the cauldron.

<sup>4</sup> Then they will cry to Yahweh,  
 but he will not answer them.  
 Yes, he will hide his face from them at  
 that time,  
 because they made their deeds  
 evil.”

<sup>5</sup> Yahweh says concerning the prophets  
 who lead my people astray; for those who  
 feed their teeth, they proclaim, “Peace!”  
 and whoever doesn’t provide for their  
 mouths, they prepare war against him:

<sup>6</sup> “Therefore night is over you, with no  
 vision,  
 and it is dark to you, that you may  
 not divine;  
 and the sun will go down on the  
 prophets,  
 and the day will be black over  
 them.

<sup>7</sup> The seers shall be disappointed,  
 and the diviners confounded.  
 Yes, they shall all cover their lips;  
 for there is no answer from God.”<sup>e</sup>

<sup>8</sup> But as for me, I am full of power by  
 Yahweh’s Spirit,  
 and of judgment, and of might,  
 to declare to Jacob his  
 disobedience,  
 and to Israel his sin.

<sup>9</sup> Please listen to this, you heads of the  
 house of Jacob,  
 and rulers of the house of Israel,  
 who abhor justice,  
 and pervert all equity.

<sup>10</sup> They build up Zion with blood,  
 and Jerusalem with iniquity.

<sup>11</sup> Her leaders judge for bribes,  
 and her priests teach for a price,  
 and her prophets of it tell fortunes  
 for money:

yet they lean on Yahweh, and say,  
 “Isn’t Yahweh among us?  
 No disaster will come on us.”

<sup>12</sup> Therefore Zion for your sake will be  
 plowed like a field,

<sup>e</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

and Jerusalem will become heaps of rubble,  
and the mountain of the temple like the high places of a forest.

#### 4

- <sup>1</sup> But in the latter days,  
it will happen that the mountain of Yahweh's temple will be established on the top of the mountains,  
and it will be exalted above the hills;  
and peoples will stream to it.
- <sup>2</sup> Many nations will go and say,  
"Come, and let us go up to the mountain of Yahweh,  
and to the house of the God of Jacob;  
and he will teach us of his ways,  
and we will walk in his paths."  
For the law will go out of Zion,  
and Yahweh's word from Jerusalem;
- <sup>3</sup> and he will judge between many peoples,  
and will decide concerning strong nations afar off.  
They will beat their swords into plowshares,  
and their spears into pruning hooks.  
Nation will not lift up sword against nation,  
neither will they learn war any more.
- <sup>4</sup> But they will sit every man under his vine and under his fig tree;  
and no one will make them afraid:  
For the mouth of Yahweh of Armies has spoken. <sup>5</sup> Indeed

all the nations may walk in the name of their gods;  
but we will walk in the name of Yahweh our God forever and ever.

- <sup>6</sup> "In that day," says Yahweh,  
"I will assemble that which is lame,  
and I will gather that which is driven away,  
and that which I have afflicted;  
<sup>7</sup> and I will make that which was lame a remnant,  
and that which was cast far off a strong nation:  
and Yahweh will reign over them on Mount Zion from then on, even forever."
- <sup>8</sup> You, tower of the flock, the hill of the daughter of Zion,  
to you it will come,  
yes, the former dominion will come,  
the kingdom of the daughter of Jerusalem.
- <sup>9</sup> Now why do you cry out aloud?  
Is there no king in you?  
Has your counselor perished,  
that pains have taken hold of you as of a woman in travail?
- <sup>10</sup> Be in pain, and labor to give birth,  
daughter of Zion,  
like a woman in travail;  
for now you will go out of the city,  
and will dwell in the field,  
and will come even to Babylon.  
There you will be rescued.  
There Yahweh will redeem you from the hand of your enemies.
- <sup>11</sup> Now many nations have assembled against you, that say,

“Let her be defiled,  
and let our eye gloat over Zion.”  
<sup>12</sup> But they don't know the thoughts of  
Yahweh,  
neither do they understand his  
counsel;  
for he has gathered them like the  
sheaves to the threshing  
floor.  
<sup>13</sup> Arise and thresh, daughter of Zion;  
for I will make your horn iron,  
and I will make your hoofs brass;  
and you will beat in pieces many  
peoples:  
and I will devote their gain to Yahweh,  
and their substance to the Lord of  
the whole earth.

## 5

<sup>1</sup> Now you shall gather yourself in  
troops,  
daughter of troops.  
He has laid siege against us.  
They will strike the judge of Israel  
with a rod on the cheek.  
<sup>2</sup> But you, Bethlehem Ephrathah,  
being small among the clans of  
Judah,  
out of you one will come out to me  
that is to be ruler in Israel;  
whose goings out are from of old,  
from ancient times.  
<sup>3</sup> Therefore he will abandon them until  
the time that she who is in  
labor gives birth.  
Then the rest of his brothers will  
return to the children of  
Israel.  
<sup>4</sup> He shall stand, and shall shepherd in  
the strength of Yahweh,

in the majesty of the name of  
Yahweh his God:  
and they will live, for then he will  
be great to the ends of the  
earth.  
<sup>5</sup> He will be our peace when Assyria  
invades our land,  
and when he marches through our  
fortresses,  
then we will raise against him seven  
shepherds,  
and eight leaders of men.  
<sup>6</sup> They will rule the land of Assyria with  
the sword,  
and the land of Nimrod in its gates.  
He will deliver us from the Assyrian,  
when he invades our land,  
and when he marches within our  
border.  
<sup>7</sup> The remnant of Jacob will be among  
many peoples,  
like dew from Yahweh,  
like showers on the grass,  
that don't wait for man,  
nor wait for the sons of men.  
<sup>8</sup> The remnant of Jacob will be among  
the nations,  
among many peoples,  
like a lion among the animals of the  
forest,  
like a young lion among the flocks  
of sheep;  
who, if he goes through, treads  
down and tears in pieces,  
and there is no one to deliver.  
<sup>9</sup> Let your hand be lifted up above your  
adversaries,  
and let all of your enemies be cut  
off.  
<sup>10</sup> “It will happen in that day”, says  
Yahweh,

- “that I will cut off your horses out  
from among you,  
and will destroy your chariots.  
11 I will cut off the cities of your land,  
and will tear down all your  
strongholds.  
12 I will destroy witchcraft from your  
hand;  
and you shall have no soothsayers.  
13 I will cut off your engraved images  
and your pillars out from  
among you;  
and you shall no more worship the  
work of your hands.  
14 I will uproot your Asherah poles out  
from among you;  
and I will destroy your cities.  
15 I will execute vengeance in anger,  
and wrath on the nations that didn't  
listen.”

## 6

- 1 Listen now to what Yahweh says:  
“Arise, plead your case before the  
mountains,  
and let the hills hear what you have  
to say.  
2 Hear, you mountains, Yahweh's  
controversy,  
and you enduring foundations of  
the earth;  
for Yahweh has a controversy with  
his people,  
and he will contend with Israel.  
3 My people, what have I done to you?  
How have I burdened you?  
Answer me!  
4 For I brought you up out of the land of  
Egypt,

- and redeemed you out of the house  
of bondage.  
I sent before you Moses, Aaron,  
and Miriam.  
5 My people, remember now what Balak  
king of Moab devised,  
and what Balaam the son of Beor  
answered him from Shittim  
to Gilgal,  
that you may know the righteous  
acts of Yahweh.”  
6 How shall I come before Yahweh,  
and bow myself before the exalted  
God?  
Shall I come before him with burnt  
offerings,  
with calves a year old?  
7 Will Yahweh be pleased with  
thousands of rams?  
With tens of thousands of rivers of  
oil?  
Shall I give my firstborn for my  
disobedience?  
The fruit of my body for the sin of  
my soul?  
8 He has shown you, O man, what is  
good.  
What does Yahweh require of you,  
but to act justly,  
to love mercy, and to walk humbly  
with your God?  
9 Yahweh's voice calls to the city,  
and wisdom sees your name:  
“Listen to the rod,  
and he who appointed it.  
10 Are there yet treasures of wickedness  
in the house of the wicked,  
and a short ephah<sup>f</sup> that is accursed?  
11 Shall I be pure with dishonest scales,  
and with a bag of deceitful weights?

<sup>f</sup> An ephah is a measure of volume (about 22 liters or about 2/3 of a bushel), and a short ephah is made smaller than a full ephah for the purpose of cheating customers.

- <sup>12</sup> Her rich men are full of violence,  
her inhabitants speak lies,  
and their tongue is deceitful in their  
speech.
- <sup>13</sup> Therefore I also have struck you with  
a grievous wound.  
I have made you desolate because  
of your sins.
- <sup>14</sup> You shall eat, but not be satisfied.  
Your humiliation will be within  
you.  
You will store up, but not save;  
and that which you save I will give  
up to the sword.
- <sup>15</sup> You will sow, but won't reap.  
You will tread the olives, but won't  
anoint yourself with oil;  
and crush grapes, but won't drink  
the wine.
- <sup>16</sup> For the statutes of Omri are kept,  
and all the works of Ahab's house.  
You walk in their counsels,  
that I may make you a ruin,  
and her inhabitants a hissing;  
And you will bear the reproach of  
my people."

## 7

- <sup>1</sup> Misery is mine!  
Indeed, I am like one who gathers  
the summer fruits, as  
gleanings of the vineyard:  
There is no cluster of grapes to eat.  
My soul desires to eat the early fig.
- <sup>2</sup> The godly man has perished out of the  
earth,  
and there is no one upright among  
men.  
They all lie in wait for blood;  
every man hunts his brother with a  
net.

- <sup>3</sup> Their hands are on that which is evil to  
do it diligently.  
The ruler and judge ask for a bribe;  
and the powerful man dictates the  
evil desire of his soul.  
Thus they conspire together.
- <sup>4</sup> The best of them is like a brier.  
The most upright is worse than a  
thorn hedge.  
The day of your watchmen,  
even your visitation, has come;  
now is the time of their confusion.
- <sup>5</sup> Don't trust in a neighbor.  
Don't put confidence in a friend.  
With the woman lying in your  
embrace,  
be careful of the words of your  
mouth!
- <sup>6</sup> For the son dishonors the father,  
the daughter rises up against her  
mother,  
the daughter-in-law against her  
mother-in-law;  
a man's enemies are the men of his  
own house.
- <sup>7</sup> But as for me, I will look to Yahweh.  
I will wait for the God of my  
salvation.  
My God will hear me.
- <sup>8</sup> Don't rejoice against me, my enemy.  
When I fall, I will arise.  
When I sit in darkness, Yahweh  
will be a light to me.
- <sup>9</sup> I will bear the indignation of Yahweh,  
because I have sinned against him,  
until he pleads my case, and  
executes judgment for me.  
He will bring me out to the light.  
I will see his righteousness.
- <sup>10</sup> Then my enemy will see it,

- and shame will cover her who said  
to me,  
where is Yahweh your God?  
Then my enemy will see me and will  
cover her shame.  
Now she will be trodden down like  
the mire of the streets.
- <sup>11</sup> A day to build your walls—  
In that day, he will extend your  
boundary.
- <sup>12</sup> In that day they will come to you  
from Assyria and the cities of  
Egypt,  
and from Egypt even to the River,  
and from sea to sea,  
and mountain to mountain.
- <sup>13</sup> Yet the land will be desolate because  
of those who dwell therein,  
for the fruit of their doings.
- <sup>14</sup> Shepherd your people with your staff,  
the flock of your heritage,  
who dwell by themselves in a  
forest,  
in the middle of fertile pasture land,  
let them feed;  
in Bashan and Gilead, as in the days  
of old.
- <sup>15</sup> “As in the days of your coming out of  
the land of Egypt,
- I will show them marvelous  
things.”
- <sup>16</sup> The nations will see and be ashamed  
of all their might.  
They will lay their hand on their  
mouth.  
Their ears will be deaf.
- <sup>17</sup> They will lick the dust like a serpent.  
Like crawling things of the earth  
they shall come trembling  
out of their dens.  
They will come with fear to  
Yahweh our God,  
and will be afraid because of you.
- <sup>18</sup> Who is a God like you, who pardons  
iniquity,  
and passes over the disobedience of  
the remnant of his heritage?  
He doesn't retain his anger forever,  
because he delights in loving  
kindness.
- <sup>19</sup> He will again have compassion on us.  
He will tread our iniquities under  
foot;  
and you will cast all their sins into  
the depths of the sea.
- <sup>20</sup> You will give truth to Jacob,  
and mercy to Abraham,  
as you have sworn to our fathers  
from the days of old.

## *The Book of*

# Joel

### 1

<sup>1</sup> Yahweh's<sup>a</sup> word that came to Joel, the son of Pethuel.

<sup>2</sup> Hear this, you elders,  
And listen, all you inhabitants of  
the land.

Has this ever happened in your days,  
or in the days of your fathers?

<sup>3</sup> Tell your children about it,  
and have your children tell their  
children,  
and their children, another  
generation.

<sup>4</sup> What the swarming locust has left, the  
great locust has eaten.  
What the great locust has left, the  
grasshopper has eaten.  
What the grasshopper has left, the  
caterpillar has eaten.

<sup>5</sup> Wake up, you drunkards, and weep!  
Wail, all you drinkers of wine,  
because of the sweet wine;  
for it is cut off from your mouth.

<sup>6</sup> For a nation has come up on my land,  
strong, and without number.  
His teeth are the teeth of a lion,  
and he has the fangs of a lioness.

<sup>7</sup> He has laid my vine waste,  
and stripped my fig tree.  
He has stripped its bark, and thrown  
it away.  
Its branches are made white.

<sup>8</sup> Mourn like a virgin dressed in  
sackcloth for the husband of

her youth! <sup>9</sup> The meal  
offering and the drink  
offering are cut off from  
Yahweh's house.

The priests, Yahweh's ministers,  
mourn.

<sup>10</sup> The field is laid waste.  
The land mourns, for the grain is  
destroyed,  
The new wine has dried up,  
and the oil languishes.

<sup>11</sup> Be confounded, you farmers!  
Wail, you vineyard keepers;  
for the wheat and for the barley;  
for the harvest of the field has  
perished.

<sup>12</sup> The vine has dried up, and the fig tree  
withered;  
the pomegranate tree, the palm tree  
also, and the apple tree,  
even all of the trees of the field are  
withered;  
for joy has withered away from the  
sons of men.

<sup>13</sup> Put on sackcloth and mourn, you  
priests!  
Wail, you ministers of the altar.  
Come, lie all night in sackcloth, you  
ministers of my God,<sup>b</sup>  
for the meal offering and the drink  
offering are withheld from  
your God's house.

<sup>14</sup> Sanctify a fast.  
Call a solemn assembly.  
Gather the elders,

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

and all the inhabitants of the land,  
to the house of Yahweh,  
your God,  
and cry to Yahweh.

<sup>15</sup> Alas for the day!  
For the day of Yahweh is at hand,  
and it will come as destruction from  
the Almighty.

<sup>16</sup> Isn't the food cut off before our eyes;  
joy and gladness from the house of  
our God?

<sup>17</sup> The seeds rot under their clods.  
The granaries are laid desolate.  
The barns are broken down, for the  
grain has withered.

<sup>18</sup> How the animals groan!  
The herds of livestock are  
perplexed, because they  
have no pasture.  
Yes, the flocks of sheep are made  
desolate.

<sup>19</sup> Yahweh, I cry to you,  
For the fire has devoured the  
pastures of the wilderness,  
and the flame has burned all the  
trees of the field.

<sup>20</sup> Yes, the animals of the field pant to  
you,  
for the water brooks have dried up,  
And the fire has devoured the  
pastures of the wilderness.

## 2

<sup>1</sup> Blow the trumpet in Zion,  
and sound an alarm in my holy  
mountain!  
Let all the inhabitants of the land  
tremble,  
for the day of Yahweh comes,  
for it is close at hand:

<sup>2</sup> A day of darkness and gloominess,

a day of clouds and thick darkness.  
As the dawn spreading on the  
mountains,  
a great and strong people;  
there has never been the like,  
neither will there be any more after  
them,  
even to the years of many  
generations.

<sup>3</sup> A fire devours before them,  
and behind them, a flame burns.  
The land is as the garden of Eden before  
them,  
and behind them, a desolate  
wilderness.  
Yes, and no one has escaped them.

<sup>4</sup> Their appearance is as the appearance  
of horses,  
and as horsemen, so do they run.

<sup>5</sup> Like the noise of chariots on the tops  
of the mountains do they  
leap,  
like the noise of a flame of fire that  
devours the stubble,  
as a strong people set in battle  
array.

<sup>6</sup> At their presence the peoples are in  
anguish.  
All faces have grown pale.

<sup>7</sup> They run like mighty men.  
They climb the wall like warriors.  
They each march in his line, and  
they don't swerve off  
course.

<sup>8</sup> Neither does one jostle another;  
they march everyone in his path,  
and they burst through the defenses,  
and don't break ranks.

<sup>9</sup> They rush on the city.  
They run on the wall.  
They climb up into the houses.

- They enter in at the windows like thieves.
- <sup>10</sup> The earth quakes before them.  
The heavens tremble.  
The sun and the moon are darkened,  
and the stars withdraw their shining.
- <sup>11</sup> Yahweh thunders his voice before his army;  
for his forces are very great;  
for he is strong who obeys his command;  
for the day of Yahweh is great and very awesome,  
and who can endure it?
- <sup>12</sup> “Yet even now,” says Yahweh, “turn to me with all your heart,  
and with fasting, and with weeping,  
and with mourning.”
- <sup>13</sup> Tear your heart, and not your garments,  
and turn to Yahweh, your God;  
for he is gracious and merciful,  
slow to anger, and abundant in loving kindness,  
and relents from sending calamity.
- <sup>14</sup> Who knows? He may turn and relent,  
and leave a blessing behind him,  
even a meal offering and a drink offering to Yahweh, your God.
- <sup>15</sup> Blow the trumpet in Zion!  
Sanctify a fast.  
Call a solemn assembly.
- <sup>16</sup> Gather the people.  
Sanctify the assembly.  
Assemble the elders.  
Gather the children, and those who nurse from breasts.
- Let the bridegroom go out of his room,  
and the bride out of her room.
- <sup>17</sup> Let the priests, the ministers of Yahweh, weep between the porch and the altar,  
and let them say, “Spare your people, Yahweh,  
and don’t give your heritage to reproach,  
that the nations should rule over them.  
Why should they say among the peoples,  
‘Where is their God?’”
- <sup>18</sup> Then Yahweh was jealous for his land,  
And had pity on his people.
- <sup>19</sup> Yahweh answered his people,  
“Behold,<sup>c</sup> I will send you grain,  
new wine, and oil,  
and you will be satisfied with them;  
and I will no more make you a reproach among the nations.
- <sup>20</sup> But I will remove the northern army far away from you,  
and will drive it into a barren and desolate land,  
its front into the eastern sea,  
and its back into the western sea;  
and its stench will come up,  
and its bad smell will rise.”  
Surely he has done great things.
- <sup>21</sup> Land, don’t be afraid.  
Be glad and rejoice, for Yahweh has done great things.
- <sup>22</sup> Don’t be afraid, you animals of the field;  
for the pastures of the wilderness spring up,

<sup>c</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

- for the tree bears its fruit.  
 The fig tree and the vine yield their strength.
- <sup>23</sup> “Be glad then, you children of Zion,  
 and rejoice in Yahweh, your God;  
 for he gives you the former rain in  
 just measure,  
 and he causes the rain to come  
 down for you,  
 the former rain and the latter rain,  
 as before.
- <sup>24</sup> The threshing floors will be full of  
 wheat,  
 and the vats will overflow with new  
 wine and oil.
- <sup>25</sup> I will restore to you the years that the  
 swarming locust has eaten,  
 the great locust, the grasshopper,  
 and the caterpillar,  
 my great army, which I sent among  
 you.
- <sup>26</sup> You will have plenty to eat, and be  
 satisfied,  
 and will praise the name of  
 Yahweh, your God,  
 who has dealt wondrously with  
 you;  
 and my people will never again be  
 disappointed.
- <sup>27</sup> You will know that I am among  
 Israel,  
 and that I am Yahweh, your God,  
 and there is no one else;  
 and my people will never again be  
 disappointed.
- <sup>28</sup> “It will happen afterward, that I will  
 pour out my Spirit on all  
 flesh;  
 and your sons and your daughters  
 will prophesy.  
 Your old men will dream dreams.

- Your young men will see visions.
- <sup>29</sup> And also on the servants and on the  
 handmaids in those days,  
 I will pour out my Spirit.
- <sup>30</sup> I will show wonders in the heavens  
 and in the earth:  
 blood, fire, and pillars of smoke.
- <sup>31</sup> The sun will be turned into darkness,  
 and the moon into blood,  
 before the great and terrible day of  
 Yahweh comes.
- <sup>32</sup> It will happen that whoever will call  
 on Yahweh’s name shall be  
 saved;  
 for in Mount Zion and in Jerusalem  
 there will be those who  
 escape,  
 as Yahweh has said,  
 and among the remnant, those  
 whom Yahweh calls.

### 3

- <sup>1</sup> “For, behold, in those days,  
 and in that time,  
 when I restore the fortunes of Judah  
 and Jerusalem,
- <sup>2</sup> I will gather all nations,  
 and will bring them down into the  
 valley of Jehoshaphat;  
 and I will execute judgment on  
 them there for my people,  
 and for my heritage, Israel, whom  
 they have scattered among  
 the nations.  
 They have divided my land,  
<sup>3</sup> and have cast lots for my people,  
 and have given a boy for a  
 prostitute,  
 and sold a girl for wine, that they  
 may drink.

<sup>4</sup> “Yes, and what are you to me, Tyre,  
 and Sidon,  
 and all the regions of Philistia?  
 Will you repay me?  
 And if you repay me,  
 I will swiftly and speedily return  
 your repayment on your own  
 head.  
<sup>5</sup> Because you have taken my silver and  
 my gold,  
 and have carried my finest treasures  
 into your temples,  
<sup>6</sup> and have sold the children of  
 Judah and the children of  
 Jerusalem to the sons of the  
 Greeks,  
 that you may remove them far from  
 their border.  
<sup>7</sup> Behold, I will stir them up out of the  
 place where you have sold  
 them,  
 and will return your repayment on  
 your own head;  
<sup>8</sup> and I will sell your sons and your  
 daughters into the hands of  
 the children of Judah,  
 and they will sell them to the men  
 of Sheba,  
 to a faraway nation,  
 for Yahweh has spoken it.”  
<sup>9</sup> Proclaim this among the nations:  
 “Prepare for war!  
 Stir up the mighty men.  
 Let all the warriors draw near.  
 Let them come up. <sup>10</sup> Beat your  
 plowshares into swords,  
 and your pruning hooks into spears.  
 Let the weak say, ‘I am strong.’  
<sup>11</sup> Hurry and come, all you surrounding  
 nations,  
 and gather yourselves together.”

Cause your mighty ones to come down  
 there, Yahweh.  
<sup>12</sup> “Let the nations arouse themselves,  
 and come up to the valley of  
 Jehoshaphat;  
 for there will I sit to judge all the  
 surrounding nations.  
<sup>13</sup> Put in the sickle;  
 for the harvest is ripe.  
 Come, tread, for the wine press is  
 full,  
 the vats overflow, for their  
 wickedness is great.”  
<sup>14</sup> Multitudes, multitudes in the valley of  
 decision!  
 For the day of Yahweh is near, in  
 the valley of decision.  
<sup>15</sup> The sun and the moon are darkened,  
 and the stars withdraw their  
 shining.  
<sup>16</sup> Yahweh will roar from Zion,  
 and thunder from Jerusalem;  
 and the heavens and the earth will  
 shake;  
 but Yahweh will be a refuge to his  
 people,  
 and a stronghold to the children of  
 Israel.  
<sup>17</sup> “So you will know that I am Yahweh,  
 your God,  
 dwelling in Zion, my holy  
 mountain.  
 Then Jerusalem will be holy,  
 and no strangers will pass through  
 her any more.  
<sup>18</sup> It will happen in that day,  
 that the mountains will drop down  
 sweet wine,  
 the hills will flow with milk,  
 all the brooks of Judah will flow  
 with waters,

and a fountain will flow out from  
Yahweh's house,  
and will water the valley of Shittim.  
<sup>19</sup> Egypt will be a desolation,  
and Edom will be a desolate  
wilderness,  
for the violence done to the children  
of Judah,

because they have shed innocent  
blood in their land.  
<sup>20</sup> But Judah will be inhabited forever,  
and Jerusalem from generation to  
generation.  
<sup>21</sup> I will cleanse their blood,  
that I have not cleansed:  
for Yahweh dwells in Zion.”

## *The Book of*

# **Obadiah**

<sup>1</sup> The vision of Obadiah. This is what the Lord<sup>a</sup> Yahweh<sup>b</sup> says about Edom. We have heard news from Yahweh, and an ambassador is sent among the nations, saying, “Arise, and let’s rise up against her in battle.” <sup>2</sup> Behold,<sup>c</sup> I have made you small among the nations. You are greatly despised. <sup>3</sup> The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high, who says in his heart, ‘Who will bring me down to the ground?’ <sup>4</sup> Though you mount on high as the eagle, and though your nest is set among the stars, I will bring you down from there,” says Yahweh. <sup>5</sup> “If thieves came to you, if robbers by night—oh, what disaster awaits you—wouldn’t they only steal until they had enough? If grape pickers came to you, wouldn’t they leave some gleaning grapes? <sup>6</sup> How Esau will be ransacked! How his hidden treasures are sought out! <sup>7</sup> All the men of your alliance have brought you on your way, even to the border. The men who were at peace with you have deceived you, and prevailed against you. Friends who eat your bread lay a snare under you. There is no understanding in him.”

<sup>8</sup> “Won’t I in that day”, says Yahweh, “destroy the wise men out of Edom, and understanding out of the mountain of Esau? <sup>9</sup> Your mighty men, Teman, will be dismayed, to the end that everyone may be cut off from the mountain of Esau by slaughter. <sup>10</sup> For the violence done to your

brother Jacob, shame will cover you, and you will be cut off forever. <sup>11</sup> In the day that you stood on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots for Jerusalem, even you were like one of them. <sup>12</sup> But don’t look down on your brother in the day of his disaster, and don’t rejoice over the children of Judah in the day of their destruction. Don’t speak proudly in the day of distress. <sup>13</sup> Don’t enter into the gate of my people in the day of their calamity. Don’t look down on their affliction in the day of their calamity, neither seize their wealth on the day of their calamity. <sup>14</sup> Don’t stand in the crossroads to cut off those of his who escape. Don’t deliver up those of his who remain in the day of distress. <sup>15</sup> For the day of Yahweh is near all the nations! As you have done, it will be done to you. Your deeds will return upon your own head. <sup>16</sup> For as you have drunk on my holy mountain, so will all the nations drink continually. Yes, they will drink, swallow down, and will be as though they had not been. <sup>17</sup> But in Mount Zion, there will be those who escape, and it will be holy. The house of Jacob will possess their possessions. <sup>18</sup> The house of Jacob will be a fire, the house of Joseph a flame, and the house of Esau for stubble. They will burn among them, and devour them. There will not be any remaining to the house of Esau.”  
Indeed, Yahweh has spoken.

<sup>a</sup> The word translated “Lord” is “Adonai.” <sup>b</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>c</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>19</sup> Those of the South will possess the mountain of Esau, and those of the lowland, the Philistines. They will possess the field of Ephraim, and the field of Samaria. Benjamin will possess Gilead. <sup>20</sup> The captives of this army of the children of Israel, who are among the Canaanites, will

possess even to Zarephath; and the captives of Jerusalem, who are in Sepharad, will possess the cities of the Negev. <sup>21</sup> Saviors will go up on Mount Zion to judge the mountains of Esau, and the kingdom will be Yahweh's.

## *The Book of*

# Jonah

## 1

<sup>1</sup> Now Yahweh's<sup>a</sup> word came to Jonah the son of Amittai, saying, <sup>2</sup> "Arise, go to Nineveh, that great city, and preach against it, for their wickedness has come up before me."

<sup>3</sup> But Jonah rose up to flee to Tarshish from the presence of Yahweh. He went down to Joppa, and found a ship going to Tarshish; so he paid its fare, and went down into it, to go with them to Tarshish from the presence of Yahweh. <sup>4</sup> But Yahweh sent out a great wind on the sea, and there was a mighty storm on the sea, so that the ship was likely to break up. <sup>5</sup> Then the mariners were afraid, and every man cried to his god. They threw the cargo that was in the ship into the sea to lighten the ship. But Jonah had gone down into the innermost parts of the ship, and he was laying down, and was fast asleep. <sup>6</sup> So the ship master came to him, and said to him, "What do you mean, sleeper? Arise, call on your God!<sup>b</sup> Maybe your God<sup>c</sup> will notice us, so that we won't perish."

<sup>7</sup> They all said to each other, "Come, let us cast lots, that we may know who is responsible for this evil that is on us." So they cast lots, and the lot fell on Jonah. <sup>8</sup> Then they asked him, "Tell us, please, for whose cause this evil is on us. What is your occupation? Where do you come from? What is your country? Of what people are you?"

<sup>9</sup> He said to them, "I am a Hebrew, and I fear Yahweh, the God<sup>d</sup> of heaven, who has made the sea and the dry land."

<sup>10</sup> Then were the men exceedingly afraid, and said to him, "What is this that you have done?" For the men knew that he was fleeing from the presence of Yahweh, because he had told them. <sup>11</sup> Then they said to him, "What shall we do to you, that the sea may be calm to us?" For the sea grew more and more stormy. <sup>12</sup> He said to them, "Take me up, and throw me into the sea. Then the sea will be calm for you; for I know that because of me this great storm is on you."

<sup>13</sup> Nevertheless the men rowed hard to get them back to the land; but they could not, for the sea grew more and more stormy against them. <sup>14</sup> Therefore they cried to Yahweh, and said, "We beg you, Yahweh, we beg you, don't let us die for this man's life, and don't lay on us innocent blood; for you, Yahweh, have done as it pleased you."

<sup>15</sup> So they took up Jonah, and threw him into the sea; and the sea ceased its raging. <sup>16</sup> Then the men feared Yahweh exceedingly; and they offered a sacrifice to Yahweh, and made vows.

<sup>17</sup> Yahweh prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

## 2

<sup>1</sup> Then Jonah prayed to Yahweh, his God, out of the fish's belly. <sup>2</sup> He said,

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> or, gods <sup>c</sup> or, gods

<sup>d</sup> The Hebrew word rendered "God" is "אלהים" (Elohim).

“I called because of my affliction to  
Yahweh.

He answered me.

Out of the belly of Sheol<sup>e</sup> I cried.

You heard my voice.

<sup>3</sup> For you threw me into the depths,  
in the heart of the seas.

The flood was all around me.

All your waves and your billows  
passed over me.

<sup>4</sup> I said, ‘I have been banished from your  
sight;

yet I will look again toward your  
holy temple.’

<sup>5</sup> The waters surrounded me,  
even to the soul.

The deep was around me.

The weeds were wrapped around  
my head.

<sup>6</sup> I went down to the bottoms of the  
mountains.

The earth barred me in forever:  
yet have you brought up my life  
from the pit, Yahweh my  
God.

<sup>7</sup> “When my soul fainted within me, I  
remembered Yahweh.

My prayer came in to you, into your  
holy temple.

<sup>8</sup> Those who regard lying vanities  
forsake their own mercy.

<sup>9</sup> But I will sacrifice to you with the  
voice of thanksgiving.

I will pay that which I have vowed.

Salvation belongs to Yahweh.”

<sup>10</sup> Yahweh spoke to the fish, and it  
vomited out Jonah on the dry land.

### 3

<sup>1</sup> Yahweh’s word came to Jonah the  
second time, saying, <sup>2</sup> “Arise, go to  
Nineveh, that great city, and preach to it the  
message that I give you.”

<sup>3</sup> So Jonah arose, and went to Nineveh,  
according to Yahweh’s word. Now  
Nineveh was an exceedingly great city,  
three days’ journey across. <sup>4</sup> Jonah began  
to enter into the city a day’s journey, and  
he cried out, and said, “In forty days,  
Nineveh will be overthrown!”

<sup>5</sup> The people of Nineveh believed God;  
and they proclaimed a fast, and put on  
sackcloth, from their greatest even to their  
least. <sup>6</sup> The news reached the king of  
Nineveh, and he arose from his throne, and  
took off his royal robe, covered himself  
with sackcloth, and sat in ashes. <sup>7</sup> He made  
a proclamation and published through  
Nineveh by the decree of the king and his  
nobles, saying, “Let neither man nor  
animal, herd nor flock, taste anything; let  
them not feed, nor drink water; <sup>8</sup> but let  
them be covered with sackcloth, both man  
and animal, and let them cry mightily to  
God. Yes, let them turn everyone from his  
evil way, and from the violence that is in  
his hands. <sup>9</sup> Who knows whether God will  
not turn and relent, and turn away from his  
fierce anger, so that we might not perish?”

<sup>10</sup> God saw their works, that they turned  
from their evil way. God relented of the  
disaster which he said he would do to them,  
and he didn’t do it.

### 4

<sup>1</sup> But it displeased Jonah exceedingly,  
and he was angry. <sup>2</sup> He prayed to Yahweh,

<sup>e</sup> Sheol is the place of the dead.

and said, "Please, Yahweh, wasn't this what I said when I was still in my own country? Therefore I hurried to flee to Tarshish, for I knew that you are a gracious God, and merciful, slow to anger, and abundant in loving kindness, and you relent of doing harm. <sup>3</sup> Therefore now, Yahweh, take, I beg you, my life from me; for it is better for me to die than to live."

<sup>4</sup> Yahweh said, "Is it right for you to be angry?"

<sup>5</sup> Then Jonah went out of the city, and sat on the east side of the city, and there made himself a booth, and sat under it in the shade, until he might see what would become of the city. <sup>6</sup> Yahweh God prepared a vine, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his discomfort. So Jonah was exceedingly glad because of the vine. <sup>7</sup> But God prepared a

worm at dawn the next day, and it chewed on the vine, so that it withered. <sup>8</sup> When the sun arose, God prepared a sultry east wind; and the sun beat on Jonah's head, so that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

<sup>9</sup> God said to Jonah, "Is it right for you to be angry about the vine?"

He said, "I am right to be angry, even to death."

<sup>10</sup> Yahweh said, "You have been concerned for the vine, for which you have not labored, neither made it grow; which came up in a night, and perished in a night.

<sup>11</sup> Shouldn't I be concerned for Nineveh, that great city, in which are more than one hundred twenty thousand persons who can't discern between their right hand and their left hand; and also much livestock?"



## *The Book of*

# **Nahum**

### **1**

<sup>1</sup> A revelation about Nineveh. The book of the vision of Nahum the Elkoshite. <sup>2</sup> Yahweh<sup>a</sup> is a jealous God<sup>b</sup> and avenges. Yahweh avenges and is full of wrath. Yahweh takes vengeance on his adversaries, and he maintains wrath against his enemies. <sup>3</sup> Yahweh is slow to anger, and great in power, and will by no means leave the guilty unpunished. Yahweh has his way in the whirlwind and in the storm, and the clouds are the dust of his feet. <sup>4</sup> He rebukes the sea, and makes it dry, and dries up all the rivers. Bashan languishes, and Carmel; and the flower of Lebanon languishes. <sup>5</sup> The mountains quake before him, and the hills melt away. The earth trembles at his presence, yes, the world, and all who dwell in it. <sup>6</sup> Who can stand before his indignation? Who can endure the fierceness of his anger? His wrath is poured out like fire, and the rocks are broken apart by him. <sup>7</sup> Yahweh is good, a stronghold in the day of trouble; and he knows those who take refuge in him. <sup>8</sup> But with an overflowing flood, he will make a full end of her place, and will pursue his enemies into darkness. <sup>9</sup> What do you plot against Yahweh? He will make a full end. Affliction won't rise up the second time. <sup>10</sup> For entangled like thorns, and drunken as with their drink, they are consumed utterly like dry stubble. <sup>11</sup> There is one gone out of you, who devises evil against Yahweh, who

counsels wickedness. <sup>12</sup> Yahweh says: "Though they be in full strength, and likewise many, even so they will be cut down, and he shall pass away. Though I have afflicted you, I will afflict you no more. <sup>13</sup> Now will I break his yoke from off you, and will burst your bonds apart." <sup>14</sup> Yahweh has commanded concerning you: "No more descendants will bear your name. Out of the house of your gods, will I cut off the engraved image and the molten image. I will make your grave, for you are vile."

<sup>15</sup> Behold,<sup>c</sup> on the mountains the feet of him who brings good news, who publishes peace! Keep your feasts, Judah! Perform your vows, for the wicked one will no more pass through you. He is utterly cut off.

### **2**

<sup>1</sup> He who dashes in pieces has come up against you. Keep the fortress! Watch the way! Strengthen your waist! Fortify your power mightily! <sup>2</sup> For Yahweh restores the excellency of Jacob, as the excellency of Israel; for the destroyers have destroyed them, and ruined their vine branches. <sup>3</sup> The shield of his mighty men is made red. The valiant men are in scarlet. The chariots flash with steel in the day of his preparation, and the pine spears are brandished. <sup>4</sup> The chariots rage in the streets. They rush back and forth in the wide ways. Their appearance is like torches. They run like the lightnings. <sup>5</sup> He

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אלהים" (Elohim). <sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

summons his picked troops. They stumble on their way. They dash to its wall, and the protective shield is put in place. <sup>6</sup> The gates of the rivers are opened, and the palace is dissolved. <sup>7</sup> It is decreed: she is uncovered, she is carried away; and her servants moan as with the voice of doves, beating on their breasts. <sup>8</sup> But Nineveh has been from of old like a pool of water, yet they flee away. "Stop! Stop!" they cry, but no one looks back. <sup>9</sup> Take the plunder of silver. Take the plunder of gold, for there is no end of the store, the glory of all goodly furniture. <sup>10</sup> She is empty, void, and waste. The heart melts, the knees knock together, their bodies and faces have grown pale. <sup>11</sup> Where is the den of the lions, and the feeding place of the young lions, where the lion and the lioness walked, the lion's cubs, and no one made them afraid? <sup>12</sup> The lion tore in pieces enough for his cubs, and strangled for his lionesses, and filled his caves with the kill, and his dens with prey. <sup>13</sup> "Behold, I am against you," says Yahweh of Armies, "and I will burn her chariots in the smoke, and the sword will devour your young lions; and I will cut off your prey from the earth, and the voice of your messengers will no longer be heard."

### 3

<sup>1</sup> Woe to the bloody city! It is all full of lies and robbery. The prey doesn't depart. <sup>2</sup> The noise of the whip, the noise of the rattling of wheels, prancing horses, and bounding chariots, <sup>3</sup> the horseman mounting, and the flashing sword, the glittering spear, and a multitude of slain, and a great heap of corpses, and there is no end of the bodies. They stumble on their

<sup>d</sup> or, Thebes

bodies, <sup>4</sup> because of the multitude of the prostitution of the alluring prostitute, the mistress of witchcraft, who sells nations through her prostitution, and families through her witchcraft. <sup>5</sup> "Behold, I am against you," says Yahweh of Armies, "and I will lift your skirts over your face. I will show the nations your nakedness, and the kingdoms your shame. <sup>6</sup> I will throw abominable filth on you, and make you vile, and will set you a spectacle. <sup>7</sup> It will happen that all those who look at you will flee from you, and say, 'Nineveh is laid waste! Who will mourn for her?' Where will I seek comforters for you?"

<sup>8</sup> Are you better than No-Amon,<sup>d</sup> who was situated among the rivers, who had the waters around her; whose rampart was the sea, and her wall was of the sea? <sup>9</sup> Cush and Egypt were her boundless strength. Put and Libya were her helpers. <sup>10</sup> Yet was she carried away. She went into captivity. Her young children also were dashed in pieces at the head of all the streets, and they cast lots for her honorable men, and all her great men were bound in chains. <sup>11</sup> You also will be drunken. You will be hidden. You also will seek a stronghold because of the enemy. <sup>12</sup> All your fortresses will be like fig trees with the first-ripe figs: if they are shaken, they fall into the mouth of the eater. <sup>13</sup> Behold, your troops among you are women. The gates of your land are set wide open to your enemies. The fire has devoured your bars. <sup>14</sup> Draw water for the siege. Strengthen your fortresses. Go into the clay, and tread the mortar. Make the brick kiln strong. <sup>15</sup> There the fire will devour you. The sword will cut you off. It will devour you like the grasshopper.

Multiply like grasshoppers. Multiply like the locust. <sup>16</sup> You have increased your merchants more than the stars of the skies. The grasshopper strips, and flees away. <sup>17</sup> Your guards are like the locusts, and your officials like the swarms of locusts, which settle on the walls on a cold day, but when the sun appears, they flee away, and their

place is not known where they are. <sup>18</sup> Your shepherds slumber, king of Assyria. Your nobles lie down. Your people are scattered on the mountains, and there is no one to gather them. <sup>19</sup> There is no healing your wound, for your injury is fatal. All who hear the report of you clap their hands over you; for who hasn't felt your endless cruelty?



## *The Book of*

# **Habakkuk**

### **1**

<sup>1</sup> The revelation which Habakkuk the prophet saw. <sup>2</sup> Yahweh,<sup>a</sup> how long will I cry, and you will not hear? I cry out to you “Violence!” and will you not save? <sup>3</sup> Why do you show me iniquity, and look at perversity? For destruction and violence are before me. There is strife, and contention rises up. <sup>4</sup> Therefore the law is paralyzed, and justice never prevails; for the wicked surround the righteous; therefore justice comes out perverted.

<sup>5</sup> “Look among the nations, watch, and wonder marvelously; for I am working a work in your days, which you will not believe though it is told you. <sup>6</sup> For, behold,<sup>b</sup> I raise up the Chaldeans, that bitter and hasty nation, that march through the width of the earth, to possess dwelling places that are not theirs. <sup>7</sup> They are feared and dreaded. Their judgment and their dignity proceed from themselves. <sup>8</sup> Their horses also are swifter than leopards, and are more fierce than the evening wolves. Their horsemen press proudly on. Yes, their horsemen come from afar. They fly as an eagle that hurries to devour. <sup>9</sup> All of them come for violence. Their hordes face the desert. He gathers prisoners like sand. <sup>10</sup> Yes, he scoffs at kings, and princes are a derision to him. He laughs at every stronghold, for he builds up an earthen ramp, and takes it. <sup>11</sup> Then he sweeps by

like the wind, and goes on. He is indeed guilty, whose strength is his god.”

<sup>12</sup> Aren’t you from everlasting, Yahweh my God,<sup>c</sup> my Holy One? We will not die. Yahweh, you have appointed him for judgment. You, Rock, have established him to punish. <sup>13</sup> You who have purer eyes than to see evil, and who cannot look on perversity, why do you tolerate those who deal treacherously, and keep silent when the wicked swallows up the man who is more righteous than he, <sup>14</sup> and make men like the fish of the sea, like the creeping things, that have no ruler over them? <sup>15</sup> He takes up all of them with the hook. He catches them in his net, and gathers them in his dragnet. Therefore he rejoices and is glad. <sup>16</sup> Therefore he sacrifices to his net, and burns incense to his dragnet, because by them his life is luxurious, and his food is good. <sup>17</sup> Will he therefore continually empty his net, and kill the nations without mercy?

### **2**

<sup>1</sup> I will stand at my watch, and set myself on the ramparts, and will look out to see what he will say to me, and what I will answer concerning my complaint.

<sup>2</sup> Yahweh answered me, “Write the vision, and make it plain on tablets, that he who runs may read it. <sup>3</sup> For the vision is yet for the appointed time, and it hurries toward the end, and won’t prove false. Though it takes time, wait for it; because it

<sup>a</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>b</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>c</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

will surely come. It won't delay. <sup>4</sup> Behold, his soul is puffed up. It is not upright in him, but the righteous will live by his faith. <sup>5</sup> Yes, moreover, wine is treacherous. A haughty man who doesn't stay at home, who enlarges his desire as Sheol,<sup>d</sup> and he is like death, and can't be satisfied, but gathers to himself all nations, and heaps to himself all peoples. <sup>6</sup> Won't all these take up a parable against him, and a taunting proverb against him, and say, 'Woe to him who increases that which is not his, and who enriches himself by extortion! How long?' <sup>7</sup> Won't your debtors rise up suddenly, and wake up those who make you tremble, and you will be their victim? <sup>8</sup> Because you have plundered many nations, all the remnant of the peoples will plunder you, because of men's blood, and for the violence done to the land, to the city and to all who dwell in it. <sup>9</sup> Woe to him who gets an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! <sup>10</sup> You have devised shame to your house, by cutting off many peoples, and have sinned against your soul. <sup>11</sup> For the stone will cry out of the wall, and the beam out of the woodwork will answer it. <sup>12</sup> Woe to him who builds a town with blood, and establishes a city by iniquity! <sup>13</sup> Behold, isn't it of Yahweh of Armies that the peoples labor for the fire, and the nations weary themselves for vanity? <sup>14</sup> For the earth will be filled with the knowledge of Yahweh's glory, as the waters cover the sea.

<sup>15</sup> "Woe to him who gives his neighbor drink, pouring your inflaming wine until they are drunk, so that you may gaze at

their naked bodies! <sup>16</sup> You are filled with shame, and not glory. You will also drink, and be exposed! The cup of Yahweh's right hand will come around to you, and disgrace will cover your glory. <sup>17</sup> For the violence done to Lebanon will overwhelm you, and the destruction of the animals, which made them afraid; because of men's blood, and for the violence done to the land, to every city and to those who dwell in them.

<sup>18</sup> "What value does the engraved image have, that its maker has engraved it; the molten image, even the teacher of lies, that he who fashions its form trusts in it, to make mute idols? <sup>19</sup> Woe to him who says to the wood, 'Awake!' or to the mute stone, 'Arise!' Shall this teach? Behold, it is overlaid with gold and silver, and there is no breath at all within it. <sup>20</sup> But Yahweh is in his holy temple. Let all the earth be silent before him!"

### 3

<sup>1</sup> A prayer of Habakkuk, the prophet, set to victorious music.

<sup>2</sup> Yahweh, I have heard of your fame.  
I stand in awe of your deeds,  
Yahweh.

Renew your work in the middle of the  
years.

In the middle of the years make it  
known.

In wrath, you remember mercy.

<sup>3</sup> God came from Teman,  
the Holy One from Mount Paran.  
Selah.

His glory covered the heavens,  
and his praise filled the earth.

<sup>4</sup> His splendor is like the sunrise.

<sup>d</sup> Sheol is the place of the dead.

- Rays shine from his hand, where  
his power is hidden.
- <sup>5</sup> Plague went before him,  
and pestilence followed his feet.
- <sup>6</sup> He stood, and shook the earth.  
He looked, and made the nations  
tremble.  
The ancient mountains were  
crumbled.  
The age-old hills collapsed.  
His ways are eternal.
- <sup>7</sup> I saw the tents of Cushan in affliction.  
The dwellings of the land of Midian  
trembled.
- <sup>8</sup> Was Yahweh displeased with the  
rivers?  
Was your anger against the rivers,  
or your wrath against the sea,  
that you rode on your horses,  
on your chariots of salvation?
- <sup>9</sup> You uncovered your bow.  
You called for your sworn arrows.  
Selah.  
You split the earth with rivers.
- <sup>10</sup> The mountains saw you, and were  
afraid.  
The storm of waters passed by.  
The deep roared and lifted up its  
hands on high.
- <sup>11</sup> The sun and moon stood still in the  
sky,  
at the light of your arrows as they  
went,  
at the shining of your glittering  
spear.
- <sup>12</sup> You marched through the land in  
wrath.  
You threshed the nations in anger.
- <sup>13</sup> You went out for the salvation of your  
people,  
for the salvation of your anointed.  
You crushed the head of the land of  
wickedness.  
You stripped them head to foot.  
Selah.
- <sup>14</sup> You pierced the heads of his warriors  
with their own spears.  
They came as a whirlwind to scatter  
me,  
gloating as if to devour the  
wretched in secret.
- <sup>15</sup> You trampled the sea with your  
horses,  
churning mighty waters.
- <sup>16</sup> I heard, and my body trembled.  
My lips quivered at the voice.  
Rottenness enters into my bones, and I  
tremble in my place,  
because I must wait quietly for the  
day of trouble,  
for the coming up of the people  
who invade us.
- <sup>17</sup> For though the fig tree doesn't  
flourish,  
nor fruit be in the vines;  
the labor of the olive fails,  
the fields yield no food;  
the flocks are cut off from the fold,  
and there is no herd in the stalls:
- <sup>18</sup> yet I will rejoice in Yahweh.  
I will be joyful in the God of my  
salvation!
- <sup>19</sup> Yahweh, the Lord,<sup>e</sup> is my strength.  
He makes my feet like deer's feet,  
and enables me to go in high places.  
For the music director, on my stringed  
instruments.

<sup>e</sup> The word translated "Lord" is "Adonai."



## *The Book of*

# **Zephaniah**

### **1**

<sup>1</sup> Yahweh's<sup>a</sup> word which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah. <sup>2</sup> I will utterly sweep away everything off of the surface of the earth, says Yahweh. <sup>3</sup> I will sweep away man and animal. I will sweep away the birds of the sky, the fish of the sea, and the heaps of rubble with the wicked. I will cut off man from the surface of the earth, says Yahweh. <sup>4</sup> I will stretch out my hand against Judah, and against all the inhabitants of Jerusalem. I will cut off the remnant of Baal from this place: the name of the idolatrous and pagan priests, <sup>5</sup> those who worship the army of the sky on the housetops, those who worship and swear by Yahweh and also swear by Malcam, <sup>6</sup> those who have turned back from following Yahweh, and those who haven't sought Yahweh nor inquired after him. <sup>7</sup> Be silent at the presence of the Lord<sup>b</sup> Yahweh, for the day of Yahweh is at hand. For Yahweh has prepared a sacrifice. He has consecrated his guests. <sup>8</sup> It will happen in the day of Yahweh's sacrifice, that I will punish the princes, the king's sons, and all those who are clothed with foreign clothing. <sup>9</sup> In that day, I will punish all those who leap over the threshold, who fill their master's house with violence and deceit. <sup>10</sup> In that day, says Yahweh, there

will be the noise of a cry from the fish gate, a wailing from the second quarter, and a great crashing from the hills. <sup>11</sup> Wail, you inhabitants of Maktesh, for all the people of Canaan are undone! All those who were loaded with silver are cut off. <sup>12</sup> It will happen at that time, that I will search Jerusalem with lamps, and I will punish the men who are settled on their dregs, who say in their heart, "Yahweh will not do good, neither will he do evil." <sup>13</sup> Their wealth will become a plunder, and their houses a desolation. Yes, they will build houses, but won't inhabit them. They will plant vineyards, but won't drink their wine. <sup>14</sup> The great day of Yahweh is near. It is near, and hurries greatly, the voice of the day of Yahweh. The mighty man cries there bitterly. <sup>15</sup> That day is a day of wrath, a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness, <sup>16</sup> a day of the trumpet and alarm, against the fortified cities, and against the high battlements. <sup>17</sup> I will bring distress on men, that they will walk like blind men, because they have sinned against Yahweh, and their blood will be poured out like dust, and their flesh like dung. <sup>18</sup> Neither their silver nor their gold will be able to deliver them in the day of Yahweh's wrath, but the whole land will be devoured by the fire of his jealousy; for he will make an end, yes, a terrible end, of all those who dwell in the land.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The word translated "Lord" is "Adonai."

## 2

<sup>1</sup> Gather yourselves together, yes, gather together, you nation that has no shame, <sup>2</sup> before the appointed time when the day passes as the chaff, before the fierce anger of Yahweh comes on you, before the day of Yahweh's anger comes on you. <sup>3</sup> Seek Yahweh, all you humble of the land, who have kept his ordinances. Seek righteousness. Seek humility. It may be that you will be hidden in the day of Yahweh's anger. <sup>4</sup> For Gaza will be forsaken, and Ashkelon a desolation. They will drive out Ashdod at noonday, and Ekron will be rooted up. <sup>5</sup> Woe to the inhabitants of the sea coast, the nation of the Cherethites! Yahweh's word is against you, Canaan, the land of the Philistines. I will destroy you, that there will be no inhabitant. <sup>6</sup> The sea coast will be pastures, with cottages for shepherds and folds for flocks. <sup>7</sup> The coast will be for the remnant of the house of Judah. They will find pasture. In the houses of Ashkelon, they will lie down in the evening, for Yahweh, their God,<sup>c</sup> will visit them, and restore them. <sup>8</sup> I have heard the reproach of Moab, and the insults of the children of Ammon, with which they have reproached my people, and magnified themselves against their border. <sup>9</sup> Therefore as I live, says Yahweh of Armies, the God of Israel, surely Moab will be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and salt pits, and a perpetual desolation. The remnant of my people will plunder them, and the survivors of my nation will inherit them. <sup>10</sup> This they will have for their pride, because they have reproached and magnified themselves

against the people of Yahweh of Armies. <sup>11</sup> Yahweh will be awesome to them, for he will famish all the gods of the land. Men will worship him, everyone from his place, even all the shores of the nations. <sup>12</sup> You Cushites also, you will be killed by my sword. <sup>13</sup> He will stretch out his hand against the north, destroy Assyria, and will make Nineveh a desolation, as dry as the wilderness. <sup>14</sup> Herds will lie down in the middle of her, all the animals of the nations. Both the pelican and the porcupine will lodge in its capitals. Their calls will echo through the windows. Desolation will be in the thresholds, for he has laid bare the cedar beams. <sup>15</sup> This is the joyous city that lived carelessly, that said in her heart, "I am, and there is no one besides me." How she has become a desolation, a place for animals to lie down in! Everyone who passes by her will hiss, and shake their fists.

## 3

<sup>1</sup> Woe to her who is rebellious and polluted, the oppressing city! <sup>2</sup> She didn't obey the voice. She didn't receive correction. She didn't trust in Yahweh. She didn't draw near to her God. <sup>3</sup> Her princes within her are roaring lions. Her judges are evening wolves. They leave nothing until the next day. <sup>4</sup> Her prophets are arrogant and treacherous people. Her priests have profaned the sanctuary. They have done violence to the law. <sup>5</sup> Yahweh, within her, is righteous. He will do no wrong. Every morning he brings his justice to light. He doesn't fail, but the unjust know no shame. <sup>6</sup> I have cut off nations. Their battlements are desolate. I have made their streets waste, so that no one passes by. Their cities

<sup>c</sup> The Hebrew word rendered "God" is "אלהים" (Elohim).

are destroyed, so that there is no man, so that there is no inhabitant. <sup>7</sup> I said, “Just fear me. Receive correction, so that her dwelling won’t be cut off, according to all that I have appointed concerning her.” But they rose early and corrupted all their doings. <sup>8</sup> “Therefore wait for me”, says Yahweh, “until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour on them my indignation, even all my fierce anger, for all the earth will be devoured with the fire of my jealousy. <sup>9</sup> For then I will purify the lips of the peoples, that they may all call on Yahweh’s name, to serve him shoulder to shoulder. <sup>10</sup> From beyond the rivers of Cush, my worshipers, even the daughter of my dispersed people, will bring my offering. <sup>11</sup> In that day you will not be disappointed for all your doings, in which you have transgressed against me; for then I will take away out from among you your proudly exulting ones, and you will no more be haughty in my holy mountain. <sup>12</sup> But I will leave among you an afflicted and poor people, and they will take refuge in Yahweh’s name. <sup>13</sup> The remnant of Israel will not do iniquity, nor speak lies, neither will a deceitful tongue be found in their

mouth, for they will feed and lie down, and no one will make them afraid.”

<sup>14</sup> Sing, daughter of Zion! Shout, Israel! Be glad and rejoice with all your heart, daughter of Jerusalem. <sup>15</sup> Yahweh has taken away your judgments. He has thrown out your enemy. The King of Israel, Yahweh, is among you. You will not be afraid of evil any more. <sup>16</sup> In that day, it will be said to Jerusalem, “Don’t be afraid, Zion. Don’t let your hands be weak.” <sup>17</sup> Yahweh, your God, is among you, a mighty one who will save. He will rejoice over you with joy. He will calm you in his love. He will rejoice over you with singing. <sup>18</sup> I will remove those who grieve about the appointed feasts from you. They are a burden and a reproach to you. <sup>19</sup> Behold,<sup>d</sup> at that time I will deal with all those who afflict you, and I will save those who are lame, and gather those who were driven away. I will give them praise and honor, whose shame has been in all the earth. <sup>20</sup> At that time will I bring you in, and at that time will I gather you; for I will give you honor and praise among all the peoples of the earth, when I restore your fortunes before your eyes, says Yahweh.

<sup>d</sup> “Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.



## *The Book of*

# Haggai

### 1

<sup>1</sup> In the second year of Darius the king, in the sixth month, in the first day of the month, Yahweh's<sup>a</sup> word came by Haggai, the prophet, to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Jehozadak, the high priest, saying, <sup>2</sup> "This is what Yahweh of Armies says: These people say, 'The time hasn't yet come, the time for Yahweh's house to be built.'"

<sup>3</sup> Then Yahweh's word came by Haggai, the prophet, saying, <sup>4</sup> "Is it a time for you yourselves to dwell in your paneled houses, while this house lies waste? <sup>5</sup> Now therefore this is what Yahweh of Armies says: Consider your ways. <sup>6</sup> You have sown much, and bring in little. You eat, but you don't have enough. You drink, but you aren't filled with drink. You clothe yourselves, but no one is warm, and he who earns wages earns wages to put them into a bag with holes in it."

<sup>7</sup> This is what Yahweh of Armies says: "Consider your ways. <sup>8</sup> Go up to the mountain, bring wood, and build the house. I will take pleasure in it, and I will be glorified," says Yahweh. <sup>9</sup> "You looked for much, and, behold,<sup>b</sup> it came to little; and when you brought it home, I blew it away. Why?" says Yahweh of Armies, "Because of my house that lies waste, while each of you is busy with his own house. <sup>10</sup> Therefore for your sake the heavens

withhold the dew, and the earth withholds its fruit. <sup>11</sup> I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on that which the ground produces, on men, on livestock, and on all the labor of the hands."

<sup>12</sup> Then Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, the high priest, with all the remnant of the people, obeyed Yahweh, their God's<sup>c</sup> voice, and the words of Haggai, the prophet, as Yahweh, their God, had sent him; and the people feared Yahweh.

<sup>13</sup> Then Haggai, Yahweh's messenger, spoke Yahweh's message to the people, saying, "I am with you," says Yahweh.

<sup>14</sup> Yahweh stirred up the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of Yahweh of Armies, their God, <sup>15</sup> in the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

### 2

<sup>1</sup> In the seventh month, in the twenty-first day of the month, Yahweh's word came by Haggai the prophet, saying, <sup>2</sup> "Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Jehozadak, the high priest, and to the remnant of the people, saying, <sup>3</sup> 'Who is left among you who saw this house in its

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>c</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

former glory? How do you see it now? Isn't it in your eyes as nothing? <sup>4</sup> Yet now be strong, Zerubbabel,' says Yahweh. 'Be strong, Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land,' says Yahweh, 'and work, for I am with you,' says Yahweh of Armies. <sup>5</sup> This is the word that I covenanted with you when you came out of Egypt, and my Spirit lived among you. 'Don't be afraid.' <sup>6</sup> For this is what Yahweh of Armies says: 'Yet once, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land; <sup>7</sup> and I will shake all nations. The precious things of all nations will come, and I will fill this house with glory, says Yahweh of Armies. <sup>8</sup> The silver is mine, and the gold is mine,' says Yahweh of Armies. <sup>9</sup> 'The latter glory of this house will be greater than the former,' says Yahweh of Armies; 'and in this place will I give peace,' says Yahweh of Armies."

<sup>10</sup> In the twenty-fourth day of the ninth month, in the second year of Darius, Yahweh's word came by Haggai the prophet, saying, <sup>11</sup> "Yahweh of Armies says: Ask now the priests concerning the law, saying, <sup>12</sup> 'If someone carries holy meat in the fold of his garment, and with his fold touches bread, stew, wine, oil, or any food, will it become holy?'"

The priests answered, "No."

<sup>13</sup> Then Haggai said, "If one who is unclean by reason of a dead body touch any of these, will it be unclean?"

The priests answered, "It will be unclean."

<sup>14</sup> Then Haggai answered, "'So is this people, and so is this nation before me,' says Yahweh; 'and so is every work of their hands. That which they offer there is unclean. <sup>15</sup> Now, please consider from this day and backward, before a stone was laid on a stone in Yahweh's temple. <sup>16</sup> Through all that time, when one came to a heap of twenty measures, there were only ten. When one came to the wine vat to draw out fifty, there were only twenty. <sup>17</sup> I struck you with blight, mildew, and hail in all the work of your hands; yet you didn't turn to me,' says Yahweh. <sup>18</sup> 'Consider, please, from this day and backward, from the twenty-fourth day of the ninth month, since the day that the foundation of Yahweh's temple was laid, consider it. <sup>19</sup> Is the seed yet in the barn? Yes, the vine, the fig tree, the pomegranate, and the olive tree haven't produced. From today I will bless you.'"

<sup>20</sup> Yahweh's word came the second time to Haggai in the twenty-fourth day of the month, saying, <sup>21</sup> "Speak to Zerubbabel, governor of Judah, saying, 'I will shake the heavens and the earth. <sup>22</sup> I will overthrow the throne of kingdoms. I will destroy the strength of the kingdoms of the nations. I will overthrow the chariots, and those who ride in them. The horses and their riders will come down, everyone by the sword of his brother. <sup>23</sup> In that day, says Yahweh of Armies, will I take you, Zerubbabel, my servant, the son of Shealtiel,' says Yahweh, 'and will make you as a signet, for I have chosen you,' says Yahweh of Armies."

## *The Book of*

# **Zechariah**

### **1**

<sup>1</sup> In the eighth month, in the second year of Darius, Yahweh's<sup>a</sup> word came to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, <sup>2</sup> "Yahweh was very displeased with your fathers. <sup>3</sup> Therefore tell them: Yahweh of Armies says: 'Return to me,' says Yahweh of Armies, 'and I will return to you,' says Yahweh of Armies. <sup>4</sup> Don't you be like your fathers, to whom the former prophets proclaimed, saying: Yahweh of Armies says, 'Return now from your evil ways, and from your evil doings;' but they did not hear, nor listen to me, says Yahweh. <sup>5</sup> Your fathers, where are they? And the prophets, do they live forever? <sup>6</sup> But my words and my decrees, which I commanded my servants the prophets, didn't they overtake your fathers?

"Then they repented and said, 'Just as Yahweh of Armies determined to do to us, according to our ways, and according to our practices, so he has dealt with us.'" <sup>7</sup> On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, Yahweh's word came to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, <sup>8</sup> "I had a vision in the night, and behold,<sup>b</sup> a man riding on a red horse, and he stood among the myrtle trees that were in a ravine; and behind him there were red,

brown, and white horses. <sup>9</sup> Then I asked, 'My lord, what are these?'"

The angel who talked with me said to me, "I will show you what these are."

<sup>10</sup> The man who stood among the myrtle trees answered, "They are the ones Yahweh has sent to go back and forth through the earth."

<sup>11</sup> They reported to Yahweh's angel who stood among the myrtle trees, and said, "We have walked back and forth through the earth, and behold, all the earth is at rest and in peace."

<sup>12</sup> Then Yahweh's angel replied, "O Yahweh of Armies, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these seventy years?"

<sup>13</sup> Yahweh answered the angel who talked with me with kind and comforting words. <sup>14</sup> So the angel who talked with me said to me, "Proclaim, saying, 'Yahweh of Armies says: "I am jealous for Jerusalem and for Zion with a great jealousy. <sup>15</sup> I am very angry with the nations that are at ease; for I was but a little displeased, but they added to the calamity." <sup>16</sup> Therefore Yahweh says: "I have returned to Jerusalem with mercy. My house shall be built in it," says Yahweh of Armies, "and a line shall be stretched out over Jerusalem."'"

<sup>17</sup> "Proclaim further, saying, 'Yahweh of Armies says: "My cities will again overflow with prosperity, and Yahweh will

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

again comfort Zion, and will again choose Jerusalem.”””

<sup>18</sup> I lifted up my eyes, and saw, and behold, four horns. <sup>19</sup> I asked the angel who talked with me, “What are these?”

He answered me, “These are the horns which have scattered Judah, Israel, and Jerusalem.”

<sup>20</sup> Yahweh showed me four craftsmen. <sup>21</sup> Then I asked, “What are these coming to do?”

He said, “These are the horns which scattered Judah, so that no man lifted up his head; but these have come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it.”

## 2

<sup>1</sup> I lifted up my eyes, and saw, and behold, a man with a measuring line in his hand. <sup>2</sup> Then I asked, “Where are you going?”

He said to me, “To measure Jerusalem, to see what is its width and what is its length.”

<sup>3</sup> Behold, the angel who talked with me went out, and another angel went out to meet him, <sup>4</sup> and said to him, “Run, speak to this young man, saying, ‘Jerusalem will be inhabited as villages without walls, because of the multitude of men and livestock in it. <sup>5</sup> For I,’ says Yahweh, ‘will be to her a wall of fire around it, and I will be the glory in the middle of her. <sup>6</sup> Come! Come! Flee from the land of the north,’ says Yahweh; ‘for I have spread you abroad as the four winds of the sky,’ says Yahweh. <sup>7</sup> ‘Come, Zion! Escape, you who dwell with the daughter of Babylon.’ <sup>8</sup> For Yahweh of Armies says: ‘For honor he has sent me to the nations which plundered you; for he

who touches you touches the apple of his eye. <sup>9</sup> For, behold, I will shake my hand over them, and they will be a plunder to those who served them; and you will know that Yahweh of Armies has sent me. <sup>10</sup> Sing and rejoice, daughter of Zion; for, behold, I come, and I will dwell within you,’ says Yahweh. <sup>11</sup> Many nations shall join themselves to Yahweh in that day, and shall be my people; and I will dwell among you, and you shall know that Yahweh of Armies has sent me to you. <sup>12</sup> Yahweh will inherit Judah as his portion in the holy land, and will again choose Jerusalem. <sup>13</sup> Be silent, all flesh, before Yahweh; for he has roused himself from his holy habitation!”

## 3

<sup>1</sup> He showed me Joshua the high priest standing before Yahweh’s angel, and Satan standing at his right hand to be his adversary. <sup>2</sup> Yahweh said to Satan, “Yahweh rebuke you, Satan! Yes, Yahweh who has chosen Jerusalem rebuke you! Isn’t this a burning stick plucked out of the fire?”

<sup>3</sup> Now Joshua was clothed with filthy garments, and was standing before the angel. <sup>4</sup> He answered and spoke to those who stood before him, saying, “Take the filthy garments off of him.” To him he said, “Behold, I have caused your iniquity to pass from you, and I will clothe you with rich clothing.”

<sup>5</sup> I said, “Let them set a clean turban on his head.”

So they set a clean turban on his head, and clothed him; and Yahweh’s angel was standing by. <sup>6</sup> Yahweh’s angel protested to

Joshua, saying, <sup>7</sup> “Yahweh of Armies says: ‘If you will walk in my ways, and if you will follow my instructions, then you also shall judge my house, and shall also keep my courts, and I will give you a place of access among these who stand by. <sup>8</sup> Hear now, Joshua the high priest, you and your fellows who sit before you; for they are men who are a sign: for, behold, I will bring out my servant, the Branch. <sup>9</sup> For, behold, the stone that I have set before Joshua; on one stone are seven eyes: behold, I will engrave its engraving,’ says Yahweh of Armies, ‘and I will remove the iniquity of that land in one day. <sup>10</sup> In that day,’ says Yahweh of Armies, ‘you will invite every man his neighbor under the vine and under the fig tree.’”

#### 4

<sup>1</sup> The angel who talked with me came again, and wakened me, as a man who is wakened out of his sleep. <sup>2</sup> He said to me, “What do you see?”

I said, “I have seen, and behold, a lamp stand all of gold, with its bowl on the top of it, and its seven lamps on it; there are seven pipes to each of the lamps, which are on the top of it; <sup>3</sup> and two olive trees by it, one on the right side of the bowl, and the other on the left side of it.”

<sup>4</sup> I answered and spoke to the angel who talked with me, saying, “What are these, my lord?”

<sup>5</sup> Then the angel who talked with me answered me, “Don’t you know what these are?”

I said, “No, my lord.”

<sup>6</sup> Then he answered and spoke to me, saying, “This is Yahweh’s word to Zerubbabel, saying, ‘Not by might, nor by power, but by my Spirit,’ says Yahweh of Armies. <sup>7</sup> Who are you, great mountain? Before Zerubbabel you are a plain; and he will bring out the capstone with shouts of ‘Grace, grace, to it!’”

<sup>8</sup> Moreover Yahweh’s word came to me, saying, <sup>9</sup> “The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish it; and you will know that Yahweh of Armies has sent me to you. <sup>10</sup> Indeed, who despises the day of small things? For these seven shall rejoice, and shall see the plumb line in the hand of Zerubbabel. These are Yahweh’s eyes, which run back and forth through the whole earth.”

<sup>11</sup> Then I asked him, “What are these two olive trees on the right side of the lamp stand and on the left side of it?”

<sup>12</sup> I asked him the second time, “What are these two olive branches, which are beside the two golden spouts, that pour the golden oil out of themselves?”

<sup>13</sup> He answered me, “Don’t you know what these are?”

I said, “No, my lord.”

<sup>14</sup> Then he said, “These are the two anointed ones who stand by the Lord <sup>c</sup> of the whole earth.”

#### 5

<sup>1</sup> Then again I lifted up my eyes, and saw, and behold, a flying scroll. <sup>2</sup> He said to me, “What do you see?”

<sup>c</sup> The word translated “Lord” is “Adonai.”

I answered, "I see a flying scroll; its length is twenty cubits,<sup>d</sup> and its width ten cubits."

<sup>3</sup> Then he said to me, "This is the curse that goes out over the surface of the whole land; for everyone who steals shall be cut off according to it on the one side; and everyone who swears falsely shall be cut off according to it on the other side. <sup>4</sup> I will cause it to go out," says Yahweh of Armies, "and it will enter into the house of the thief, and into the house of him who swears falsely by my name; and it will remain in the middle of his house, and will destroy it with its timber and its stones."

<sup>5</sup> Then the angel who talked with me came forward, and said to me, "Lift up now your eyes, and see what is this that is appearing."

<sup>6</sup> I said, "What is it?"

He said, "This is the ephah<sup>e</sup> basket that is appearing." He said moreover, "This is their appearance in all the land <sup>7</sup> (and behold, a talent<sup>f</sup> of lead was lifted up); and this is a woman sitting in the middle of the ephah<sup>g</sup> basket." <sup>8</sup> He said, "This is Wickedness"; and he threw her down into the middle of the ephah basket; and he threw the weight of lead on its mouth.

<sup>9</sup> Then I lifted up my eyes, and saw, and behold, there were two women, and the wind was in their wings. Now they had wings like the wings of a stork, and they lifted up the ephah basket between earth and the sky. <sup>10</sup> Then I said to the angel who talked with me, "Where are these carrying the ephah basket?"

<sup>11</sup> He said to me, "To build her a house in the land of Shinar. When it is prepared, she will be set there in her own place."

## 6

<sup>1</sup> Again I lifted up my eyes, and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of brass. <sup>2</sup> In the first chariot were red horses; in the second chariot black horses; <sup>3</sup> in the third chariot white horses; and in the fourth chariot dappled horses, all of them powerful. <sup>4</sup> Then I asked the angel who talked with me, "What are these, my lord?"

<sup>5</sup> The angel answered me, "These are the four winds of the sky, which go out from standing before the Lord of all the earth. <sup>6</sup> The one with the black horses goes out toward the north country; and the white went out after them; and the dappled went out toward the south country." <sup>7</sup> The strong went out, and sought to go that they might walk back and forth through the earth: and he said, "Go around and through the earth!" So they walked back and forth through the earth.

<sup>8</sup> Then he called to me, and spoke to me, saying, "Behold, those who go toward the north country have quieted my spirit in the north country."

<sup>9</sup> Yahweh's word came to me, saying, <sup>10</sup> "Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come the same day, and go into the house of Josiah the son of Zephaniah, where they have come from Babylon. <sup>11</sup> Yes, take silver and gold, and make crowns, and set them on the head of Joshua the son of

<sup>d</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>e</sup> An ephah is a measure of volume of about 22 liters, 5.8 U. S. gallons, or about 2/3 of a bushel. <sup>f</sup> A talent is a weight of about 34 kilograms or 75 pounds. <sup>g</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

Jehozadak, the high priest; <sup>12</sup> and speak to him, saying, ‘Yahweh of Armies says, “Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build Yahweh’s temple; <sup>13</sup> even he shall build Yahweh’s temple; and he shall bear the glory, and shall sit and rule on his throne; and he shall be a priest on his throne; and the counsel of peace shall be between them both. <sup>14</sup> The crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in Yahweh’s temple. <sup>15</sup> Those who are far off shall come and build in Yahweh’s temple; and you shall know that Yahweh of Armies has sent me to you. This will happen, if you will diligently obey Yahweh your God’s voice.”’<sup>h</sup>

## 7

<sup>1</sup> In the fourth year of king Darius, Yahweh’s word came to Zechariah in the fourth day of the ninth month, the month of Chislew. <sup>2</sup> The people of Bethel sent Sharezer and Regem Melech, and their men, to entreat Yahweh’s favor, <sup>3</sup> and to speak to the priests of the house of Yahweh of Armies, and to the prophets, saying, “Should I weep in the fifth month, separating myself, as I have done these so many years?”

<sup>4</sup> Then the word of Yahweh of Armies came to me, saying, <sup>5</sup> “Speak to all the people of the land, and to the priests, saying, ‘When you fasted and mourned in the fifth and in the seventh month for these seventy years, did you at all fast to me, really to me? <sup>6</sup> When you eat, and when you drink, don’t you eat for yourselves, and drink for yourselves? <sup>7</sup> Aren’t these the

words which Yahweh proclaimed by the former prophets, when Jerusalem was inhabited and in prosperity, and its cities around her, and the South and the lowland were inhabited?’”

<sup>8</sup> Yahweh’s word came to Zechariah, saying, <sup>9</sup> “Thus has Yahweh of Armies spoken, saying, ‘Execute true judgment, and show kindness and compassion every man to his brother. <sup>10</sup> Don’t oppress the widow, nor the fatherless, the foreigner, nor the poor; and let none of you devise evil against his brother in your heart.’ <sup>11</sup> But they refused to listen, and turned their backs, and stopped their ears, that they might not hear. <sup>12</sup> Yes, they made their hearts as hard as flint, lest they might hear the law, and the words which Yahweh of Armies had sent by his Spirit by the former prophets. Therefore great wrath came from Yahweh of Armies. <sup>13</sup> It has come to pass that, as he called, and they refused to listen, so they will call, and I will not listen,” said Yahweh of Armies; <sup>14</sup> “but I will scatter them with a whirlwind among all the nations which they have not known. Thus the land was desolate after them, so that no man passed through nor returned: for they made the pleasant land desolate.”

## 8

<sup>1</sup> The word of Yahweh of Armies came to me. <sup>2</sup> Yahweh of Armies says: “I am jealous for Zion with great jealousy, and I am jealous for her with great wrath.”

<sup>3</sup> Yahweh says: “I have returned to Zion, and will dwell in the middle of Jerusalem. Jerusalem shall be called ‘The City of Truth;’ and the mountain of Yahweh of Armies, ‘The Holy Mountain.’”

<sup>h</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

<sup>4</sup> Yahweh of Armies says: “Old men and old women will again dwell in the streets of Jerusalem, every man with his staff in his hand for very age. <sup>5</sup> The streets of the city will be full of boys and girls playing in its streets.”

<sup>6</sup> Yahweh of Armies says: “If it is marvelous in the eyes of the remnant of this people in those days, should it also be marvelous in my eyes?” says Yahweh of Armies.

<sup>7</sup> Yahweh of Armies says: “Behold, I will save my people from the east country, and from the west country; <sup>8</sup> and I will bring them, and they will dwell within Jerusalem; and they will be my people, and I will be their God, in truth and in righteousness.”

<sup>9</sup> Yahweh of Armies says: “Let your hands be strong, you who hear in these days these words from the mouth of the prophets who were in the day that the foundation of the house of Yahweh of Armies was laid, even the temple, that it might be built. <sup>10</sup> For before those days there was no wages for man, nor any wages for an animal; neither was there any peace to him who went out or came in, because of the adversary. For I set all men everyone against his neighbor. <sup>11</sup> But now I will not be to the remnant of this people as in the former days,” says Yahweh of Armies. <sup>12</sup> “For the seed of peace and the vine will yield its fruit, and the ground will give its increase, and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things. <sup>13</sup> It shall come to pass that, as you were a curse among the nations, house of Judah and house of Israel, so will I save you, and you shall be a blessing. Don’t be afraid. Let your hands be strong.”

<sup>14</sup> For Yahweh of Armies says: “As I thought to do evil to you, when your fathers provoked me to wrath,” says Yahweh of Armies, “and I didn’t repent; <sup>15</sup> so again have I thought in these days to do good to Jerusalem and to the house of Judah. Don’t be afraid. <sup>16</sup> These are the things that you shall do: speak every man the truth with his neighbor. Execute the judgment of truth and peace in your gates, <sup>17</sup> and let none of you devise evil in your hearts against his neighbor, and love no false oath: for all these are things that I hate,” says Yahweh.

<sup>18</sup> The word of Yahweh of Armies came to me. <sup>19</sup> Yahweh of Armies says: “The fasts of the fourth fifth, seventh, and tenth months shall be for the house of Judah joy and gladness, and cheerful feasts. Therefore love truth and peace.”

<sup>20</sup> Yahweh of Armies says: “Many peoples, and the inhabitants of many cities will yet come; <sup>21</sup> and the inhabitants of one shall go to another, saying, ‘Let us go speedily to entreat the favor of Yahweh, and to seek Yahweh of Armies. I will go also.’ <sup>22</sup> Yes, many peoples and strong nations will come to seek Yahweh of Armies in Jerusalem, and to entreat the favor of Yahweh.” <sup>23</sup> Yahweh of Armies says: “In those days, ten men will take hold, out of all the languages of the nations, they will take hold of the skirt of him who is a Jew, saying, ‘We will go with you, for we have heard that God is with you.’”

## 9

<sup>1</sup> A revelation.

Yahweh’s word is against the land of  
Hadrach,  
and will rest upon Damascus;

for the eye of man  
 and of all the tribes of Israel is  
 toward Yahweh;  
<sup>2</sup> and Hamath, also, which borders on it;  
 Tyre and Sidon, because they are  
 very wise.  
<sup>3</sup> Tyre built herself a stronghold,  
 and heaped up silver like the dust,  
 and fine gold like the mire of the  
 streets.  
<sup>4</sup> Behold, the Lord will dispossess her,  
 and he will strike her power in the  
 sea;  
 and she will be devoured with fire.  
<sup>5</sup> Ashkelon will see it, and fear;  
 Gaza also, and will writhe in agony;  
 as will Ekron, for her expectation  
 will be disappointed;  
 and the king will perish from Gaza,  
 and Ashkelon will not be inhabited.  
<sup>6</sup> Foreigners will dwell in Ashdod,  
 and I will cut off the pride of the  
 Philistines.  
<sup>7</sup> I will take away his blood out of his  
 mouth,  
 and his abominations from between  
 his teeth;  
 and he also will be a remnant for our  
 God;  
 and he will be as a chieftain in  
 Judah,  
 and Ekron as a Jebusite.  
<sup>8</sup> I will encamp around my house against  
 the army,  
 that no one pass through or return;  
 and no oppressor will pass through  
 them any more:  
 for now I have seen with my eyes.  
<sup>9</sup> Rejoice greatly, daughter of Zion!  
 Shout, daughter of Jerusalem!

Behold, your King comes to you!  
 He is righteous, and having  
 salvation;  
 lowly, and riding on a donkey,  
 even on a colt, the foal of a donkey.  
<sup>10</sup> I will cut off the chariot from  
 Ephraim,  
 and the horse from Jerusalem;  
 and the battle bow will be cut off;  
 and he will speak peace to the  
 nations:  
 and his dominion will be from sea  
 to sea,  
 and from the River to the ends of  
 the earth.  
<sup>11</sup> As for you also,  
 because of the blood of your  
 covenant,  
 I have set free your prisoners from  
 the pit in which is no water.  
<sup>12</sup> Turn to the stronghold, you prisoners  
 of hope!  
 Even today I declare that I will  
 restore double to you.  
<sup>13</sup> For indeed I bend Judah as a bow for  
 me.  
 I have filled the bow with Ephraim;  
 and I will stir up your sons, Zion,  
 against your sons, Greece,  
 and will make you like the sword of  
 a mighty man.  
<sup>14</sup> Yahweh will be seen over them;  
 and his arrow will go flash like  
 lightning;  
 and the Lord Yahweh will blow the  
 trumpet,  
 and will go with whirlwinds of the  
 south.  
<sup>15</sup> Yahweh of Armies will defend them;  
 and they will destroy and overcome  
 with sling stones;

and they will drink, and roar as  
 through wine;  
 and they will be filled like bowls,  
 like the corners of the altar.  
<sup>16</sup> Yahweh their God will save them in  
 that day as the flock of his  
 people;  
 for they are like the jewels of a  
 crown,  
 lifted on high over his land.  
<sup>17</sup> For how great is his goodness,  
 and how great is his beauty!  
 Grain will make the young men flourish,  
 and new wine the virgins.

## 10

<sup>1</sup> Ask of Yahweh rain in the spring time,  
 Yahweh who makes storm clouds,  
 and he gives rain showers to  
 everyone for the plants in  
 the field.  
<sup>2</sup> For the teraphim<sup>i</sup> have spoken vanity,  
 and the diviners have seen a lie;  
 and they have told false dreams.  
 They comfort in vain.  
 Therefore they go their way like  
 sheep.  
 They are oppressed, because there  
 is no shepherd.  
<sup>3</sup> My anger is kindled against the  
 shepherds,  
 and I will punish the male goats;  
 For Yahweh of Armies has visited  
 his flock, the house of  
 Judah,  
 and will make them as his majestic  
 horse in the battle.  
<sup>4</sup> From him will come the cornerstone,  
 from him the nail,  
 from him the battle bow,  
 from him every ruler together.

<sup>5</sup> They shall be as mighty men,  
 treading down muddy streets in the  
 battle;  
 and they shall fight, because  
 Yahweh is with them;  
 and the riders on horses will be  
 confounded.  
<sup>6</sup> "I will strengthen the house of Judah,  
 and I will save the house of Joseph,  
 and I will bring them back;  
 for I have mercy on them;  
 and they will be as though I had not  
 cast them off:  
 for I am Yahweh their God, and I  
 will hear them.  
<sup>7</sup> Ephraim will be like a mighty man,  
 and their heart will rejoice as  
 through wine;  
 yes, their children will see it, and  
 rejoice.  
 Their heart will be glad in Yahweh.  
<sup>8</sup> I will signal for them, and gather them;  
 for I have redeemed them;  
 and they will increase as they have  
 increased.  
<sup>9</sup> I will sow them among the peoples;  
 and they will remember me in far  
 countries;  
 and they will live with their  
 children, and will return.  
<sup>10</sup> I will bring them again also out of the  
 land of Egypt,  
 and gather them out of Assyria;  
 and I will bring them into the land of  
 Gilead and Lebanon;  
 and there won't be room enough for  
 them.  
<sup>11</sup> He will pass through the sea of  
 affliction,  
 and will strike the waves in the sea,

<sup>i</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

and all the depths of the Nile will  
dry up;  
and the pride of Assyria will be  
brought down,  
and the scepter of Egypt will  
depart.

<sup>12</sup> I will strengthen them in Yahweh;  
and they will walk up and down in  
his name," says Yahweh.

## 11

<sup>1</sup> Open your doors, Lebanon,  
that the fire may devour your  
cedars.

<sup>2</sup> Wail, cypress tree, for the cedar has  
fallen,  
because the stately ones are  
destroyed.

Wail, you oaks of Bashan,  
for the strong forest has come  
down.

<sup>3</sup> A voice of the wailing of the  
shepherds!  
For their glory is destroyed: a voice  
of the roaring of young  
lions!  
For the pride of the Jordan is  
ruined.

<sup>4</sup> Yahweh my God says: "Feed the flock  
of slaughter. <sup>5</sup> Their buyers slaughter them,  
and go unpunished. Those who sell them  
say, 'Blessed be Yahweh, for I am rich;'  
and their own shepherds don't pity them. <sup>6</sup>  
For I will no more pity the inhabitants of  
the land," says Yahweh; "but, behold, I will  
deliver the men everyone into his  
neighbor's hand, and into the hand of his  
king. They will strike the land, and out of  
their hand I will not deliver them."

<sup>7</sup> So I fed the flock of slaughter,  
especially the oppressed of the flock. I took

for myself two staffs. The one I called  
"Favor", and the other I called "Union",  
and I fed the flock. <sup>8</sup> I cut off the three  
shepherds in one month; for my soul was  
weary of them, and their soul also loathed  
me. <sup>9</sup> Then I said, "I will not feed you. That  
which dies, let it die; and that which is to  
be cut off, let it be cut off; and let those  
who are left eat each other's flesh." <sup>10</sup> I  
took my staff Favor, and cut it apart, that I  
might break my covenant that I had made  
with all the peoples. <sup>11</sup> It was broken in that  
day; and thus the poor of the flock that  
listened to me knew that it was Yahweh's  
word. <sup>12</sup> I said to them, "If you think it  
best, give me my wages; and if not, keep  
them." So they weighed for my wages  
thirty pieces of silver. <sup>13</sup> Yahweh said to  
me, "Throw it to the potter, the handsome  
price that I was valued at by them!" I took  
the thirty pieces of silver, and threw them  
to the potter, in Yahweh's house. <sup>14</sup> Then I  
cut apart my other staff, even Union, that I  
might break the brotherhood between  
Judah and Israel.

<sup>15</sup> Yahweh said to me, "Take for yourself  
yet again the equipment of a foolish  
shepherd. <sup>16</sup> For, behold, I will raise up a  
shepherd in the land, who will not visit  
those who are cut off, neither will seek  
those who are scattered, nor heal that which  
is broken, nor feed that which is sound; but  
he will eat the flesh of the fat sheep, and  
will tear their hoofs in pieces. <sup>17</sup> Woe to the  
worthless shepherd who leaves the flock!  
The sword will be on his arm, and on his  
right eye. His arm will be completely  
withered, and his right eye will be totally  
blinded!"

## 12

<sup>1</sup> A revelation, Yahweh's word concerning Israel. Yahweh, who stretches out the heavens, and lays the foundation of the earth, and forms the spirit of man within him says: <sup>2</sup> "Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples, and it will also be on Judah in the siege against Jerusalem. <sup>3</sup> It will happen in that day, that I will make Jerusalem a burdensome stone for all the peoples. All who burden themselves with it will be severely wounded, and all the nations of the earth will be gathered together against it. <sup>4</sup> In that day," says Yahweh, "I will strike every horse with terror, and his rider with madness; and I will open my eyes on the house of Judah, and will strike every horse of the peoples with blindness. <sup>5</sup> The chieftains of Judah will say in their heart, 'The inhabitants of Jerusalem are my strength in Yahweh of Armies their God.' <sup>6</sup> In that day I will make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaves; and they will devour all the surrounding peoples, on the right hand and on the left; and Jerusalem will yet again dwell in their own place, even in Jerusalem. <sup>7</sup> Yahweh also will save the tents of Judah first, that the glory of David's house and the glory of the inhabitants of Jerusalem not be magnified above Judah. <sup>8</sup> In that day Yahweh will defend the inhabitants of Jerusalem. He who is feeble among them at that day will be like David, and David's house will be like God, like Yahweh's angel before them. <sup>9</sup> It will happen in that day, that I will seek

to destroy all the nations that come against Jerusalem. <sup>10</sup> I will pour on David's house, and on the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look to me<sup>j</sup> whom they have pierced; and they shall mourn for him, as one mourns for his only son, and will grieve bitterly for him, as one grieves for his firstborn. <sup>11</sup> In that day there will be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddon. <sup>12</sup> The land will mourn, every family apart; the family of David's house apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; <sup>13</sup> the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; <sup>14</sup> all the families who remain, every family apart, and their wives apart.

## 13

<sup>1</sup> "In that day there will be a spring opened to David's house and to the inhabitants of Jerusalem, for sin and for uncleanness. <sup>2</sup> It will come to pass in that day, says Yahweh of Armies, that I will cut off the names of the idols out of the land, and they will be remembered no more. I will also cause the prophets and the spirit of impurity to pass out of the land. <sup>3</sup> It will happen that, when anyone still prophesies, then his father and his mother who bore him will tell him, 'You must die, because you speak lies in Yahweh's name;' and his father and his mother who bore him will stab him when he prophesies. <sup>4</sup> It will happen in that day, that the prophets will each be ashamed of his vision, when he

<sup>j</sup> After "me", the Hebrew has the two letters "Aleph Tav" (the first and last letters of the Hebrew alphabet), not as a word, but as a grammatical marker.

prophesies; neither will they wear a hairy mantle to deceive: <sup>5</sup> but he will say, 'I am no prophet, I am a tiller of the ground; for I have been made a bondservant from my youth.' <sup>6</sup> One will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'

<sup>7</sup> "Awake, sword, against my shepherd, and against the man who is close to me," says Yahweh of Armies.

"Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones.

<sup>8</sup> It shall happen that in all the land," says Yahweh, "two parts in it will be cut off and die; but the third will be left in it.

<sup>9</sup> I will bring the third part into the fire, and will refine them as silver is refined, and will test them like gold is tested.

They will call on my name, and I will hear them.

I will say, 'It is my people;' and they will say, 'Yahweh is my God.'"

## 14

<sup>1</sup> Behold, a day of Yahweh comes, when your plunder will be divided within you. <sup>2</sup> For I will gather all nations against Jerusalem to battle; and the city will be taken, the houses rifled, and the women ravished. Half of the city will go out into captivity, and the rest of the people will not

be cut off from the city. <sup>3</sup> Then Yahweh will go out and fight against those nations, as when he fought in the day of battle. <sup>4</sup> His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split in two, from east to west, making a very great valley. Half of the mountain will move toward the north, and half of it toward the south. <sup>5</sup> You shall flee by the valley of my mountains; for the valley of the mountains shall reach to Azel; yes, you shall flee, just like you fled from before the earthquake in the days of Uzziah king of Judah. Yahweh my God will come, and all the holy ones with you.<sup>k</sup> <sup>6</sup> It will happen in that day, that there will not be light, cold, or frost. <sup>7</sup> It will be a unique day which is known to Yahweh; not day, and not night; but it will come to pass, that at evening time there will be light.

<sup>8</sup> It will happen in that day, that living waters will go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter will it be.

<sup>9</sup> Yahweh will be King over all the earth. In that day Yahweh will be one, and his name one. <sup>10</sup> All the land will be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she will be lifted up, and will dwell in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and from the tower of Hananel to the king's wine presses. <sup>11</sup> Men will dwell therein, and there will be no more curse; but Jerusalem will dwell safely. <sup>12</sup> This will be the plague with which Yahweh will strike all the peoples who have fought against Jerusalem: their flesh will consume

<sup>k</sup> Septuagint reads "him" instead of "you".

away while they stand on their feet, and their eyes will consume away in their sockets, and their tongue will consume away in their mouth. <sup>13</sup> It will happen in that day, that a great panic from Yahweh will be among them; and they will lay hold everyone on the hand of his neighbor, and his hand will rise up against the hand of his neighbor. <sup>14</sup> Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered together: gold, and silver, and clothing, in great abundance.

<sup>15</sup> So will be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the animals that will be in those camps, as that plague. <sup>16</sup> It will happen that everyone who is left of all the nations that came against Jerusalem will go up from year to year to worship the King, Yahweh of Armies, and to keep the feast of tents. <sup>17</sup>

It will be, that whoever of all the families of the earth doesn't go up to Jerusalem to worship the King, Yahweh of Armies, on them there will be no rain. <sup>18</sup> If the family of Egypt doesn't go up, and doesn't come, neither will it rain on them. This will be the plague with which Yahweh will strike the nations that don't go up to keep the feast of tents. <sup>19</sup> This will be the punishment of Egypt, and the punishment of all the nations that don't go up to keep the feast of tents. <sup>20</sup> In that day there will be on the bells of the horses, "HOLY TO YAHWEH"; and the pots in Yahweh's house will be like the bowls before the altar. <sup>21</sup> Yes, every pot in Jerusalem and in Judah will be holy to Yahweh of Armies; and all those who sacrifice will come and take of them, and cook in them. In that day there will no longer be a Canaanite in the house of Yahweh of Armies.

## *The Book of*

# **Malachi**

### **1**

<sup>1</sup> A revelation, Yahweh's<sup>a</sup> word to Israel by Malachi.

<sup>2</sup> "I have loved you," says Yahweh.

Yet you say, "How have you loved us?"

"Wasn't Esau Jacob's brother?" says Yahweh, "Yet I loved Jacob; <sup>3</sup> but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness." <sup>4</sup> Whereas Edom says, "We are beaten down, but we will return and build the waste places"; Yahweh of Armies says, "They shall build, but I will throw down; and men will call them 'The Wicked Land,' even the people against whom Yahweh shows wrath forever."

<sup>5</sup> Your eyes will see, and you will say, "Yahweh is great—even beyond the border of Israel!"

<sup>6</sup> "A son honors his father, and a servant his master. If I am a father, then where is my honor? And if I am a master, where is the respect due me? Says Yahweh of Armies to you, priests, who despise my name. You say, 'How have we despised your name?' <sup>7</sup> You offer polluted bread on my altar. You say, 'How have we polluted you?' In that you say, 'Yahweh's table is contemptible.' <sup>8</sup> When you offer the blind for sacrifice, isn't that evil? And when you offer the lame and sick, isn't that evil?

Present it now to your governor! Will he be pleased with you? Or will he accept your person?" says Yahweh of Armies.

<sup>9</sup> "Now, please entreat the favor of God,<sup>b</sup> that he may be gracious to us. With this, will he accept any of you?" says Yahweh of Armies.

<sup>10</sup> "Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you," says Yahweh of Armies, "neither will I accept an offering at your hand. <sup>11</sup> For from the rising of the sun even to the going down of the same, my name is great among the nations, and in every place incense will be offered to my name, and a pure offering: for my name is great among the nations," says Yahweh of Armies. <sup>12</sup> "But you profane it, in that you say, 'Yahweh's table is polluted, and its fruit, even its food, is contemptible.' <sup>13</sup> You say also, 'Behold,<sup>c</sup> what a weariness it is!' and you have sniffed at it", says Yahweh of Armies; "and you have brought that which was taken by violence, the lame, and the sick; thus you bring the offering. Should I accept this at your hand?" says Yahweh.

<sup>14</sup> "But the deceiver is cursed, who has in his flock a male, and vows, and sacrifices to the Lord<sup>d</sup> a defective thing; for I am a great King," says Yahweh of Armies, "and my name is awesome among the nations."

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The Hebrew word rendered "God" is "אלהים" (Elohim). <sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>d</sup> The word translated "Lord" is "Adonai."

## 2

<sup>1</sup> “Now, you priests, this commandment is for you. <sup>2</sup> If you will not listen, and if you will not lay it to heart, to give glory to my name,” says Yahweh of Armies, “then will I send the curse on you, and I will curse your blessings. Indeed, I have cursed them already, because you do not lay it to heart. <sup>3</sup> Behold, I will rebuke your offspring,<sup>e</sup> and will spread dung on your faces, even the dung of your feasts; and you will be taken away with it. <sup>4</sup> You will know that I have sent this commandment to you, that my covenant may be with Levi,” says Yahweh of Armies. <sup>5</sup> “My covenant was with him of life and peace; and I gave them to him that he might be reverent toward me; and he was reverent toward me, and stood in awe of my name. <sup>6</sup> The law of truth was in his mouth, and unrighteousness was not found in his lips. He walked with me in peace and uprightness, and turned many away from iniquity. <sup>7</sup> For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Yahweh of Armies. <sup>8</sup> But you have turned aside out of the way. You have caused many to stumble in the law. You have corrupted the covenant of Levi,” says Yahweh of Armies. <sup>9</sup> “Therefore I have also made you contemptible and base before all the people, according to the way you have not kept my ways, but have had respect for persons in the law. <sup>10</sup> Don’t we all have one father? Hasn’t one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers? <sup>11</sup> Judah has

dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of Yahweh which he loves, and has married the daughter of a foreign god. <sup>12</sup> Yahweh will cut off, to the man who does this, him who wakes and him who answers, out of the tents of Jacob, and him who offers an offering to Yahweh of Armies. <sup>13</sup> This again you do: you cover Yahweh’s altar with tears, with weeping, and with sighing, because he doesn’t regard the offering any more, neither receives it with good will at your hand. <sup>14</sup> Yet you say, ‘Why?’ Because Yahweh has been witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion, and the wife of your covenant. <sup>15</sup> Did he not make you one, although he had the residue of the Spirit? Why one? He sought godly offspring.<sup>f</sup> Therefore take heed to your spirit, and let no one deal treacherously against the wife of his youth. <sup>16</sup> For I hate divorce”, says Yahweh, the God of Israel, “and him who covers his garment with violence!” says Yahweh of Armies. “Therefore take heed to your spirit, that you don’t deal treacherously. <sup>17</sup> You have wearied Yahweh with your words. Yet you say, ‘How have we wearied him?’ In that you say, ‘Everyone who does evil is good in Yahweh’s sight, and he delights in them;’ or ‘Where is the God of justice?’

## 3

<sup>1</sup> “Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the

<sup>e</sup> or, seed <sup>f</sup> or, seed

covenant, whom you desire, behold, he comes!" says Yahweh of Armies. <sup>2</sup> "But who can endure the day of his coming? And who will stand when he appears? For he is like a refiner's fire, and like launderer's soap; <sup>3</sup> and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer to Yahweh offerings in righteousness. <sup>4</sup> Then the offering of Judah and Jerusalem will be pleasant to Yahweh, as in the days of old, and as in ancient years. <sup>5</sup> I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the perjurers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and who deprive the foreigner of justice, and don't fear me," says Yahweh of Armies. <sup>6</sup> "For I, Yahweh, don't change; therefore you, sons of Jacob, are not consumed. <sup>7</sup> From the days of your fathers you have turned aside from my ordinances, and have not kept them. Return to me, and I will return to you," says Yahweh of Armies. "But you say, 'How shall we return?' <sup>8</sup> Will a man rob God? Yet you rob me! But you say, 'How have we robbed you?' In tithes and offerings. <sup>9</sup> You are cursed with the curse; for you rob me, even this whole nation. <sup>10</sup> Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this," says Yahweh of Armies, "if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough for. <sup>11</sup> I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before its time in the

field," says Yahweh of Armies. <sup>12</sup> "All nations shall call you blessed, for you will be a delightful land," says Yahweh of Armies.

<sup>13</sup> "Your words have been stout against me," says Yahweh. "Yet you say, 'What have we spoken against you?' <sup>14</sup> You have said, 'It is vain to serve God;' and 'What profit is it that we have followed his instructions, and that we have walked mournfully before Yahweh of Armies? <sup>15</sup> Now we call the proud happy; yes, those who work wickedness are built up; yes, they tempt God, and escape.' <sup>16</sup> Then those who feared Yahweh spoke one with another; and Yahweh listened, and heard, and a book of memory was written before him, for those who feared Yahweh, and who honored his name. <sup>17</sup> They shall be mine," says Yahweh of Armies, "my own possession in the day that I make, and I will spare them, as a man spares his own son who serves him. <sup>18</sup> Then you shall return and discern between the righteous and the wicked, between him who serves God and him who doesn't serve him.

#### 4

<sup>1</sup> "For, behold, the day comes, it burns as a furnace; and all the proud, and all who work wickedness, will be stubble; and the day that comes will burn them up," says Yahweh of Armies, "that it shall leave them neither root nor branch. <sup>2</sup> But to you who fear my name shall the sun of righteousness arise with healing in its wings. You will go out, and leap like calves of the stall. <sup>3</sup> You shall tread down the wicked; for they will be ashes under the soles of your feet in the day that I make," says Yahweh of Armies.

<sup>4</sup> “Remember the law of Moses my servant, which I commanded to him in Horeb for all Israel, even statutes and ordinances. <sup>5</sup> Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. <sup>6</sup> He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”

## *The Book of the Prophet*

# Isaiah

### 1

<sup>1</sup> The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

<sup>2</sup> Hear, heavens,  
and listen, earth; for Yahweh<sup>a</sup> has spoken:  
“I have nourished and brought up children,  
and they have rebelled against me.

<sup>3</sup> The ox knows his owner,  
and the donkey his master’s crib;  
but Israel doesn’t know,  
my people don’t consider.”

<sup>4</sup> Ah sinful nation,  
a people loaded with iniquity,  
offspring<sup>b</sup> of evildoers,  
children who deal corruptly!  
They have forsaken Yahweh.  
They have despised the Holy One  
of Israel.  
They are estranged and backward.

<sup>5</sup> Why should you be beaten more,  
that you revolt more and more?  
The whole head is sick,  
and the whole heart faint.

<sup>6</sup> From the sole of the foot even to the head there is no soundness in it:  
wounds, welts, and open sores.  
They haven’t been closed, neither  
bandaged, neither soothed  
with oil.

<sup>7</sup> Your country is desolate.  
Your cities are burned with fire.  
Strangers devour your land in your presence,  
and it is desolate,  
as overthrown by strangers.

<sup>8</sup> The daughter of Zion is left like a shelter in a vineyard,  
like a hut in a field of melons,  
like a besieged city.

<sup>9</sup> Unless Yahweh of Armies had left to us a very small remnant,  
we would have been as Sodom;  
we would have been like Gomorrah.

<sup>10</sup> Hear Yahweh’s word, you rulers of Sodom!  
Listen to the law of our God,<sup>c</sup> you people of Gomorrah!

<sup>11</sup> “What are the multitude of your sacrifices to me?”, says Yahweh.  
“I have had enough of the burnt offerings of rams,  
and the fat of fed animals.  
I don’t delight in the blood of bulls,  
or of lambs,  
or of male goats.

<sup>12</sup> When you come to appear before me,  
who has required this at your hand,  
to trample my courts?

<sup>13</sup> Bring no more vain offerings.  
Incense is an abomination to me;  
new moons, Sabbaths, and convocations:

<sup>a</sup> “Yahweh” is God’s proper Name, sometimes rendered “LORD” (all caps) in other translations. <sup>b</sup> or, seed <sup>c</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim).

- I can't bear with evil assemblies.
- <sup>14</sup> My soul hates your New Moons and  
your appointed feasts.  
They are a burden to me.  
I am weary of bearing them.
- <sup>15</sup> When you spread out your hands, I  
will hide my eyes from you.  
Yes, when you make many prayers,  
I will not hear.  
Your hands are full of blood.
- <sup>16</sup> Wash yourselves, make yourself  
clean.  
Put away the evil of your doings  
from before my eyes.  
Cease to do evil.
- <sup>17</sup> Learn to do well.  
Seek justice.  
Relieve the oppressed.  
Judge the fatherless.  
Plead for the widow.”
- <sup>18</sup> “Come now, and let us reason  
together,” says Yahweh:  
“Though your sins be as scarlet,  
they shall be as white as  
snow.  
Though they be red like crimson,  
they shall be as wool.
- <sup>19</sup> If you are willing and obedient,  
you shall eat the good of the land;  
<sup>20</sup> but if you refuse and rebel, you  
shall be devoured with the  
sword;  
for the mouth of Yahweh has  
spoken it.”
- <sup>21</sup> How the faithful city has become a  
prostitute!  
She was full of justice;  
righteousness lodged in her,  
but now murderers.
- <sup>22</sup> Your silver has become dross,
- your wine mixed with water.
- <sup>23</sup> Your princes are rebellious, and  
companions of thieves.  
Everyone loves bribes, and follows  
after rewards.  
They don't judge the fatherless,  
neither does the cause of the widow  
come to them.
- <sup>24</sup> Therefore the Lord,<sup>d</sup> Yahweh of  
Armies,  
the Mighty One of Israel, says:  
“Ah, I will get relief from my  
adversaries,  
and avenge myself on my enemies;  
<sup>25</sup> and I will turn my hand on you,  
thoroughly purge away your dross,  
and will take away all your tin.<sup>e</sup>
- <sup>26</sup> I will restore your judges as at the  
first,  
and your counselors as at the  
beginning.  
Afterward you shall be called ‘The city  
of righteousness,  
a faithful town.’
- <sup>27</sup> Zion shall be redeemed with justice,  
and her converts with  
righteousness.
- <sup>28</sup> But the destruction of transgressors  
and sinners shall be together,  
and those who forsake Yahweh  
shall be consumed.
- <sup>29</sup> For they shall be ashamed of the oaks  
which you have desired,  
and you shall be confounded for the  
gardens that you have  
chosen.
- <sup>30</sup> For you shall be as an oak whose leaf  
fades,  
and as a garden that has no water.
- <sup>31</sup> The strong will be like tinder,

<sup>d</sup> The word translated “Lord” is “Adonai.” <sup>e</sup> tin is a metal that is separated from silver during the refining and purification process.

and his work like a spark.  
They will both burn together,  
and no one will quench them.”

## 2

<sup>1</sup> This is what Isaiah the son of Amoz saw  
concerning Judah and Jerusalem.

<sup>2</sup> It shall happen in the latter days, that  
the mountain of Yahweh's  
house shall be established on  
the top of the mountains,  
and shall be raised above the hills;  
and all nations shall flow to it.

<sup>3</sup> Many peoples shall go and say,  
“Come, let's go up to the mountain  
of Yahweh,  
to the house of the God of Jacob;  
and he will teach us of his ways,  
and we will walk in his paths.”

For out of Zion the law shall go out,  
and Yahweh's word from  
Jerusalem.

<sup>4</sup> He will judge between the nations,  
and will decide concerning many  
peoples;  
and they shall beat their swords into  
plowshares,  
and their spears into pruning hooks.

Nation shall not lift up sword against  
nation,  
neither shall they learn war any  
more.

<sup>5</sup> House of Jacob, come, and let us walk  
in the light of Yahweh.

<sup>6</sup> For you have forsaken your people, the  
house of Jacob,  
because they are filled from the  
east,  
with those who practice divination  
like the Philistines,

and they clasp hands with the  
children of foreigners.

<sup>7</sup> Their land is full of silver and gold,  
neither is there any end of their  
treasures.

Their land also is full of horses,  
neither is there any end of their  
chariots.

<sup>8</sup> Their land also is full of idols.  
They worship the work of their own  
hands,  
that which their own fingers have  
made.

<sup>9</sup> Man is brought low,  
and mankind is humbled;  
therefore don't forgive them.

<sup>10</sup> Enter into the rock,  
and hide in the dust,  
from before the terror of Yahweh,  
and from the glory of his majesty.

<sup>11</sup> The lofty looks of man will be  
brought low,  
the haughtiness of men will be  
bowed down,  
and Yahweh alone will be exalted  
in that day.

<sup>12</sup> For there will be a day of Yahweh of  
Armies for all that is proud  
and haughty,  
and for all that is lifted up;  
and it shall be brought low:

<sup>13</sup> For all the cedars of Lebanon,  
that are high and lifted up,  
for all the oaks of Bashan,

<sup>14</sup> For all the high mountains,  
for all the hills that are lifted up,

<sup>15</sup> For every lofty tower,  
for every fortified wall,

<sup>16</sup> For all the ships of Tarshish,  
and for all pleasant imagery.

<sup>17</sup> The loftiness of man shall be bowed  
down,  
and the haughtiness of men shall be  
brought low;  
and Yahweh alone shall be exalted  
in that day.

<sup>18</sup> The idols shall utterly pass away.

<sup>19</sup> Men shall go into the caves of the  
rocks,  
and into the holes of the earth,  
from before the terror of Yahweh,  
and from the glory of his majesty,  
when he arises to shake the earth  
mightily.

<sup>20</sup> In that day, men shall cast away their  
idols of silver,  
and their idols of gold,  
which have been made for  
themselves to worship,  
to the moles and to the bats;

<sup>21</sup> To go into the caverns of the  
rocks,  
and into the clefts of the ragged  
rocks,  
from before the terror of Yahweh,  
and from the glory of his majesty,  
when he arises to shake the earth  
mightily.

<sup>22</sup> Stop trusting in man, whose breath is  
in his nostrils;  
for of what account is he?

### 3

<sup>1</sup> For, behold,<sup>f</sup> the Lord, Yahweh of  
Armies, takes away from  
Jerusalem and from Judah  
supply and support,  
the whole supply of bread,  
and the whole supply of water;  
<sup>2</sup> the mighty man,

the man of war,  
the judge,  
the prophet,  
the diviner,  
the elder,  
<sup>3</sup> the captain of fifty,  
the honorable man,  
the counselor,  
the skilled craftsman,  
and the clever enchanter.

<sup>4</sup> I will give boys to be their princes,  
and children shall rule over them.

<sup>5</sup> The people will be oppressed,  
everyone by another,  
and everyone by his neighbor.  
The child will behave himself proudly  
against the old man,  
and the base against the honorable.

<sup>6</sup> Indeed a man shall take hold of his  
brother in the house of his  
father, saying,  
“You have clothing, you be our  
ruler,  
and let this ruin be under your  
hand.”

<sup>7</sup> In that day he will cry out, saying, “I  
will not be a healer;  
for in my house is neither bread nor  
clothing.  
You shall not make me ruler of the  
people.”

<sup>8</sup> For Jerusalem is ruined, and Judah is  
fallen;  
because their tongue and their  
doings are against Yahweh,  
to provoke the eyes of his glory.

<sup>9</sup> The look of their faces testify against  
them.  
They parade their sin like Sodom.  
They don't hide it.

<sup>f</sup>“Behold”, from “הִנֵּה”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Woe to their soul!  
 For they have brought disaster upon  
 themselves.

<sup>10</sup> Tell the righteous "Good!"  
 For they shall eat the fruit of their  
 deeds.

<sup>11</sup> Woe to the wicked!  
 Disaster is upon them;  
 for the deeds of his hands will be  
 paid back to him.

<sup>12</sup> As for my people, children are their  
 oppressors,  
 and women rule over them.  
 My people, those who lead you  
 cause you to err,  
 and destroy the way of your paths.

<sup>13</sup> Yahweh stands up to contend,  
 and stands to judge the peoples.

<sup>14</sup> Yahweh will enter into judgment with  
 the elders of his people,  
 and their leaders:  
 "It is you who have eaten up the  
 vineyard.  
 The plunder of the poor is in your  
 houses.

<sup>15</sup> What do you mean that you  
 crush my people,  
 and grind the face of the poor?"  
 says the Lord, Yahweh of  
 Armies.

<sup>16</sup> Moreover Yahweh said, "Because the  
 daughters of Zion are  
 haughty,  
 and walk with outstretched necks  
 and flirting eyes,  
 walking to trip as they go,  
 jingling ornaments on their feet;  
<sup>17</sup> therefore the Lord brings sores on the  
 crown of the head of the  
 women of Zion,

and Yahweh will make their scalps  
 bald."

<sup>18</sup> In that day the Lord will take away the  
 beauty of their anklets, the headbands, the  
 crescent necklaces, <sup>19</sup> the earrings, the  
 bracelets, the veils, <sup>20</sup> the headdresses, the  
 ankle chains, the sashes, the perfume  
 bottles, the charms, <sup>21</sup> the signet rings, the  
 nose rings, <sup>22</sup> the fine robes, the capes, the  
 cloaks, the purses, <sup>23</sup> the hand mirrors, the  
 fine linen garments, the tiaras, and the  
 shawls.

<sup>24</sup> It shall happen that instead of sweet  
 spices, there shall be  
 rottenness;  
 instead of a belt, a rope;  
 instead of well set hair, baldness;  
 instead of a robe, a wearing of  
 sackcloth;  
 and branding instead of beauty.

<sup>25</sup> Your men shall fall by the sword,  
 and your mighty in the war.

<sup>26</sup> Her gates shall lament and mourn;  
 and she shall be desolate and sit on  
 the ground.

#### 4

<sup>1</sup> Seven women shall take hold of one  
 man in that day, saying, "We will eat our  
 own bread, and wear our own clothing:  
 only let us be called by your name. Take  
 away our reproach."

<sup>2</sup> In that day, Yahweh's branch will be  
 beautiful and glorious, and the fruit of the  
 land will be the beauty and glory of the  
 survivors of Israel. <sup>3</sup> It will happen, that he  
 who is left in Zion, and he who remains in  
 Jerusalem, shall be called holy, even  
 everyone who is written among the living  
 in Jerusalem; <sup>4</sup> when the Lord shall have

washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from within it, by the spirit of justice, and by the spirit of burning. <sup>5</sup> Yahweh will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory will be a canopy. <sup>6</sup> There will be a pavilion for a shade in the daytime from the heat, and for a refuge and for a shelter from storm and from rain.

## 5

<sup>1</sup> Let me sing for my well beloved a song of my beloved about his vineyard.

My beloved had a vineyard on a very fruitful hill.

<sup>2</sup> He dug it up,  
gathered out its stones,  
planted it with the choicest vine,  
built a tower in the middle of it,  
and also cut out a wine press  
therein.

He looked for it to yield grapes,  
but it yielded wild grapes.

<sup>3</sup> “Now, inhabitants of Jerusalem and men of Judah,  
please judge between me and my vineyard.

<sup>4</sup> What could have been done more to my vineyard, that I have not done in it?

Why, when I looked for it to yield grapes, did it yield wild grapes?

<sup>5</sup> Now I will tell you what I will do to my vineyard.

I will take away its hedge, and it will be eaten up.

I will break down its wall, and it will be trampled down.

<sup>6</sup> I will lay it a wasteland.

It won't be pruned nor hoed,  
but it will grow briars and thorns.

I will also command the clouds that they rain no rain on it.”

<sup>7</sup> For the vineyard of Yahweh of Armies is the house of Israel,  
and the men of Judah his pleasant plant:

and he looked for justice, but,  
behold, oppression;  
for righteousness, but, behold, a cry  
of distress.

<sup>8</sup> Woe to those who join house to house,  
who lay field to field, until there is  
no room,  
and you are made to dwell alone in  
the middle of the land!

<sup>9</sup> In my ears, Yahweh of Armies says:  
“Surely many houses will be  
desolate,  
even great and beautiful,  
unoccupied.

<sup>10</sup> For ten acres<sup>g</sup> of vineyard shall yield  
one bath,<sup>h</sup>  
and a homer<sup>i</sup> of seed shall yield an  
ephah.”<sup>j</sup>

<sup>11</sup> Woe to those who rise up early in the morning, that they may follow strong drink;  
who stay late into the night, until wine inflames them!

<sup>12</sup> The harp, lyre, tambourine, and flute,  
with wine, are at their feasts;

<sup>g</sup> literally, ten yokes, or the amount of land that ten yokes of oxen can plow in one day, which is about 10 acres or 4 hectares.

<sup>h</sup> 1 bath is about 22 liters or 5.8 U. S. gallons    <sup>i</sup> 1 homer is about 220 liters or 6 bushels    <sup>j</sup> 1 ephah is about 22 liters or 0.6 bushels or about 2 pecks—only one tenth of what was sown.

- but they don't respect the work of  
Yahweh,  
neither have they considered the  
operation of his hands.
- <sup>13</sup> Therefore my people go into captivity  
for lack of knowledge.  
Their honorable men are famished,  
and their multitudes are parched  
with thirst.
- <sup>14</sup> Therefore Sheol<sup>k</sup> has enlarged its  
desire,  
and opened its mouth without  
measure;  
and their glory, their multitude,  
their pomp, and he who  
rejoices among them,  
descend into it.
- <sup>15</sup> So man is brought low,  
mankind is humbled,  
and the eyes of the arrogant ones  
are humbled;
- <sup>16</sup> but Yahweh of Armies is exalted in  
justice,  
and God the Holy One is sanctified  
in righteousness.
- <sup>17</sup> Then the lambs will graze as in their  
pasture,  
and strangers will eat the ruins of  
the rich.
- <sup>18</sup> Woe to those who draw iniquity with  
cords of falsehood,  
and wickedness as with cart rope;
- <sup>19</sup> Who say, "Let him make speed, let  
him hasten his work, that we  
may see it;  
and let the counsel of the Holy One  
of Israel draw near and  
come,  
that we may know it!"
- <sup>20</sup> Woe to those who call evil good, and  
good evil;  
who put darkness for light,  
and light for darkness;  
who put bitter for sweet,  
and sweet for bitter!
- <sup>21</sup> Woe to those who are wise in their  
own eyes,  
and prudent in their own sight!
- <sup>22</sup> Woe to those who are mighty to drink  
wine,  
and champions at mixing strong  
drink;
- <sup>23</sup> who acquit the guilty for a bribe,  
but deny justice for the innocent!
- <sup>24</sup> Therefore as the tongue of fire  
devours the stubble,  
and as the dry grass sinks down in  
the flame,  
so their root shall be as rottenness,  
and their blossom shall go up as  
dust;  
because they have rejected the law of  
Yahweh of Armies,  
and despised the word of the Holy  
One of Israel.
- <sup>25</sup> Therefore Yahweh's anger burns  
against his people,  
and he has stretched out his hand  
against them, and has struck  
them.  
The mountains tremble,  
and their dead bodies are as refuse  
in the middle of the streets.  
For all this, his anger is not turned away,  
but his hand is still stretched out.
- <sup>26</sup> He will lift up a banner to the nations  
from far,  
and he will whistle for them from  
the end of the earth.

<sup>k</sup> Sheol is the place of the dead.

Behold, they will come speedily  
and swiftly.

<sup>27</sup> No one shall be weary nor stumble  
among them;  
no one shall slumber nor sleep;  
neither shall the belt of their waist  
be untied,  
nor the strap of their sandals be  
broken:

<sup>28</sup> whose arrows are sharp,  
and all their bows bent.  
Their horses' hoofs will be like flint,  
and their wheels like a whirlwind.

<sup>29</sup> Their roaring will be like a lioness.  
They will roar like young lions.  
Yes, they shall roar,  
and seize their prey and carry it off,  
and there will be no one to deliver.

<sup>30</sup> They will roar against them in that  
day like the roaring of the  
sea.  
If one looks to the land behold,  
darkness and distress.  
The light is darkened in its clouds.

## 6

<sup>1</sup> In the year that king Uzziah died, I saw  
the Lord sitting on a throne, high and lifted  
up; and his train filled the temple. <sup>2</sup> Above  
him stood the seraphim. Each one had six  
wings. With two he covered his face. With  
two he covered his feet. With two he flew. <sup>3</sup>  
One called to another, and said,  
"Holy, holy, holy, is Yahweh of Armies!  
The whole earth is full of his  
glory!"

<sup>4</sup> The foundations of the thresholds shook  
at the voice of him who called, and the  
house was filled with smoke. <sup>5</sup> Then I said,  
"Woe is me! For I am undone, because I  
am a man of unclean lips, and I dwell

among a people of unclean lips: for my  
eyes have seen the King, Yahweh of  
Armies!"

<sup>6</sup> Then one of the seraphim flew to me,  
having a live coal in his hand, which he had  
taken with the tongs from off the altar. <sup>7</sup> He  
touched my mouth with it, and said,  
"Behold, this has touched your lips; and  
your iniquity is taken away, and your sin  
forgiven."

<sup>8</sup> I heard the Lord's voice, saying,  
"Whom shall I send, and who will go for  
us?"

Then I said, "Here I am. Send me!"

<sup>9</sup> He said, "Go, and tell this people,  
'You hear indeed,  
but don't understand;  
and you see indeed,  
but don't perceive.'

<sup>10</sup> Make the heart of this people fat.  
Make their ears heavy, and shut  
their eyes;  
lest they see with their eyes,  
and hear with their ears,  
and understand with their heart,  
and turn again, and be healed."

<sup>11</sup> Then I said, "Lord, how long?"

He answered,

"Until cities are waste without  
inhabitant,  
and houses without man,  
and the land becomes utterly waste,  
<sup>12</sup> And Yahweh has removed men  
far away,  
and the forsaken places are many  
within the land.

<sup>13</sup> If there is a tenth left in it,  
that also will in turn be consumed:  
as a terebinth, and as an oak, whose  
stock remains when they are  
felled;

so the holy seed is its stock.”

## 7

<sup>1</sup> In the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. <sup>2</sup> David’s house was told, “Syria is allied with Ephraim.” His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind. <sup>3</sup> Then Yahweh said to Isaiah, “Go out now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool, on the highway of the fuller’s field. <sup>4</sup> Tell him, ‘Be careful, and keep calm. Don’t be afraid, neither let your heart be faint because of these two tails of smoking torches, for the fierce anger of Rezin and Syria, and of the son of Remaliah. <sup>5</sup> Because Syria, Ephraim, and the son of Remaliah, have plotted evil against you, saying, <sup>6</sup> “Let’s go up against Judah, and tear it apart, and let’s divide it among ourselves, and set up a king within it, even the son of Tabeel.” <sup>7</sup> This is what the Lord Yahweh says: “It shall not stand, neither shall it happen.” <sup>8</sup> For the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years Ephraim shall be broken in pieces, so that it shall not be a people; <sup>9</sup> and the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If you will not believe, surely you shall not be established.”

<sup>10</sup> Yahweh spoke again to Ahaz, saying, <sup>11</sup> “Ask a sign of Yahweh your God; ask it either in the depth, or in the height above.”

<sup>12</sup> But Ahaz said, “I will not ask, neither will I tempt Yahweh.”

<sup>13</sup> He said, “Listen now, house of David. Is it not enough for you to try the patience of men, that you will try the patience of my God also? <sup>14</sup> Therefore the Lord himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel.<sup>1</sup> <sup>15</sup> He shall eat butter and honey when he knows to refuse the evil, and choose the good. <sup>16</sup> For before the child knows to refuse the evil, and choose the good, the land whose two kings you abhor shall be forsaken. <sup>17</sup> Yahweh will bring on you, on your people, and on your father’s house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. <sup>18</sup> It will happen in that day that Yahweh will whistle for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. <sup>19</sup> They shall come, and shall all rest in the desolate valleys, in the clefts of the rocks, on all thorn hedges, and on all pastures. <sup>20</sup> In that day the Lord will shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard. <sup>21</sup> It shall happen in that day that a man shall keep alive a young cow, and two sheep; <sup>22</sup> and it shall happen, that because of the abundance of milk which they shall give he shall eat butter: for everyone will eat butter and honey that is left within the land. <sup>23</sup> It will happen in that day that every place where there were a thousand vines at a thousand silver shekels,<sup>m</sup> shall be for briers and thorns. <sup>24</sup>

<sup>1</sup> “Immanuel” means “God with us”. <sup>m</sup> a shekel is about 10 grams or about 0.35 ounces, so 1000 shekels is about 10 kilograms or 22 pounds.

People will go there with arrows and with bow, because all the land will be briers and thorns. <sup>25</sup> All the hills that were cultivated with the hoe, you shall not come there for fear of briers and thorns; but it shall be for the sending out of oxen, and for the treading of sheep.”

## 8

<sup>1</sup> Yahweh said to me, “Take a large tablet, and write on it with a man’s pen, ‘For Maher Shalal Hash Baz’;<sup>n</sup> <sup>2</sup> and I will take for myself faithful witnesses to testify: Uriah the priest, and Zechariah the son of Jeberechiah.”

<sup>3</sup> I went to the prophetess, and she conceived, and bore a son. Then Yahweh said to me, “Call his name ‘Maher Shalal Hash Baz.’ <sup>4</sup> For before the child knows how to say, ‘My father,’ and, ‘My mother,’ the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria.”

<sup>5</sup> Yahweh spoke to me yet again, saying, <sup>6</sup> “Because this people have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; <sup>7</sup> now therefore, behold, the Lord brings upon them the mighty flood waters of the River: the king of Assyria and all his glory. It will come up over all its channels, and go over all its banks. <sup>8</sup> It will sweep onward into Judah. It will overflow and pass through; it will reach even to the neck; and the stretching out of its wings will fill the width of your land, Immanuel. <sup>9</sup> Make an uproar, you peoples, and be broken in pieces! Listen, all you from far countries: dress for battle, and be shattered! Dress for

battle, and be shattered! <sup>10</sup> Take counsel together, and it will be brought to nothing; speak the word, and it will not stand: for God is with us.” <sup>11</sup> For Yahweh spoke thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, <sup>12</sup> “Don’t say, ‘A conspiracy!’ concerning all about which this people say, ‘A conspiracy!’ neither fear their threats, nor be terrorized. <sup>13</sup> Yahweh of Armies is who you must respect as holy. He is the one you must fear. He is the one you must dread. <sup>14</sup> He will be a sanctuary, but for both houses of Israel, he will be a trap and a snare for the inhabitants of Jerusalem. <sup>15</sup> Many will stumble over it, fall, be broken, be snared, and be captured.” <sup>16</sup> Wrap up the testimony. Seal the law among my disciples. <sup>17</sup> I will wait for Yahweh, who hides his face from the house of Jacob, and I will look for him. <sup>18</sup> Behold, I and the children whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of Armies, who dwells in Mount Zion.

<sup>19</sup> When they tell you, “Consult with those who have familiar spirits and with the wizards, who chirp and who mutter:” shouldn’t a people consult with their God? Should they consult the dead on behalf of the living? <sup>20</sup> Turn to the law and to the testimony! If they don’t speak according to this word, surely there is no morning for them. <sup>21</sup> They will pass through it, very distressed and hungry; and it will happen that when they are hungry, they will worry, and curse by their king and by their God. They will turn their faces upward, <sup>22</sup> and look to the earth, and see distress, darkness,

<sup>n</sup> “Maher Shalal Hash Baz” means “quick to the plunder, swift to the prey”.

and the gloom of anguish. They will be driven into thick darkness.

## 9

<sup>1</sup> But there shall be no more gloom for her who was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he has made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

<sup>2</sup> The people who walked in darkness have seen a great light.

Those who lived in the land of the shadow of death, on them the light has shined.

<sup>3</sup> You have multiplied the nation.

You have increased their joy.

They rejoice before you according to the joy in harvest, as men rejoice when they divide the plunder. <sup>4</sup> For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, you have broken as in the day of Midian. <sup>5</sup> For all the armor of the armed man in the noisy battle, and the garments rolled in blood, will be for burning, fuel for the fire. <sup>6</sup> For to us a child is born. To us a son is given; and the government will be on his shoulders. His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup> Of the increase of his government and of peace there shall be no end, on David's throne, and on his kingdom, to establish it, and to uphold it with justice and with righteousness from that time on, even forever. The zeal of Yahweh of Armies will perform this.

<sup>8</sup> The Lord sent a word into Jacob, and it falls on Israel.

<sup>9</sup> All the people will know,

including Ephraim and the inhabitants of Samaria, who say in pride and in arrogance of heart,

<sup>10</sup> "The bricks have fallen, but we will build with cut stone. The sycamore fig trees have been cut down, but we will put cedars in their place."

<sup>11</sup> Therefore Yahweh will set up on high against him the adversaries of Rezin,

and will stir up his enemies,

<sup>12</sup> The Syrians in front, and the Philistines behind; and they will devour Israel with open mouth.

For all this, his anger is not turned away, but his hand is stretched out still.

<sup>13</sup> Yet the people have not turned to him who struck them, neither have they sought Yahweh of Armies.

<sup>14</sup> Therefore Yahweh will cut off from Israel head and tail, palm branch and reed, in one day.

<sup>15</sup> The elder and the honorable man is the head, and the prophet who teaches lies is the tail.

<sup>16</sup> For those who lead this people lead them astray; and those who are led by them are destroyed.

<sup>17</sup> Therefore the Lord will not rejoice over their young men, neither will he have compassion on their fatherless and widows; for everyone is profane and an evildoer, and every mouth speaks folly.

For all this his anger is not turned away,  
but his hand is stretched out still.

<sup>18</sup> For wickedness burns like a fire.  
It devours the briars and thorns;  
yes, it kindles in the thickets of the  
forest,  
and they roll upward in a column of  
smoke.

<sup>19</sup> Through Yahweh of Armies' wrath,  
the land is burned up;  
and the people are the fuel for the  
fire.

No one spares his brother.

<sup>20</sup> One will devour on the right hand,  
and be hungry;  
and he will eat on the left hand, and  
they will not be satisfied.

Everyone will eat the flesh of his own  
arm:

<sup>21</sup> Manasseh, Ephraim; and  
Ephraim, Manasseh; and  
they together shall be against  
Judah.

For all this his anger is not turned away,  
but his hand is stretched out still.

## 10

<sup>1</sup> Woe to those who decree unrighteous  
decrees, and to the writers who write  
oppressive decrees; <sup>2</sup> to deprive the needy  
from justice, and to rob the poor among my  
people of their rights, that widows may be  
their plunder, and that they may make the  
fatherless their prey! <sup>3</sup> What will you do in  
the day of visitation, and in the desolation  
which will come from afar? To whom will  
you flee for help? Where will you leave  
your wealth?

<sup>4</sup> They will only bow down under the  
prisoners,  
and will fall under the slain.

For all this his anger is not turned away,  
but his hand is stretched out still.

<sup>5</sup> Alas Assyrian, the rod of my anger, the  
staff in whose hand is my indignation! <sup>6</sup> I  
will send him against a profane nation, and  
against the people who anger me will I give  
him a command to take the plunder and to  
take the prey, and to tread them down like  
the mire of the streets. <sup>7</sup> However he  
doesn't mean so, neither does his heart  
think so; but it is in his heart to destroy,  
and to cut off not a few nations. <sup>8</sup> For he  
says, "Aren't all of my princes kings? <sup>9</sup>  
Isn't Calno like Carchemish? Isn't Hamath  
like Arpad? Isn't Samaria like Damascus?"

<sup>10</sup> As my hand has found the kingdoms of  
the idols, whose engraved images exceeded  
those of Jerusalem and of Samaria; <sup>11</sup> shall  
I not, as I have done to Samaria and her  
idols, so do to Jerusalem and her idols? <sup>12</sup>  
Therefore it will happen that, when the  
Lord has performed his whole work on  
Mount Zion and on Jerusalem, I will punish  
the fruit of the willful proud heart of the  
king of Assyria, and the insolence of his  
haughty looks. <sup>13</sup> For he has said, "By the  
strength of my hand I have done it, and by  
my wisdom; for I have understanding; and  
I have removed the boundaries of the  
peoples, and have robbed their treasures.  
Like a valiant man I have brought down  
their rulers. <sup>14</sup> My hand has found the  
riches of the peoples like a nest, and like  
one gathers eggs that are abandoned, have I  
gathered all the earth. There was no one  
who moved their wing, or that opened their  
mouth, or chirped."

<sup>15</sup> Should an ax brag against him who  
chops with it? Should a saw exalt itself  
above him who saws with it? As if a rod

should lift those who lift it up, or as if a staff should lift up someone who is not wood. <sup>16</sup> Therefore the Lord, Yahweh of Armies, will send among his fat ones leanness; and under his glory a burning will be kindled like the burning of fire. <sup>17</sup> The light of Israel will be for a fire, and his Holy One for a flame; and it will burn and devour his thorns and his briers in one day.

<sup>18</sup> He will consume the glory of his forest, and of his fruitful field, both soul and body. It will be as when a standard bearer faints.

<sup>19</sup> The remnant of the trees of his forest shall be few, so that a child could write their number.

<sup>20</sup> It will come to pass in that day that the remnant of Israel, and those who have escaped from the house of Jacob will no more again lean on him who struck them, but shall lean on Yahweh, the Holy One of Israel, in truth. <sup>21</sup> A remnant will return, even the remnant of Jacob, to the mighty God. <sup>22</sup> For though your people, Israel, are like the sand of the sea, only a remnant of them will return. A destruction is determined,

overflowing with righteousness. <sup>23</sup> For the Lord, Yahweh of Armies, will make a full end, and that determined, throughout all the earth. <sup>24</sup> Therefore the Lord, Yahweh of Armies, says "My people who dwell in Zion, don't be afraid of the Assyrian, though he strike you with the rod, and lift up his staff against you, as Egypt did. <sup>25</sup> For yet a very little while, and the indignation against you will be accomplished, and my anger will be directed to his destruction." <sup>26</sup> Yahweh of Armies will stir up a scourge against him, as in the slaughter of Midian at the rock of Oreb. His rod will be over the sea, and he

will lift it up like he did against Egypt. <sup>27</sup> It will happen in that day, that his burden will depart from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing oil.

<sup>28</sup> He has come to Aiath. He has passed through Migron. At Michmash he stores his baggage. <sup>29</sup> They have gone over the pass. They have taken up their lodging at Geba. Ramah trembles. Gibeah of Saul has fled. <sup>30</sup> Cry aloud with your voice, daughter of Gallim! Listen, Laishah! You poor Anathoth! <sup>31</sup> Madmenah is a fugitive. The inhabitants of Gebim flee for safety. <sup>32</sup> This very day he will halt at Nob. He shakes his hand at the mountain of the daughter of Zion, the hill of Jerusalem. <sup>33</sup> Behold, the Lord, Yahweh of Armies, will lop the boughs with terror. The tall will be cut down, and the lofty will be brought low. <sup>34</sup> He will cut down the thickets of the forest with iron, and Lebanon will fall by the Mighty One.

## 11

<sup>1</sup> A shoot will come out of the stock of Jesse,  
and a branch out of his roots will bear fruit.

<sup>2</sup> Yahweh's Spirit will rest on him:  
the spirit of wisdom and understanding,  
the spirit of counsel and might,  
the spirit of knowledge and of the fear of Yahweh.

<sup>3</sup> His delight will be in the fear of Yahweh.  
He will not judge by the sight of his eyes,  
neither decide by the hearing of his ears;

<sup>4</sup> but with righteousness he will judge  
the poor,  
and decide with equity for the  
humble of the earth.  
He will strike the earth with the rod of  
his mouth;  
and with the breath of his lips he  
will kill the wicked.  
<sup>5</sup> Righteousness will be the belt of his  
waist,  
and faithfulness the belt of his  
waist.  
<sup>6</sup> The wolf will live with the lamb,  
and the leopard will lie down with  
the young goat;  
The calf, the young lion, and the  
fatted calf together;  
and a little child will lead them.  
<sup>7</sup> The cow and the bear will graze.  
Their young ones will lie down  
together.  
The lion will eat straw like the ox.  
<sup>8</sup> The nursing child will play near a  
cobra's hole,  
and the weaned child will put his  
hand on the viper's den.  
<sup>9</sup> They will not hurt nor destroy in all  
my holy mountain;  
for the earth will be full of the  
knowledge of Yahweh,  
as the waters cover the sea.  
<sup>10</sup> It will happen in that day that the  
nations will seek the root of Jesse, who  
stands as a banner of the peoples; and his  
resting place will be glorious. <sup>11</sup> It will  
happen in that day that the Lord will set his  
hand again the second time to recover the  
remnant that is left of his people from  
Assyria, from Egypt, from Pathros, from  
Cush, from Elam, from Shinar, from

Hamath, and from the islands of the sea. <sup>12</sup>  
He will set up a banner for the nations, and  
will assemble the outcasts of Israel, and  
gather together the dispersed of Judah from  
the four corners of the earth. <sup>13</sup> The envy  
also of Ephraim will depart, and those who  
persecute Judah will be cut off. Ephraim  
won't envy Judah, and Judah won't  
persecute Ephraim. <sup>14</sup> They will fly down  
on the shoulders of the Philistines on the  
west. Together they will plunder the  
children of the east. They will extend their  
power over Edom and Moab, and the  
children of Ammon will obey them. <sup>15</sup>  
Yahweh will utterly destroy the tongue of  
the Egyptian sea; and with his scorching  
wind he will wave his hand over the River,  
and will split it into seven streams, and  
cause men to march over in sandals. <sup>16</sup>  
There will be a highway for the remnant  
that is left of his people from Assyria, like  
there was for Israel in the day that he came  
up out of the land of Egypt.

## 12

<sup>1</sup> In that day you will say, "I will give  
thanks to you, Yahweh; for though you  
were angry with me, your anger has turned  
away and you comfort me. <sup>2</sup> Behold, God  
is my salvation. I will trust, and will not be  
afraid; for Yah, Yahweh, is my strength  
and song; and he has become my  
salvation." <sup>3</sup> Therefore with joy you will  
draw water out of the wells of salvation. <sup>4</sup>  
In that day you will say, "Give thanks to  
Yahweh! Call on his name. Declare his  
doings among the peoples. Proclaim that  
his name is exalted! <sup>5</sup> Sing to Yahweh, for  
he has done excellent things! Let this be  
known in all the earth! <sup>6</sup> Cry aloud and

shout, you inhabitant of Zion; for the Holy One of Israel is great among you!”

## 13

<sup>1</sup> The burden of Babylon, which Isaiah the son of Amoz saw: <sup>2</sup> Set up a banner on the bare mountain! Lift up your voice to them! Wave your hand, that they may go into the gates of the nobles. <sup>3</sup> I have commanded my consecrated ones; yes, I have called my mighty men for my anger, even my proudly exulting ones. <sup>4</sup> The noise of a multitude is in the mountains, as of a great people; the noise of an uproar of the kingdoms of the nations gathered together! Yahweh of Armies is mustering the army for the battle. <sup>5</sup> They come from a far country, from the uttermost part of heaven, even Yahweh, and the weapons of his indignation, to destroy the whole land. <sup>6</sup> Wail; for the day of Yahweh is at hand! It will come as destruction from the Almighty. <sup>7</sup> Therefore all hands will be feeble, and everyone’s heart will melt. <sup>8</sup> They will be dismayed. Pangs and sorrows will seize them. They will be in pain like a woman in labor. They will look in amazement one at another. Their faces will be faces of flame. <sup>9</sup> Behold, the day of Yahweh comes, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy its sinners out of it. <sup>10</sup> For the stars of the sky and its constellations will not give their light. The sun will be darkened in its going out, and the moon will not cause its light to shine. <sup>11</sup> I will punish the world for their evil, and the wicked for their iniquity. I will cause the arrogance of the proud to cease, and will humble the haughtiness of the terrible. <sup>12</sup> I

will make people more rare than fine gold, even a person than the pure gold of Ophir.

<sup>13</sup> Therefore I will make the heavens tremble, and the earth will be shaken out of its place in Yahweh of Armies’ wrath, and in the day of his fierce anger. <sup>14</sup> It will happen that like a hunted gazelle, and like sheep that no one gathers, they will each turn to their own people, and will each flee to their own land. <sup>15</sup> Everyone who is found will be thrust through. Everyone who is captured will fall by the sword. <sup>16</sup> Their infants also will be dashed in pieces before their eyes. Their houses will be ransacked, and their wives raped. <sup>17</sup> Behold, I will stir up the Medes against them, who will not value silver, and as for gold, they will not delight in it. <sup>18</sup> Their bows will dash the young men in pieces; and they shall have no pity on the fruit of the womb. Their eyes will not spare children. <sup>19</sup> Babylon, the glory of kingdoms, the beauty of the Chaldeans’ pride, will be like when God overthrew Sodom and Gomorrah. <sup>20</sup> It will never be inhabited, neither will it be lived in from generation to generation. The Arabian will not pitch a tent there, neither will shepherds make their flocks lie down there. <sup>21</sup> But wild animals of the desert will lie there, and their houses will be full of jackals. Ostriches will dwell there, and wild goats will frolic there. <sup>22</sup> Wolves will cry in their fortresses, and jackals in the pleasant palaces. Her time is near to come, and her days will not be prolonged.

## 14

<sup>1</sup> For Yahweh will have compassion on Jacob, and will yet choose Israel, and set them in their own land. The foreigner will join himself with them, and they will unite

with the house of Jacob. <sup>2</sup> The peoples will take them, and bring them to their place. The house of Israel will possess them in Yahweh's land for servants and for handmaids. They will take as captives those whose captives they were; and they shall rule over their oppressors. <sup>3</sup> It will happen in the day that Yahweh will give you rest from your sorrow, from your trouble, and from the hard service in which you were made to serve, <sup>4</sup> that you will take up this parable against the king of Babylon, and say, "How the oppressor has ceased! The golden city has ceased!" <sup>5</sup> Yahweh has broken the staff of the wicked, the scepter of the rulers, <sup>6</sup> who struck the peoples in wrath with a continual stroke, who ruled the nations in anger, with a persecution that no one restrained. <sup>7</sup> The whole earth is at rest, and is quiet. They break out song. <sup>8</sup> Yes, the cypress trees rejoice with you, with the cedars of Lebanon, saying, "Since you are humbled, no lumberjack has come up against us." <sup>9</sup> Sheol<sup>o</sup> from beneath has moved for you to meet you at your coming. It stirs up the departed spirits for you, even all the rulers of the earth. It has raised up from their thrones all the kings of the nations. <sup>10</sup> They all will answer and ask you, "Have you also become as weak as we are? Have you become like us?" <sup>11</sup> Your pomp is brought down to Sheol,<sup>p</sup> with the sound of your stringed instruments. Maggots are spread out under you, and worms cover you.

<sup>12</sup> How you have fallen from heaven, morning star, son of the dawn! How you are cut down to the ground, who laid the nations low! <sup>13</sup> You said in your heart, "I

will ascend into heaven! I will exalt my throne above the stars of God! I will sit on the mountain of assembly, in the far north!

<sup>14</sup> I will ascend above the heights of the clouds! I will make myself like the Most High!" <sup>15</sup> Yet you shall be brought down to Sheol,<sup>q</sup> to the depths of the pit. <sup>16</sup> Those who see you will stare at you. They will ponder you, saying, "Is this the man who made the earth to tremble, who shook kingdoms; <sup>17</sup> who made the world like a wilderness, and overthrew its cities; who didn't release his prisoners to their home?"

<sup>18</sup> All the kings of the nations, sleep in glory, everyone in his own house. <sup>19</sup> But you are cast away from your tomb like an abominable branch, clothed with the slain, who are thrust through with the sword, who go down to the stones of the pit; like a dead body trodden under foot. <sup>20</sup> You will not join them in burial, because you have destroyed your land. You have killed your people. The offspring<sup>r</sup> of evildoers will not be named forever. <sup>21</sup> Prepare for slaughter of his children because of the iniquity of their fathers, that they not rise up and possess the earth, and fill the surface of the world with cities. <sup>22</sup> "I will rise up against them," says Yahweh of Armies, "and cut off from Babylon name and remnant, and son and son's son," says Yahweh. <sup>23</sup> "I will also make it a possession for the porcupine, and pools of water. I will sweep it with the broom of destruction," says Yahweh of Armies. <sup>24</sup> Yahweh of Armies has sworn, saying, "Surely, as I have thought, so shall it happen; and as I have purposed, so shall it stand: <sup>25</sup> that I will break the Assyrian in my land, and tread him under foot on my mountains. Then his yoke will leave them,

<sup>o</sup> Sheol is the place of the dead. <sup>p</sup> Sheol is the place of the dead. <sup>q</sup> Sheol is the place of the dead. <sup>r</sup> or, seed

and his burden leave their shoulders. <sup>26</sup> This is the plan that is determined for the whole earth. This is the hand that is stretched out over all the nations. <sup>27</sup> For Yahweh of Armies has planned, and who can stop it? His hand is stretched out, and who can turn it back?"

<sup>28</sup> This burden was in the year that king Ahaz died. <sup>29</sup> Don't rejoice, O Philistia, all of you, because the rod that struck you is broken; for out of the serpent's root an adder will emerge, and his fruit will be a fiery flying serpent. <sup>30</sup> The firstborn of the poor will eat, and the needy will lie down in safety; and I will kill your root with famine, and your remnant will be killed.

<sup>31</sup> Howl, gate! Cry, city! You are melted away, Philistia, all of you; for smoke comes out of the north, and there is no straggler in his ranks. <sup>32</sup> What will they answer the messengers of the nation? That Yahweh has founded Zion, and in her the afflicted of his people will take refuge.

## 15

<sup>1</sup> The burden of Moab: for in a night, Ar of Moab is laid waste, and brought to nothing; for in a night Kir of Moab is laid waste, and brought to nothing. <sup>2</sup> They have gone up to Bayith, and to Dibon, to the high places, to weep. Moab wails over Nebo and over Medeba. Baldness is on all of their heads. Every beard is cut off. <sup>3</sup> In their streets, they clothe themselves in sackcloth. In their streets and on their housetops, everyone wails, weeping abundantly. <sup>4</sup> Heshbon cries out with Elealeh. Their voice is heard even to Jahaz. Therefore the armed men of Moab cry aloud. Their souls tremble within them. <sup>5</sup>

My heart cries out for Moab! Her nobles flee to Zoar, to Eglath Shelishiyah; for they go up by the ascent of Luhith with weeping; for on the way to Horonaim, they raise up a cry of destruction. <sup>6</sup> For the waters of Nimrim will be desolate; for the grass has withered away, the tender grass fails, there is no green thing. <sup>7</sup> Therefore they will carry away the abundance they have gotten, and that which they have stored up, over the brook of the willows. <sup>8</sup> For the cry has gone around the borders of Moab; its wailing to Eglaim, and its wailing to Beer Elim. <sup>9</sup> For the waters of Dimon are full of blood; for I will bring yet more on Dimon, a lion on those of Moab who escape, and on the remnant of the land.

## 16

<sup>1</sup> Send the lambs for the ruler of the land from Selah to the wilderness, to the mountain of the daughter of Zion. <sup>2</sup> For it will be that as wandering birds, as a scattered nest, so will the daughters of Moab be at the fords of the Arnon. <sup>3</sup> Give counsel! Execute justice! Make your shade like the night in the middle of the noonday! Hide the outcasts! Don't betray the fugitive! <sup>4</sup> Let my outcasts dwell with you! As for Moab, be a hiding place for him from the face of the destroyer. For the extortionist is brought to nothing. Destruction ceases. The oppressors are consumed out of the land. <sup>5</sup> A throne will be established in loving kindness. One will sit on it in truth, in the tent of David, judging, seeking justice, and swift to do righteousness.

<sup>6</sup> We have heard of the pride of Moab, that he is very proud; even of his arrogance, his pride, and his wrath. His

boastings are nothing. <sup>7</sup> Therefore Moab will wail for Moab. Everyone will wail. You will mourn for the raisin cakes of Kir Hareseth, utterly stricken. <sup>8</sup> For the fields of Heshbon languish with the vine of Sibmah. The lords of the nations have broken down its choice branches, which reached even to Jazer, which wandered into the wilderness. Its shoots were spread abroad. They passed over the sea. <sup>9</sup> Therefore I will weep with the weeping of Jazer for the vine of Sibmah. I will water you with my tears, Heshbon, and Elealeh: for on your summer fruits and on your harvest the battle shout has fallen. <sup>10</sup> Gladness is taken away, and joy out of the fruitful field; and in the vineyards there will be no singing, neither joyful noise. Nobody will tread out wine in the presses. I have made the shouting stop. <sup>11</sup> Therefore my heart sounds like a harp for Moab, and my inward parts for Kir Heres. <sup>12</sup> It will happen that when Moab presents himself, when he wearies himself on the high place, and comes to his sanctuary to pray, that he will not prevail. <sup>13</sup> This is the word that Yahweh spoke concerning Moab in time past. <sup>14</sup> But now Yahweh has spoken, saying, "Within three years, as a worker bound by contract would count them, the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant will be very small and feeble."

## 17

<sup>1</sup> The burden of Damascus: "Behold, Damascus is taken away from being a city, and it will be a ruinous heap. <sup>2</sup> The cities of Aroer are forsaken. They will be for flocks, which shall lie down, and no one shall make them afraid. <sup>3</sup> The fortress shall cease

from Ephraim, and the kingdom from Damascus, and the remnant of Syria. They will be as the glory of the children of Israel," says Yahweh of Armies. <sup>4</sup> "It will happen in that day that the glory of Jacob will be made thin, and the fatness of his flesh will become lean. <sup>5</sup> It will be like when the harvester gathers the wheat, and his arm reaps the grain. Yes, it will be like when one gleanes grain in the valley of Rephaim. <sup>6</sup> Yet gleanings will be left there, like the shaking of an olive tree, two or three olives in the top of the uppermost bough, four or five in the outermost branches of a fruitful tree," says Yahweh, the God of Israel. <sup>7</sup> In that day, people will look to their Maker, and their eyes will have respect for the Holy One of Israel. <sup>8</sup> They will not look to the altars, the work of their hands; neither shall they respect that which their fingers have made, either the Asherah poles, or the incense altars. <sup>9</sup> In that day, their strong cities will be like the forsaken places in the woods and on the mountain top, which were forsaken from before the children of Israel; and it will be a desolation. <sup>10</sup> For you have forgotten the God of your salvation, and have not remembered the rock of your strength. Therefore you plant pleasant plants, and set out foreign seedlings. <sup>11</sup> In the day of your planting, you hedge it in. In the morning, you make your seed blossom, but the harvest flees away in the day of grief and of desperate sorrow. <sup>12</sup> Ah, the uproar of many peoples, who roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of mighty waters! <sup>13</sup> The nations will rush like the rushing of many waters: but he will rebuke them, and they will flee far off, and will be chased

like the chaff of the mountains before the wind, and like the whirling dust before the storm. <sup>14</sup> At evening, behold, terror! Before the morning, they are no more. This is the portion of those who plunder us, and the lot of those who rob us.

## 18

<sup>1</sup> Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; <sup>2</sup> that sends ambassadors by the sea, even in vessels of papyrus on the waters, saying, "Go, you swift messengers, to a nation tall and smooth, to a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide!" <sup>3</sup> All you inhabitants of the world, and you dwellers on the earth, when a banner is lifted up on the mountains, look! When the trumpet is blown, listen! <sup>4</sup> For Yahweh said to me, "I will be still, and I will see in my dwelling place, like clear heat in sunshine, like a cloud of dew in the heat of harvest." <sup>5</sup> For before the harvest, when the blossom is over, and the flower becomes a ripening grape, he will cut off the sprigs with pruning hooks, and he will cut down and take away the spreading branches. <sup>6</sup> They will be left together for the ravenous birds of the mountains, and for the animals of the earth. The ravenous birds will summer on them, and all the animals of the earth will winter on them. <sup>7</sup> In that time, a present will be brought to Yahweh of Armies from a people tall and smooth, even from a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide, to the place of the name of Yahweh of Armies, Mount Zion.

## 19

<sup>1</sup> The burden of Egypt: "Behold, Yahweh rides on a swift cloud, and comes to Egypt. The idols of Egypt will tremble at his presence; and the heart of Egypt will melt within it. <sup>2</sup> I will stir up the Egyptians against the Egyptians, and they will fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom. <sup>3</sup> The spirit of Egypt will fail within it. I will destroy its counsel. They will seek the idols, the charmers, those who have familiar spirits, and the wizards. <sup>4</sup> I will give over the Egyptians into the hand of a cruel lord. A fierce king will rule over them," says the Lord, Yahweh of Armies. <sup>5</sup> The waters will fail from the sea, and the river will be wasted and become dry. <sup>6</sup> The rivers will become foul. The streams of Egypt will be diminished and dried up. The reeds and flags will wither away. <sup>7</sup> The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile, will become dry, be driven away, and be no more. <sup>8</sup> The fishermen will lament, and all those who fish in the Nile will mourn, and those who spread nets on the waters will languish. <sup>9</sup> Moreover those who work in combed flax, and those who weave white cloth, will be confounded. <sup>10</sup> The pillars will be broken in pieces. All those who work for hire will be grieved in soul. <sup>11</sup> The princes of Zoan are utterly foolish. The counsel of the wisest counselors of Pharaoh has become stupid. How do you say to Pharaoh, "I am the son of the wise, the son of ancient kings?" <sup>12</sup> Where then are your wise men? Let them tell you now; and let them know what Yahweh of Armies has purposed

concerning Egypt. <sup>13</sup> The princes of Zoan have become fools. The princes of Memphis are deceived. They have caused Egypt to go astray, who are the cornerstone of her tribes. <sup>14</sup> Yahweh has mixed a spirit of perverseness in the middle of her; and they have caused Egypt to go astray in all of its works, like a drunken man staggers in his vomit. <sup>15</sup> Neither shall there be any work for Egypt, which head or tail, palm branch or rush, may do. <sup>16</sup> In that day the Egyptians will be like women. They will tremble and fear because of the shaking of Yahweh of Armies's hand, which he shakes over them. <sup>17</sup> The land of Judah will become a terror to Egypt. Everyone to whom mention is made of it will be afraid, because of the plans of Yahweh of Armies, which he determines against it. <sup>18</sup> In that day, there will be five cities in the land of Egypt that speak the language of Canaan, and swear to Yahweh of Armies. One will be called "The city of destruction." <sup>19</sup> In that day, there will be an altar to Yahweh in the middle of the land of Egypt, and a pillar to Yahweh at its border. <sup>20</sup> It will be for a sign and for a witness to Yahweh of Armies in the land of Egypt; for they will cry to Yahweh because of oppressors, and he will send them a savior and a defender, and he will deliver them. <sup>21</sup> Yahweh will be known to Egypt, and the Egyptians will know Yahweh in that day. Yes, they will worship with sacrifice and offering, and will vow a vow to Yahweh, and will perform it. <sup>22</sup> Yahweh will strike Egypt, striking and healing. They will return to Yahweh, and he will be entreated by them, and will heal them. <sup>23</sup> In that day there will be a highway out of Egypt to Assyria, and

the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians will worship with the Assyrians. <sup>24</sup> In that day, Israel will be the third with Egypt and with Assyria, a blessing within the earth; <sup>25</sup> because Yahweh of Armies has blessed them, saying, "Blessed be Egypt my people, Assyria the work of my hands, and Israel my inheritance."

## 20

<sup>1</sup> In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; <sup>2</sup> at that time Yahweh spoke by Isaiah the son of Amoz, saying, "Go, and loosen the sackcloth from off your waist, and take your shoes from off your feet." He did so, walking naked and barefoot. <sup>3</sup> Yahweh said, "As my servant Isaiah has walked naked and barefoot three years for a sign and a wonder concerning Egypt and concerning Ethiopia, <sup>4</sup> so the king of Assyria will lead away the captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. <sup>5</sup> They will be dismayed and confounded, because of Ethiopia their expectation, and of Egypt their glory. <sup>6</sup> The inhabitants of this coast land will say in that day, 'Behold, this is our expectation, where we fled for help to be delivered from the king of Assyria. And we, how will we escape?'"

## 21

<sup>1</sup> The burden of the wilderness of the sea. As whirlwinds in the South sweep through, it comes from the wilderness, from an awesome land. <sup>2</sup> A grievous vision is declared to me. The treacherous man deals

treacherously, and the destroyer destroys. Go up, Elam; attack! I have stopped all of Media's sighing.<sup>3</sup> Therefore my thighs are filled with anguish. Pains have taken hold on me, like the pains of a woman in labor. I am in so much pain that I can't hear. I so am dismayed that I can't see.<sup>4</sup> My heart flutters. Horror has frightened me. The twilight that I desired has been turned into trembling for me.<sup>5</sup> They prepare the table. They set the watch. They eat. They drink. Rise up, you princes, oil the shield!<sup>6</sup> For the Lord said to me, "Go, set a watchman. Let him declare what he sees."<sup>7</sup> When he sees a troop, horsemen in pairs, a troop of donkeys, a troop of camels, he shall listen diligently with great attentiveness."<sup>8</sup> He cried like a lion: "Lord, I stand continually on the watchtower in the daytime, and every night I stay at my post."<sup>9</sup> Behold, here comes a troop of men, horsemen in pairs." He answered, "Fallen, fallen is Babylon; and all the engraved images of her gods are broken to the ground."<sup>10</sup> You are my threshing, and the grain of my floor!" That which I have heard from Yahweh of Armies, the God of Israel, I have declared to you.

<sup>11</sup> The burden of Dumah. One calls to me out of Seir, "Watchman, what of the night? Watchman, what of the night?"<sup>12</sup> The watchman said, "The morning comes, and also the night. If you will inquire, inquire. Come back again."

<sup>13</sup> The burden on Arabia. In the forest in Arabia you will lodge, you caravans of Dedanites.<sup>14</sup> They brought water to him who was thirsty. The inhabitants of the land of Tema met the fugitives with their bread.

<sup>15</sup> For they fled away from the swords,

from the drawn sword, from the bent bow, and from the heat of battle.<sup>16</sup> For the Lord said to me, "Within a year, as a worker bound by contract would count it, all the glory of Kedar will fail,<sup>17</sup> and the residue of the number of the archers, the mighty men of the children of Kedar, will be few; for Yahweh, the God of Israel, has spoken it."

## 22

<sup>1</sup> The burden of the valley of vision. What ails you now, that you have all gone up to the housetops?<sup>2</sup> You that are full of shouting, a tumultuous city, a joyous town; your slain are not slain with the sword, neither are they dead in battle.<sup>3</sup> All your rulers fled away together. They were bound by the archers. All who were found by you were bound together. They fled far away.<sup>4</sup> Therefore I said, "Look away from me. I will weep bitterly. Don't labor to comfort me for the destruction of the daughter of my people."<sup>5</sup> For it is a day of confusion, and of treading down, and of perplexity, from the Lord, Yahweh of Armies, in the valley of vision; a breaking down of the walls, and a crying to the mountains."<sup>6</sup> Elam carried his quiver, with chariots of men and horsemen; and Kir uncovered the shield.<sup>7</sup> Your choicest valleys were full of chariots, and the horsemen set themselves in array at the gate.<sup>8</sup> He took away the covering of Judah; and you looked in that day to the armor in the house of the forest.<sup>9</sup> You saw the breaches of David's city, that they were many; and you gathered together the waters of the lower pool.<sup>10</sup> You numbered the houses of Jerusalem, and you broke down the houses to fortify the wall.<sup>11</sup>

You also made a reservoir between the two walls for the water of the old pool. But you didn't look to him who had done this, neither did you have respect for him who purposed it long ago. <sup>12</sup> In that day, the Lord, Yahweh of Armies, called to weeping, and to mourning, and to baldness, and to dressing in sackcloth: <sup>13</sup> and behold, joy and gladness, killing cattle and killing sheep, eating flesh and drinking wine: "Let us eat and drink, for tomorrow we will die." <sup>14</sup> Yahweh of Armies revealed himself in my ears, "Surely this iniquity will not be forgiven you until you die," says the Lord, Yahweh of Armies.

<sup>15</sup> Thus says the Lord, Yahweh of Armies, "Go, get yourself to this treasurer, even to Shebna, who is over the house, and say, <sup>16</sup> 'What are you doing here? Who has you here, that you have dug out a tomb here?' Cutting himself out a tomb on high, chiseling a habitation for himself in the rock!" <sup>17</sup> Behold, Yahweh will overcome you and hurl you away violently. Yes, he will grasp you firmly. <sup>18</sup> He will surely wind you around and around, and throw you like a ball into a large country. There you will die, and there the chariots of your glory will be, you shame of your lord's house. <sup>19</sup> I will thrust you from your office. You will be pulled down from your station.

<sup>20</sup> It will happen in that day that I will call my servant Eliakim the son of Hilkiah, <sup>21</sup> and I will clothe him with your robe, and strengthen him with your belt. I will commit your government into his hand; and he will be a father to the inhabitants of Jerusalem, and to the house of Judah. <sup>22</sup> I will lay the key of David's house on his shoulder. He will open, and no one will

shut. He will shut, and no one will open. <sup>23</sup> I will fasten him like a nail in a sure place. He will be for a throne of glory to his father's house. <sup>24</sup> They will hang on him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the pitchers. <sup>25</sup> "In that day," says Yahweh of Armies, "the nail that was fastened in a sure place will give way. It will be cut down, and fall. The burden that was on it will be cut off, for Yahweh has spoken it."

## 23

<sup>1</sup> The burden of Tyre. Howl, you ships of Tarshish! For it is laid waste, so that there is no house, no entering in. From the land of Kittim it is revealed to them. <sup>2</sup> Be still, you inhabitants of the coast, you whom the merchants of Sidon, that pass over the sea, have replenished. <sup>3</sup> On great waters, the seed of the Shihor, the harvest of the Nile, was her revenue. She was the market of nations. <sup>4</sup> Be ashamed, Sidon; for the sea has spoken, the stronghold of the sea, saying, "I have not travailed, nor given birth, neither have I nourished young men, nor brought up virgins." <sup>5</sup> When the report comes to Egypt, they will be in anguish at the report of Tyre. <sup>6</sup> Pass over to Tarshish! Wail, you inhabitants of the coast! <sup>7</sup> Is this your joyous city, whose antiquity is of ancient days, whose feet carried her far away to travel? <sup>8</sup> Who has planned this against Tyre, the giver of crowns, whose merchants are princes, whose traffickers are the honorable of the earth? <sup>9</sup> Yahweh of Armies has planned it, to stain the pride of all glory, to bring into contempt all the honorable of the earth. <sup>10</sup> Pass through your

land like the Nile, daughter of Tarshish. There is no restraint any more. <sup>11</sup> He has stretched out his hand over the sea. He has shaken the kingdoms. Yahweh has ordered the destruction of Canaan's strongholds. <sup>12</sup> He said, "You shall rejoice no more, you oppressed virgin daughter of Sidon. Arise, pass over to Kittim. Even there you will have no rest."

<sup>13</sup> Behold, the land of the Chaldeans. This people was not. The Assyrians founded it for those who dwell in the wilderness. They set up their towers. They overthrew its palaces. They made it a ruin. <sup>14</sup> Howl, you ships of Tarshish, for your stronghold is laid waste! <sup>15</sup> It will come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. After the end of seventy years it will be to Tyre like in the song of the prostitute. <sup>16</sup> Take a harp; go about the city, you prostitute that has been forgotten. Make sweet melody. Sing many songs, that you may be remembered. <sup>17</sup> It will happen after the end of seventy years that Yahweh will visit Tyre, and she shall return to her wages, and will play the prostitute with all the kingdoms of the world on the surface of the earth. <sup>18</sup> Her merchandise and her wages will be holiness to Yahweh. It will not be treasured nor laid up; for her merchandise will be for those who dwell before Yahweh, to eat sufficiently, and for durable clothing.

## 24

<sup>1</sup> Behold, Yahweh makes the earth empty, makes it waste, turns it upside down, and scatters its inhabitants. <sup>2</sup> It will be as with the people, so with the priest; as with the servant, so with his master; as with

the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest. <sup>3</sup> The earth will be utterly emptied and utterly laid waste; for Yahweh has spoken this word. <sup>4</sup> The earth mourns and fades away. The world languishes and fades away. The lofty people of the earth languish. <sup>5</sup> The earth also is polluted under its inhabitants, because they have transgressed the laws, violated the statutes, and broken the everlasting covenant. <sup>6</sup> Therefore the curse has devoured the earth, and those who dwell therein are found guilty. Therefore the inhabitants of the earth are burned, and few men left. <sup>7</sup> The new wine mourns. The vine languishes. All the merry-hearted sigh. <sup>8</sup> The mirth of tambourines ceases. The sound of those who rejoice ends. The joy of the harp ceases. <sup>9</sup> They will not drink wine with a song. Strong drink will be bitter to those who drink it. <sup>10</sup> The confused city is broken down. Every house is shut up, that no man may come in. <sup>11</sup> There is a crying in the streets because of the wine. All joy is darkened. The mirth of the land is gone. <sup>12</sup> The city is left in desolation, and the gate is struck with destruction. <sup>13</sup> For it will be so within the earth among the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done. <sup>14</sup> These shall lift up their voice. They will shout for the majesty of Yahweh. They cry aloud from the sea. <sup>15</sup> Therefore glorify Yahweh in the east, even the name of Yahweh, the God of Israel, in the islands of the sea! <sup>16</sup> From the uttermost part of the earth have we heard songs. Glory to the righteous! But I said, "I

pine away! I pine away! woe is me!” The treacherous have dealt treacherously. Yes, the treacherous have dealt very treacherously. <sup>17</sup> Fear, the pit, and the snare, are on you who inhabitant the earth. <sup>18</sup> It will happen that he who flees from the noise of the fear will fall into the pit; and he who comes up out of the middle of the pit will be taken in the snare; for the windows on high are opened, and the foundations of the earth tremble. <sup>19</sup> The earth is utterly broken. The earth is torn apart. The earth is shaken violently. <sup>20</sup> The earth will stagger like a drunken man, and will sway back and forth like a hammock. Its disobedience will be heavy on it, and it will fall and not rise again. <sup>21</sup> It shall happen in that day that Yahweh will punish the army of the high ones on high, and the kings of the earth on the earth. <sup>22</sup> They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. <sup>23</sup> Then the moon shall be confounded, and the sun ashamed; for Yahweh of Armies will reign on Mount Zion, and in Jerusalem; and before his elders will be glory.

## 25

<sup>1</sup> Yahweh, you are my God. I will exalt you! I will praise your name, for you have done wonderful things, things planned long ago, in complete faithfulness and truth. <sup>2</sup> For you have made a city into a heap, a fortified city into a ruin, a palace of strangers to be no city. It will never be built. <sup>3</sup> Therefore a strong people will glorify you. A city of awesome nations will fear you. <sup>4</sup> For you have been a stronghold

to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the dreaded ones is like a storm against the wall. <sup>5</sup> As the heat in a dry place will you bring down the noise of strangers; as the heat by the shade of a cloud, the song of the dreaded ones will be brought low. <sup>6</sup> In this mountain, Yahweh of Armies will make all peoples a feast of fat things, a feast of choice wines, of fat things full of marrow, of well refined choice wines. <sup>7</sup> He will destroy in this mountain the surface of the covering that covers all peoples, and the veil that is spread over all nations. <sup>8</sup> He has swallowed up death forever! The Lord Yahweh will wipe away tears from off all faces. He will take the reproach of his people away from off all the earth, for Yahweh has spoken it. <sup>9</sup> It shall be said in that day, “Behold, this is our God! We have waited for him, and he will save us! This is Yahweh! We have waited for him. We will be glad and rejoice in his salvation!” <sup>10</sup> For in this mountain Yahweh’s hand will rest.

Moab will be trodden down in his place, even like straw is trodden down in the water of the dunghill. <sup>11</sup> He will spread out his hands in the middle of it, like one who swims spreads out hands to swim, but his pride will be humbled together with the craft of his hands. <sup>12</sup> He has brought the high fortress of your walls down, laid low, and brought to the ground, even to the dust.

## 26

<sup>1</sup> In that day, this song will be sung in the land of Judah:

“We have a strong city.

God appoints salvation for walls  
and bulwarks.

<sup>2</sup> Open the gates, that the righteous  
 nation may enter:  
 the one which keeps faith.  
<sup>3</sup> You will keep whoever's mind is  
 steadfast in perfect peace,  
 because he trusts in you.  
<sup>4</sup> Trust in Yahweh forever;  
 for in Yah, Yahweh, is an  
 everlasting Rock.  
<sup>5</sup> For he has brought down those who  
 dwell on high, the lofty city.  
 He lays it low.  
 He lays it low even to the ground.  
 He brings it even to the dust.  
<sup>6</sup> The foot shall tread it down;  
 Even the feet of the poor,  
 and the steps of the needy."  
<sup>7</sup> The way of the just is uprightness.  
 You who are upright make the path  
 of the righteous level.  
<sup>8</sup> Yes, in the way of your judgments,  
 Yahweh, have we waited for  
 you. Your name and your  
 renown are the desire of our  
 soul. <sup>9</sup> With my soul have I  
 desired you in the night. Yes,  
 with my spirit within me will  
 I seek you earnestly; for  
 when your judgments are in  
 the earth, the inhabitants of  
 the world learn  
 righteousness. <sup>10</sup> Let favor be  
 shown to the wicked, yet he  
 will not learn righteousness.  
 In the land of uprightness he  
 will deal wrongfully, and  
 will not see Yahweh's  
 majesty. <sup>11</sup> Yahweh, your  
 hand is lifted up, yet they  
 don't see; but they will see  
 your zeal for the people, and

be disappointed. Yes, fire  
 will consume your  
 adversaries. <sup>12</sup> Yahweh, you  
 will ordain peace for us, for  
 you have also done all our  
 work for us. <sup>13</sup> Yahweh our  
 God, other lords besides you  
 have had dominion over us,  
 but by you only will we  
 make mention of your name.  
<sup>14</sup> The dead shall not live.  
 The departed spirits shall not  
 rise. Therefore you have  
 visited and destroyed them,  
 and caused all memory of  
 them to perish. <sup>15</sup> You have  
 increased the nation, O  
 Yahweh. You have increased  
 the nation! You are glorified!  
 You have enlarged all the  
 borders of the land. <sup>16</sup>  
 Yahweh, in trouble they have  
 visited you. They poured out  
 a prayer when your  
 chastening was on them. <sup>17</sup>  
 Like as a woman with child,  
 who draws near the time of  
 her delivery, is in pain and  
 cries out in her pangs; so we  
 have been before you,  
 Yahweh. <sup>18</sup> We have been  
 with child. We have been in  
 pain. We gave birth, it seems,  
 only to wind. We have not  
 worked any deliverance in  
 the earth; neither have the  
 inhabitants of the world  
 fallen. <sup>19</sup> Your dead shall  
 live. My dead bodies shall  
 arise. Awake and sing, you  
 who dwell in the dust; for

your dew is like the dew of  
herbs, and the earth will cast  
out the departed spirits.

<sup>20</sup> Come, my people, enter into your rooms, and shut your doors behind you. Hide yourself for a little moment, until the indignation is past. <sup>21</sup> For, behold, Yahweh comes out of his place to punish the inhabitants of the earth for their iniquity. The earth also will disclose her blood, and will no longer cover her slain.

## 27

<sup>1</sup> In that day, Yahweh with his hard and great and strong sword will punish leviathan, the fleeing serpent, and leviathan the twisted serpent; and he will kill the dragon that is in the sea. <sup>2</sup> In that day, sing to her, "A pleasant vineyard! <sup>3</sup> I, Yahweh, am its keeper. I will water it every moment. Lest anyone damage it, I will keep it night and day. <sup>4</sup> Wrath is not in me, but if I should find briars and thorns, I would do battle! I would march on them and I would burn them together. <sup>5</sup> Or else let him take hold of my strength, that he may make peace with me. Let him make peace with me."

<sup>6</sup> In days to come, Jacob will take root. Israel will blossom and bud. They will fill the surface of the world with fruit. <sup>7</sup> Has he struck them as he struck those who struck them? Or are they killed like those who killed them were killed? <sup>8</sup> In measure, when you send them away, you contend with them. He has removed them with his rough blast in the day of the east wind. <sup>9</sup> Therefore by this the iniquity of Jacob will be forgiven, and this is all the fruit of taking away his sin: that he makes all the stones of the altar as chalk stones that are

beaten in pieces, so that the Asherah poles and the incense altars shall rise no more. <sup>10</sup> For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness. The calf will feed there, and there he will lie down, and consume its branches. <sup>11</sup> When its boughs are withered, they will be broken off. The women will come and set them on fire, for they are a people of no understanding. Therefore he who made them will not have compassion on them, and he who formed them will show them no favor. <sup>12</sup> It will happen in that day, that Yahweh will thresh from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered one by one, children of Israel. <sup>13</sup> It will happen in that day that a great trumpet will be blown; and those who were ready to perish in the land of Assyria, and those who were outcasts in the land of Egypt, shall come; and they will worship Yahweh in the holy mountain at Jerusalem.

## 28

<sup>1</sup> Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fertile valley of those who are overcome with wine! <sup>2</sup> Behold, the Lord has a mighty and strong one. Like a storm of hail, a destroying storm, and like a storm of mighty waters overflowing, he will cast them down to the earth with his hand. <sup>3</sup> The crown of pride of the drunkards of Ephraim will be trodden under foot. <sup>4</sup> The fading flower of his glorious beauty, which is on the head of the fertile valley, shall be like the first-ripe fig before the summer; which someone picks and eats as soon as he sees it. <sup>5</sup> In that day,

Yahweh of Armies will become a crown of glory, and a diadem of beauty, to the residue of his people; <sup>6</sup> and a spirit of justice to him who sits in judgment, and strength to those who turn back the battle at the gate. <sup>7</sup> They also reel with wine, and stagger with strong drink. The priest and the prophet reel with strong drink. They are swallowed up by wine. They stagger with strong drink. They err in vision. They stumble in judgment. <sup>8</sup> For all tables are completely full of filthy vomit and filthiness. <sup>9</sup> Whom will he teach knowledge? To whom will he explain the message? Those who are weaned from the milk, and drawn from the breasts? <sup>10</sup> For it is precept on precept, precept on precept; line on line, line on line; here a little, there a little. <sup>11</sup> But he will speak to this nation with stammering lips and in another language; <sup>12</sup> to whom he said, “This is the resting place. Give rest to weary”; and “This is the refreshing”; yet they would not hear. <sup>13</sup> Therefore Yahweh’s word will be to them precept on precept, precept on precept; line on line, line on line; here a little, there a little; that they may go, fall backward, be broken, be snared, and be taken. <sup>14</sup> Therefore hear Yahweh’s word, you scoffers, that rule this people in Jerusalem: <sup>15</sup> “Because you have said, ‘We have made a covenant with death, and with Sheol <sup>s</sup> are we in agreement. When the overflowing scourge passes through, it won’t come to us; for we have made lies our refuge, and we have hidden ourselves under falsehood.’” <sup>16</sup> Therefore thus says the Lord Yahweh, “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of a sure foundation.

<sup>s</sup> Sheol is the place of the dead. <sup>t</sup> Sheol is the place of the dead.

He who believes shall not act hastily. <sup>17</sup> I will make justice the measuring line, and righteousness the plumb line. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place. <sup>18</sup> Your covenant with death shall be annulled, and your agreement with Sheol <sup>t</sup> shall not stand. When the overflowing scourge passes through, then you will be trampled down by it. <sup>19</sup> As often as it passes through, it will seize you; for morning by morning it will pass through, by day and by night; and it will be nothing but terror to understand the message.” <sup>20</sup> For the bed is too short to stretch out on, and the blanket is too narrow to wrap oneself in. <sup>21</sup> For Yahweh will rise up as on Mount Perazim. He will be angry as in the valley of Gibeon; that he may do his work, his unusual work, and bring to pass his act, his extraordinary act. <sup>22</sup> Now therefore don’t be scoffers, lest your bonds be made strong; for I have heard a decree of destruction from the Lord, Yahweh of Armies, on the whole earth.

<sup>23</sup> Give ear, and hear my voice! Listen, and hear my speech! <sup>24</sup> Does he who plows to sow plow continually? Does he keep turning the soil and breaking the clods? <sup>25</sup> When he has leveled its surface, doesn’t he plant the dill, and scatter the cumin seed, and put in the wheat in rows, the barley in the appointed place, and the spelt in its place? <sup>26</sup> For his God instructs him in right judgment, and teaches him. <sup>27</sup> For the dill are not threshed with a sharp instrument, neither is a cart wheel turned over the cumin; but the dill is beaten out with a stick, and the cumin with a rod. <sup>28</sup> Bread flour must be ground; so he will not always

be threshing it. Although he drives the wheel of his threshing cart over it, his horses don't grind it. <sup>29</sup> This also comes out from Yahweh of Armies, who is wonderful in counsel, and excellent in wisdom.

## 29

<sup>1</sup> Woe to Ariel! Ariel, the city where David encamped! Add year to year; let the feasts come around; <sup>2</sup> then I will distress Ariel, and there will be mourning and lamentation. She shall be to me as an altar hearth.<sup>u</sup> <sup>3</sup> I will encamp against you all around you, and will lay siege against you with posted troops. I will raise siege works against you. <sup>4</sup> You will be brought down, and will speak out of the ground. Your speech will mumble out of the dust. Your voice will be as of one who has a familiar spirit, out of the ground, and your speech will whisper out of the dust. <sup>5</sup> But the multitude of your foes will be like fine dust, and the multitude of the ruthless ones like chaff that blows away. Yes, it will be in an instant, suddenly. <sup>6</sup> She will be visited by Yahweh of Armies with thunder, with earthquake, with great noise, with whirlwind and storm, and with the flame of a devouring fire. <sup>7</sup> The multitude of all the nations that fight against Ariel, even all who fight against her and her stronghold, and who distress her, will be like a dream, a vision of the night. <sup>8</sup> It will be like when a hungry man dreams, and behold, he eats; but he awakes, and his hunger isn't satisfied; or like when a thirsty man dreams, and behold, he drinks; but he awakes, and behold, he is faint, and he is still thirsty. The multitude of all the nations

that fight against Mount Zion will be like that. <sup>9</sup> Pause and wonder! Blind yourselves and be blind! They are drunken, but not with wine; they stagger, but not with strong drink. <sup>10</sup> For Yahweh has poured out on you a spirit of deep sleep, and has closed your eyes, the prophets; and he has covered your heads, the seers. <sup>11</sup> All vision has become to you like the words of a book that is sealed, which men deliver to one who is educated, saying, "Read this, please"; and he says, "I can't, for it is sealed." <sup>12</sup> and the book is delivered to one who is not educated, saying, "Read this, please"; and he says, "I can't read." <sup>13</sup> The Lord said, "Because this people draws near with their mouth and with their lips to honor me, but they have removed their heart far from me, and their fear of me is a commandment of men which has been taught; <sup>14</sup> therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men will perish, and the understanding of their prudent men will be hidden."

<sup>15</sup> Woe to those who deeply hide their counsel from Yahweh, and whose deeds are in the dark, and who say, "Who sees us?" and "Who knows us?" <sup>16</sup> You turn things upside down! Should the potter be thought to be like clay; that the thing made should say about him who made it, "He didn't make me"; or the thing formed say of him who formed it, "He has no understanding?"

<sup>17</sup> Isn't it yet a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be regarded as a forest? <sup>18</sup> In that day, the deaf will hear the

<sup>u</sup> or, Ariel

words of the book, and the eyes of the blind will see out of obscurity and out of darkness. <sup>19</sup> The humble also will increase their joy in Yahweh, and the poor among men will rejoice in the Holy One of Israel. <sup>20</sup> For the ruthless is brought to nothing, and the scoffer ceases, and all those who are alert to do evil are cut off— <sup>21</sup> who cause a person to be indicted by a word, and lay a snare for the arbiter in the gate, and who deprive the innocent of justice with false testimony. <sup>22</sup> Therefore Yahweh, who redeemed Abraham, says concerning the house of Jacob: “Jacob shall no longer be ashamed, neither shall his face grow pale. <sup>23</sup> But when he sees his children, the work of my hands, in the middle of him, they will sanctify my name. Yes, they will sanctify the Holy One of Jacob, and will stand in awe of the God of Israel. <sup>24</sup> They also who err in spirit will come to understanding, and those who grumble will receive instruction.”

### 30

<sup>1</sup> “Woe to the rebellious children”, says Yahweh, “who take counsel, but not from me; and who make an alliance, but not with my Spirit, that they may add sin to sin, <sup>2</sup> who set out to go down into Egypt, and have not asked my advice; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt! <sup>3</sup> Therefore the strength of Pharaoh will be your shame, and the refuge in the shadow of Egypt your confusion. <sup>4</sup> For their princes are at Zoan, and their ambassadors have come to Hanes. <sup>5</sup> They shall all be ashamed because of a people that can’t profit them, that are not a help nor profit, but a shame, and also a reproach.”

<sup>6</sup> The burden of the animals of the South. Through the land of trouble and anguish, of the lioness and the lion, the viper and fiery flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to an unprofitable people. <sup>7</sup> For Egypt helps in vain, and to no purpose; therefore have I called her Rahab who sits still. <sup>8</sup> Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come forever and ever. <sup>9</sup> For it is a rebellious people, lying children, children who will not hear Yahweh’s law; <sup>10</sup> who tell the seers, “Don’t see!” and to the prophets, “Don’t prophesy to us right things. Tell us pleasant things. Prophecy deceits. <sup>11</sup> Get out of the way. Turn aside from the path. Cause the Holy One of Israel to cease from before us.” <sup>12</sup> Therefore thus says the Holy One of Israel, “Because you despise this word, and trust in oppression and perverseness, and rely on it; <sup>13</sup> therefore this iniquity shall be to you like a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly in an instant. <sup>14</sup> He will break it as a potter’s vessel is broken, breaking it in pieces without sparing, so that there won’t be found among the broken piece a piece good enough to take fire from the hearth, or to dip up water out of the cistern.” <sup>15</sup> For thus said the Lord Yahweh, the Holy One of Israel, “You will be saved in returning and rest. Your strength will be in quietness and in confidence.” You refused, <sup>16</sup> but you said, “No, for we will flee on horses”; therefore you will flee; and, “We will ride on the swift”; therefore those who pursue you will be swift. <sup>17</sup> One thousand will flee

at the threat of one. At the threat of five, you will flee until you are left like a beacon on the top of a mountain, and like a banner on a hill. <sup>18</sup> Therefore Yahweh will wait, that he may be gracious to you; and therefore he will be exalted, that he may have mercy on you, for Yahweh is a God of justice. Blessed are all those who wait for him. <sup>19</sup> For the people will dwell in Zion at Jerusalem. You will weep no more. He will surely be gracious to you at the voice of your cry. When he hears you, he will answer you. <sup>20</sup> Though the Lord may give you the bread of adversity and the water of affliction, yet your teachers won't be hidden any more, but your eyes will see your teachers; <sup>21</sup> and when you turn to the right hand, and when you turn to the left, your ears will hear a voice behind you, saying, "This is the way. Walk in it." <sup>22</sup> You shall defile the overlaying of your engraved images of silver, and the plating of your molten images of gold. You shall cast them away as an unclean thing. You shall tell it, "Go away!" <sup>23</sup> He will give the rain for your seed, with which you will sow the ground; and bread of the increase of the ground will be rich and plentiful. In that day, your livestock will feed in large pastures. <sup>24</sup> The oxen likewise and the young donkeys that till the ground will eat savory feed, which has been winnowed with the shovel and with the fork. <sup>25</sup> There shall be brooks and streams of water on every lofty mountain and on every high hill in the day of the great slaughter, when the towers fall. <sup>26</sup> Moreover the light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, in the day that Yahweh binds up the fracture of

his people, and heals the wound they were struck with.

<sup>27</sup> Behold, Yahweh's name comes from far away, burning with his anger, and in thick rising smoke. His lips are full of indignation, and his tongue is as a devouring fire. <sup>28</sup> His breath is as an overflowing stream that reaches even to the neck, to sift the nations with the sieve of destruction; and a bridle that leads to ruin will be in the jaws of the peoples. <sup>29</sup> You will have a song, as in the night when a holy feast is kept; and gladness of heart, as when one goes with a flute to come to Yahweh's mountain, to Israel's Rock. <sup>30</sup> Yahweh will cause his glorious voice to be heard, and will show the descent of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, storm, and hailstones. <sup>31</sup> For through Yahweh's voice the Assyrian will be dismayed. He will strike him with his rod. <sup>32</sup> Every stroke of the rod of punishment, which Yahweh will lay on him, will be with the sound of tambourines and harps. He will fight with them in battles, brandishing weapons. <sup>33</sup> For his burning place has long been ready. Yes, for the king it is prepared. He has made its pyre deep and large with fire and much wood. Yahweh's breath, like a stream of sulfur, kindles it.

## 31

<sup>1</sup> Woe to those who go down to Egypt  
for help,  
and rely on horses,  
and trust in chariots because they  
are many,  
and in horsemen because they are  
very strong,

but they don't look to the Holy One  
of Israel,  
and they don't seek Yahweh!

<sup>2</sup> Yet he also is wise, and will bring  
disaster,  
and will not call back his words, but  
will arise against the house  
of the evildoers,  
and against the help of those who  
work iniquity.

<sup>3</sup> Now the Egyptians are men, and not  
God;  
and their horses flesh, and not  
spirit.  
When Yahweh stretches out his hand,  
both he who helps shall  
stumble,  
and he who is helped shall fall,  
and they all shall be consumed  
together.

<sup>4</sup> For Yahweh says to me,  
"As the lion and the young lion  
growling over his prey,  
if a multitude of shepherds is called  
together against him,  
will not be dismayed at their voice,  
nor abase himself for their noise,  
so Yahweh of Armies will come  
down to fight on Mount  
Zion and on its heights.

<sup>5</sup> As birds hovering, so Yahweh of  
Armies will protect  
Jerusalem.  
He will protect and deliver it.  
He will pass over and preserve it."

<sup>6</sup> Return to him from whom you have  
deeply revolted, children of  
Israel. <sup>7</sup> For in that day  
everyone shall cast away his  
idols of silver and his idols of

gold—sin which your own  
hands have made for you.

<sup>8</sup> "The Assyrian will fall by the sword,  
not of man;  
and the sword, not of mankind,  
shall devour him.  
He will flee from the sword,  
and his young men will become  
subject to forced labor.

<sup>9</sup> His rock will pass away by reason of  
terror,  
and his princes will be afraid of the  
banner,"  
says Yahweh, whose fire is in Zion,  
and his furnace in Jerusalem.

## 32

<sup>1</sup> Behold, a king shall reign in  
righteousness,  
and princes shall rule in justice.

<sup>2</sup> A man shall be as a hiding place from  
the wind,  
and a covert from the storm,  
as streams of water in a dry place,  
as the shade of a large rock in a  
weary land.

<sup>3</sup> The eyes of those who see will not be  
dim,  
and the ears of those who hear will  
listen.

<sup>4</sup> The heart of the rash will understand  
knowledge,  
and the tongue of the stammerers  
will be ready to speak  
plainly.

<sup>5</sup> The fool will no longer be called  
noble,  
nor the scoundrel be highly  
respected.

<sup>6</sup> For the fool will speak folly,  
and his heart will work iniquity,

- to practice profanity,  
and to utter error against Yahweh,  
To make empty the soul of the  
    hungry,  
and to cause the drink of the thirsty  
    to fail.
- <sup>7</sup> The ways of the scoundrel are evil.  
    He devises wicked devices to  
        destroy the humble with  
        lying words,  
    even when the needy speaks right.
- <sup>8</sup> But the noble devises noble things;  
    and he will continue in noble  
        things.
- <sup>9</sup> Rise up, you women who are at ease!  
    Hear my voice!  
    You careless daughters, give ear to  
        my speech!
- <sup>10</sup> For days beyond a year you will be  
    troubled, you careless  
        women;  
    for the vintage shall fail.  
    The harvest won't come.
- <sup>11</sup> Tremble, you women who are at ease!  
    Be troubled, you careless ones!  
    Strip yourselves, make yourselves  
        naked,  
    and put sackcloth on your waist.
- <sup>12</sup> Beat your breasts for the pleasant  
    fields,  
    for the fruitful vine.
- <sup>13</sup> Thorns and briers will come up on my  
    people's land;  
    yes, on all the houses of joy in the  
        joyous city.
- <sup>14</sup> For the palace will be forsaken.  
    The populous city will be deserted.  
    The hill and the watchtower will be  
        for dens forever,  
    a delight for wild donkeys,  
    a pasture of flocks;
- <sup>15</sup> Until the Spirit is poured on us from  
    on high,  
    and the wilderness becomes a  
        fruitful field,  
    and the fruitful field is considered a  
        forest.
- <sup>16</sup> Then justice will dwell in the  
    wilderness;  
    and righteousness will remain in the  
        fruitful field.
- <sup>17</sup> The work of righteousness will be  
    peace;  
    and the effect of righteousness,  
        quietness and confidence  
    forever.
- <sup>18</sup> My people will live in a peaceful  
    habitation,  
    in safe dwellings,  
    and in quiet resting places.
- <sup>19</sup> Though hail flattens the forest,  
    and the city is leveled completely.
- <sup>20</sup> Blessed are you who sow beside all  
    waters,  
    who send out the feet of the ox and  
        the donkey.

### 33

- <sup>1</sup> Woe to you who destroy, but you  
    weren't destroyed;  
    and who betray, but nobody  
        betrayed you!  
When you have finished destroying, you  
    will be destroyed;  
    and when you have finished  
    betrayal, you will be  
        betrayed.
- <sup>2</sup> Yahweh, be gracious to us. We have  
    waited for you.  
    Be our strength every morning,  
    our salvation also in the time of  
        trouble.

- <sup>3</sup> At the noise of the thunder, the peoples  
have fled.  
When you lift yourself up, the  
nations are scattered.
- <sup>4</sup> Your plunder will be gathered as the  
caterpillar gathers.  
Men will leap on it as locusts leap.
- <sup>5</sup> Yahweh is exalted, for he dwells on  
high.  
He has filled Zion with justice and  
righteousness.
- <sup>6</sup> There will be stability in your times,  
abundance of salvation,  
wisdom, and knowledge.  
The fear of Yahweh is your  
treasure.
- <sup>7</sup> Behold, their valiant ones cry outside;  
the ambassadors of peace weep  
bitterly.
- <sup>8</sup> The highways are desolate.  
The traveling man ceases.  
The covenant is broken.  
He has despised the cities.  
He doesn't respect man.
- <sup>9</sup> The land mourns and languishes.  
Lebanon is confounded and withers  
away.  
Sharon is like a desert, and Bashan  
and Carmel are stripped  
bare.
- <sup>10</sup> "Now I will arise," says Yahweh;  
"Now I will lift myself up.  
Now I will be exalted.
- <sup>11</sup> You will conceive chaff.  
You will give birth to stubble.  
Your breath is a fire that will  
devour you.
- <sup>12</sup> The peoples will be like the burning  
of lime,  
like thorns that are cut down and  
burned in the fire.
- <sup>13</sup> Hear, you who are far off, what I have  
done;  
and, you who are near,  
acknowledge my might."
- <sup>14</sup> The sinners in Zion are afraid.  
Trembling has seized the godless  
ones.  
Who among us can live with the  
devouring fire?  
Who among us can live with  
everlasting burning?
- <sup>15</sup> He who walks righteously,  
and speaks blamelessly;  
He who despises the gain of  
oppressions,  
who gestures with his hands,  
refusing to take a bribe,  
who stops his ears from hearing of  
blood,  
and shuts his eyes from looking at  
evil—
- <sup>16</sup> he will dwell on high.  
His place of defense will be the  
fortress of rocks.  
His bread will be supplied.  
His waters will be sure.
- <sup>17</sup> Your eyes will see the king in his  
beauty.  
They will see a distant land.
- <sup>18</sup> Your heart will meditate on the terror.  
Where is he who counted?  
Where is he who weighed?  
Where is he who counted the  
towers?
- <sup>19</sup> You will no longer see the fierce  
people,  
a people of a deep speech that you  
can't comprehend,  
with a strange language that you  
can't understand.

- <sup>20</sup> Look at Zion, the city of our  
appointed festivals.  
Your eyes will see Jerusalem, a  
quiet habitation,  
a tent that won't be removed.  
Its stakes will never be plucked up,  
nor will any of its cords be broken.
- <sup>21</sup> But there Yahweh will be with us in  
majesty,  
a place of wide rivers and streams,  
in which no galley with oars will  
go,  
neither will any gallant ship pass by  
there.
- <sup>22</sup> For Yahweh is our judge.  
Yahweh is our lawgiver.  
Yahweh is our king.  
He will save us.
- <sup>23</sup> Your rigging is untied.  
They couldn't strengthen the foot of  
their mast.  
They couldn't spread the sail.  
Then the prey of a great plunder was  
divided.  
The lame took the prey.
- <sup>24</sup> The inhabitant won't say, "I am sick."  
The people who dwell therein will  
be forgiven their iniquity.

### 34

- <sup>1</sup> Come near, you nations, to hear!  
Listen, you peoples.  
Let the earth and all it contains  
hear;  
the world, and everything that  
comes from it.
- <sup>2</sup> For Yahweh is enraged against all the  
nations,  
and angry with all their armies.  
He has utterly destroyed them.

- He has given them over for  
slaughter.
- <sup>3</sup> Their slain will also be cast out,  
and the stench of their dead bodies  
will come up;  
and the mountains will melt in their  
blood.
- <sup>4</sup> All of the army of the sky will be  
dissolved.  
The sky will be rolled up like a  
scroll,  
and all its armies will fade away,  
as a leaf fades from off a vine or a  
fig tree.
- <sup>5</sup> For my sword has drunk its fill in the  
sky.  
Behold, it will come down on  
Edom,  
and on the people of my curse, for  
judgment.
- <sup>6</sup> Yahweh's sword is filled with blood.  
It is covered with fat, with the  
blood of lambs and goats,  
with the fat of the kidneys of rams;  
for Yahweh has a sacrifice in  
Bozrah,  
And a great slaughter in the land of  
Edom.
- <sup>7</sup> The wild oxen will come down with  
them,  
and the young bulls with the mighty  
bulls;  
and their land will be drunken with  
blood,  
and their dust made greasy with fat.
- <sup>8</sup> For Yahweh has a day of vengeance,  
a year of recompense for the cause  
of Zion.
- <sup>9</sup> Its streams will be turned into pitch,  
its dust into sulfur,

And its land will become burning  
pitch.

<sup>10</sup> It won't be quenched night nor day.  
Its smoke will go up forever.  
From generation to generation, it  
will lie waste.  
No one will pass through it forever  
and ever.

<sup>11</sup> But the pelican and the porcupine will  
possess it.  
The owl and the raven will dwell in  
it.

He will stretch the line of confusion  
over it,  
and the plumb line of emptiness.

<sup>12</sup> They shall call its nobles to the  
kingdom, but none shall be  
there;  
and all its princes shall be nothing.

<sup>13</sup> Thorns will come up in its palaces,  
nettles and thistles in its fortresses;  
and it will be a habitation of  
jackals,  
a court for ostriches.

<sup>14</sup> The wild animals of the desert will  
meet with the wolves,  
and the wild goat will cry to his  
fellow.

Yes, the night creature<sup>v</sup> shall settle  
there,  
and shall find herself a place of rest.

<sup>15</sup> The arrow snake will make her nest  
there,  
and lay, hatch, and gather under her  
shade.  
Yes, the kites will be gathered  
there, every one with her  
mate.

<sup>16</sup> Search in the book of Yahweh, and  
read:

not one of these will be missing.  
none will lack her mate.  
For my mouth has commanded,  
and his Spirit has gathered them.

<sup>17</sup> He has cast the lot for them,  
and his hand has divided it to them  
with a measuring line.  
They shall possess it forever.  
From generation to generation they  
will dwell in it.

### 35

<sup>1</sup> The wilderness and the dry land will  
be glad.  
The desert will rejoice and blossom  
like a rose.

<sup>2</sup> It will blossom abundantly,  
and rejoice even with joy and  
singing.  
Lebanon's glory will be given to it,  
the excellence of Carmel and  
Sharon.  
They will see Yahweh's glory,  
the excellence of our God.

<sup>3</sup> Strengthen the weak hands,  
and make firm the feeble knees.

<sup>4</sup> Tell those who have a fearful heart,  
"Be strong.  
Don't be afraid.  
Behold, your God will come with  
vengeance, God's  
retribution.  
He will come and save you.

<sup>5</sup> Then the eyes of the blind will be  
opened,  
and the ears of the deaf will be  
unstopped.

<sup>6</sup> Then the lame man will leap like a  
deer,

<sup>v</sup> literally, lilith, which could also be a night demon or night monster

- and the tongue of the mute will  
sing;  
for waters will break out in the  
wilderness,  
and streams in the desert.
- <sup>7</sup> The burning sand will become a pool,  
and the thirsty ground springs of  
water.  
Grass with reeds and rushes will be  
in the habitation of jackals,  
where they lay.
- <sup>8</sup> A highway will be there, a road,  
and it will be called The Holy Way.  
The unclean shall not pass over it,  
but it will be for those who walk in  
the Way.  
Wicked fools will not go there.
- <sup>9</sup> No lion will be there,  
nor will any ravenous animal go up  
on it.  
They will not be found there;  
but the redeemed will walk there.
- <sup>10</sup> The Yahweh's ransomed ones will  
return,  
and come with singing to Zion;  
and everlasting joy will be on their  
heads.  
They will obtain gladness and joy,  
and sorrow and sighing will flee  
away."

### 36

<sup>1</sup> Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria attacked all of the fortified cities of Judah, and captured them. <sup>2</sup> The king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a large army. He stood by the aqueduct from the upper pool in the fuller's field highway. <sup>3</sup> Then Eliakim the son of Hilkiyah, who was over

the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder came out to him. <sup>4</sup> Rabshakeh said to them, "Now tell Hezekiah, 'Thus says the great king, the king of Assyria, "What confidence is this in which you trust? <sup>5</sup> I say that your counsel and strength for the war are only vain words. Now in whom do you trust, that you have rebelled against me? <sup>6</sup> Behold, you trust in the staff of this bruised reed, even in Egypt, which if a man leans on it, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust in him. <sup>7</sup> But if you tell me, 'We trust in Yahweh our God,' isn't that he whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar?'" <sup>8</sup> Now therefore, please make a pledge to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them. <sup>9</sup> How then can you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? <sup>10</sup> Have I come up now without Yahweh against this land to destroy it? Yahweh said to me, "Go up against this land, and destroy it."'"

<sup>11</sup> Then Eliakim, Shebna and Joah said to Rabshakeh, "Please speak to your servants in Aramaic, for we understand it; and don't speak to us in the Jews' language in the hearing of the people who are on the wall."

<sup>12</sup> But Rabshakeh said, "Has my master sent me only to your master and to you, to speak these words, and not to the men who sit on the wall, who will eat their own dung and drink their own urine with you?" <sup>13</sup> Then Rabshakeh stood, and called out with

a loud voice in the Jews' language, and said, "Hear the words of the great king, the king of Assyria!"<sup>14</sup> Thus says the king, 'Don't let Hezekiah deceive you; for he will not be able to deliver you.<sup>15</sup> Don't let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely deliver us. This city won't be given into the hand of the king of Assyria."<sup>16</sup> Don't listen to Hezekiah, for thus says the king of Assyria, 'Make your peace with me, and come out to me; and each of you eat from his vine, and each one from his fig tree, and each one of you drink the waters of his own cistern;<sup>17</sup> until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.<sup>18</sup> Beware lest Hezekiah persuade you, saying, "Yahweh will deliver us." Have any of the gods of the nations delivered their lands from the hand of the king of Assyria?<sup>19</sup> Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria from my hand?<sup>20</sup> Who are they among all the gods of these countries that have delivered their country out of my hand, that Yahweh should deliver Jerusalem out of my hand?"

<sup>21</sup> But they remained silent, and said nothing in reply, for the king's commandment was, "Don't answer him."

<sup>22</sup> Then Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

## 37

<sup>1</sup> When king Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into Yahweh's house.<sup>2</sup> He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.<sup>3</sup> They said to him, "Thus says Hezekiah, 'Today is a day of trouble, and of rebuke, and of rejection; for the children have come to the birth, and there is no strength to give birth.'<sup>4</sup> It may be Yahweh your God will hear the words of Rabshakeh, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Therefore lift up your prayer for the remnant that is left."<sup>5</sup> So the servants of king Hezekiah came to Isaiah.

<sup>6</sup> Isaiah said to them, "Tell your master, 'Yahweh says, "Don't be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me.'<sup>7</sup> Behold, I will put a spirit in him and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land."<sup>8</sup>

<sup>8</sup> So Rabshakeh returned, and found the king of Assyria warring against Libnah, for he had heard that he was departed from Lachish.<sup>9</sup> He heard news concerning Tirhakah king of Ethiopia, "He has come out to fight against you." When he heard it, he sent messengers to Hezekiah, saying,<sup>10</sup> "Thus you shall speak to Hezekiah king of Judah, saying, 'Don't let your God in whom you trust deceive you, saying, "Jerusalem won't be given into the hand of the king of Assyria."<sup>11</sup> Behold, you have

heard what the kings of Assyria have done to all lands, by destroying them utterly. Shall you be delivered? <sup>12</sup> Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, Haran, Rezeph, and the children of Eden who were in Telassar? <sup>13</sup> Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?"

<sup>14</sup> Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to Yahweh's house, and spread it before Yahweh. <sup>15</sup> Hezekiah prayed to Yahweh, saying, <sup>16</sup> "Yahweh of Armies, the God of Israel, who is enthroned among the cherubim, you are the God, even you alone, of all the kingdoms of the earth. You have made heaven and earth. <sup>17</sup> Turn your ear, Yahweh, and hear. Open your eyes, Yahweh, and behold. Hear all of the words of Sennacherib, who has sent to defy the living God. <sup>18</sup> Truly, Yahweh, the kings of Assyria have destroyed all the countries and their land, <sup>19</sup> and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. <sup>20</sup> Now therefore, Yahweh our God, save us from his hand, that all the kingdoms of the earth may know that you are Yahweh, even you only."

<sup>21</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me against Sennacherib king of Assyria, <sup>22</sup> this is the word which Yahweh has spoken concerning him. The virgin daughter of Zion has despised you and ridiculed you. The daughter of Jerusalem has shaken her

head at you. <sup>23</sup> Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Holy One of Israel. <sup>24</sup> By your servants, have you defied the Lord, and have said, "With the multitude of my chariots I have come up to the height of the mountains, to the innermost parts of Lebanon. I will cut down its tall cedars and its choice cypress trees. I will enter into its farthest height, the forest of its fruitful field. <sup>25</sup> I have dug and drunk water, and with the sole of my feet I will dry up all the rivers of Egypt." <sup>26</sup> Have you not heard how I have done it long ago, and formed it in ancient times? Now I have brought it to pass, that it should be yours to destroy fortified cities, turning them into ruinous heaps. <sup>27</sup> Therefore their inhabitants had little power. They were dismayed and confounded. They were like the grass of the field, and like the green herb, like the grass on the housetops, and like a field before its crop has grown. <sup>28</sup> But I know your sitting down, your going out, your coming in, and your raging against me. <sup>29</sup> Because of your raging against me, and because your arrogance has come up into my ears, therefore will I put my hook in your nose and my bridle in your lips, and I will turn you back by the way by which you came. <sup>30</sup> This shall be the sign to you. You will eat this year that which grows of itself, and in the second year that which springs from the same; and in the third year sow and reap and plant vineyards, and eat their fruit. <sup>31</sup> The remnant that is escaped of the house of Judah will again take root downward, and bear fruit upward. <sup>32</sup> For out of Jerusalem a remnant will go out, and survivors will escape from Mount Zion. The zeal of

Yahweh of Armies will perform this.’<sup>33</sup> Therefore Yahweh says concerning the king of Assyria, ‘He will not come to this city, nor shoot an arrow there, neither will he come before it with shield, nor cast up a mound against it.’<sup>34</sup> By the way that he came, by the same he shall return, and he shall not come to this city,’ says Yahweh.<sup>35</sup> ‘For I will defend this city to save it, for my own sake, and for my servant David’s sake.’”

<sup>36</sup> Yahweh’s angel went out and struck one hundred and eighty-five thousand men in the camp of the Assyrians. When men arose early in the morning, behold, these were all dead bodies.<sup>37</sup> So Sennacherib king of Assyria departed, went away, returned to Nineveh, and stayed there.<sup>38</sup> As he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Ararat. Esar Haddon his son reigned in his place.

## 38

<sup>1</sup> In those days was Hezekiah sick and near death. Isaiah the prophet, the son of Amoz, came to him, and said to him, “Yahweh says, ‘Set your house in order, for you will die, and not live.’”

<sup>2</sup> Then Hezekiah turned his face to the wall and prayed to Yahweh,<sup>3</sup> and said, “Remember now, Yahweh, I beg you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight.” Hezekiah wept bitterly.

<sup>4</sup> Then Yahweh’s word came to Isaiah, saying,<sup>5</sup> “Go, and tell Hezekiah, ‘Yahweh

says, the God of David your father, “I have heard your prayer. I have seen your tears. Behold, I will add fifteen years to your life.<sup>6</sup> I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city.<sup>7</sup> This shall be the sign to you from Yahweh, that Yahweh will do this thing that he has spoken.<sup>8</sup> Behold, I will cause the shadow on the sundial, which has gone down on the sundial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the sundial on which it had gone down.’”

<sup>9</sup> The writing of Hezekiah king of Judah, when he had been sick, and had recovered of his sickness.

<sup>10</sup> I said, “In the middle of my life I go into the gates of Sheol.<sup>w</sup>

I am deprived of the residue of my years.”

<sup>11</sup> I said, “I won’t see Yah,  
Yah in the land of the living.  
I will see man no more with the  
inhabitants of the world.

<sup>12</sup> My dwelling is removed,  
and is carried away from me like a  
shepherd’s tent.

I have rolled up, like a weaver, my life.  
He will cut me off from the loom.  
From day even to night you will  
make an end of me.

<sup>13</sup> I waited patiently until morning.  
He breaks all my bones like a lion.  
From day even to night you will  
make an end of me.

<sup>14</sup> I chattered like a swallow or a crane.  
I moaned like a dove.  
My eyes weaken looking upward.  
Lord, I am oppressed.  
Be my security.”

<sup>w</sup> Sheol is the place of the dead.

- <sup>15</sup> What will I say?  
 He has both spoken to me, and  
 himself has done it.  
 I will walk carefully all my years  
 because of the anguish of  
 my soul.
- <sup>16</sup> Lord, men live by these things;  
 and my spirit finds life in all of  
 them:  
 you restore me, and cause me to  
 live.
- <sup>17</sup> Behold, for peace I had great anguish,  
 but you have in love for my soul  
 delivered it from the pit of  
 corruption;  
 for you have cast all my sins behind  
 your back.
- <sup>18</sup> For Sheol<sup>x</sup> can't praise you.  
 Death can't celebrate you.  
 Those who go down into the pit can't  
 hope for your truth.
- <sup>19</sup> The living, the living, he shall praise  
 you, as I do today.  
 The father shall make known your  
 truth to the children.
- <sup>20</sup> Yahweh will save me.  
 Therefore we will sing my songs  
 with stringed instruments all  
 the days of our life in  
 Yahweh's house.
- <sup>21</sup> Now Isaiah had said, "Let them take a  
 cake of figs, and lay it for a poultice on the  
 boil, and he shall recover." <sup>22</sup> Hezekiah  
 also had said, "What is the sign that I will  
 go up to Yahweh's house?"

### 39

<sup>1</sup> At that time, Merodach Baladan the son  
 of Baladan, king of Babylon, sent letters  
 and a present to Hezekiah; for he heard that

<sup>x</sup> Sheol is the place of the dead.

he had been sick, and had recovered. <sup>2</sup>  
 Hezekiah was pleased with them, and  
 showed them the house of his precious  
 things, the silver, and the gold, the spices,  
 and the precious oil, and all the house of  
 his armor, and all that was found in his  
 treasures. There was nothing in his house,  
 nor in all his dominion, that Hezekiah  
 didn't show them. <sup>3</sup> Then Isaiah the  
 prophet came to king Hezekiah, and asked  
 him, "What did these men say? Where did  
 they come from to you?"

Hezekiah said, "They have come from a  
 country far from me, even from Babylon."

<sup>4</sup> Then he asked, "What have they seen in  
 your house?"

Hezekiah answered, "They have seen all  
 that is in my house. There is nothing  
 among my treasures that I have not shown  
 them."

<sup>5</sup> Then Isaiah said to Hezekiah, "Hear the  
 word of Yahweh of Armies: <sup>6</sup> 'Behold, the  
 days are coming when all that is in your  
 house, and that which your fathers have  
 stored up until today, will be carried to  
 Babylon. Nothing will be left,' says  
 Yahweh. <sup>7</sup> 'They will take away your sons  
 who will issue from you, whom you shall  
 father, and they will be eunuchs in the king  
 of Babylon's palace.'"

<sup>8</sup> Then Hezekiah said to Isaiah,  
 "Yahweh's word which you have spoken is  
 good." He said moreover, "For there will  
 be peace and truth in my days."

### 40

<sup>1</sup> "Comfort, comfort my people," says  
 your God. <sup>2</sup> "Speak comfortably to  
 Jerusalem; and call out to her that her

warfare is accomplished, that her iniquity is pardoned, that she has received of Yahweh's hand double for all her sins."

<sup>3</sup> The voice of one who calls out,

"Prepare the way of Yahweh in the wilderness!

Make a level highway in the desert for our God.

<sup>4</sup> Every valley shall be exalted, and every mountain and hill shall be made low.

The uneven shall be made level, and the rough places a plain.

<sup>5</sup> Yahweh's glory shall be revealed, and all flesh shall see it together; for the mouth of Yahweh has

spoken it." <sup>6</sup> The voice of one saying, "Cry!"

One said, "What shall I cry?"

"All flesh is like grass, and all its glory is like the flower of the field.

<sup>7</sup> The grass withers, the flower fades, because Yahweh's breath blows on it.

Surely the people are like grass.

<sup>8</sup> The grass withers, the flower fades; but the word of our God stands forever."

<sup>9</sup> You who tell good news to Zion, go up on a high mountain.

You who tell good news to Jerusalem, lift up your voice with strength.

Lift it up. Don't be afraid.

Say to the cities of Judah, "Behold, your God!"

<sup>10</sup> Behold, the Lord Yahweh will come as a mighty one,

and his arm will rule for him.

Behold, his reward is with him, and his recompense before him.

<sup>11</sup> He will feed his flock like a shepherd.

He will gather the lambs in his arm, and carry them in his bosom.

He will gently lead those who have their young.

<sup>12</sup> Who has measured the waters in the hollow of his hand, and marked off the sky with his span,

and calculated the dust of the earth in a measuring basket, and weighed the mountains in scales,

and the hills in a balance?

<sup>13</sup> Who has directed Yahweh's Spirit, or has taught him as his counselor?

<sup>14</sup> Who did he take counsel with, and who instructed him, and taught him in the path of justice,

and taught him knowledge, and showed him the way of understanding?

<sup>15</sup> Behold, the nations are like a drop in a bucket, and are regarded as a speck of dust on a balance.

Behold, he lifts up the islands like a very little thing.

<sup>16</sup> Lebanon is not sufficient to burn, nor its animals sufficient for a burnt offering.

<sup>17</sup> All the nations are like nothing before him.

They are regarded by him as less than nothing, and vanity.

<sup>18</sup> To whom then will you liken God?

- Or what likeness will you compare  
to him?
- <sup>19</sup> A workman has cast an image,  
and the goldsmith overlays it with  
gold,  
and casts silver chains for it.
- <sup>20</sup> He who is too impoverished for such  
an offering chooses a tree  
that will not rot.  
He seeks a skillful workman to set  
up an engraved image for  
him that will not be moved.
- <sup>21</sup> Haven't you known?  
Haven't you heard, yet?  
Haven't you been told from the  
beginning?  
Haven't you understood from the  
foundations of the earth?
- <sup>22</sup> It is he who sits above the circle of  
the earth,  
and its inhabitants are like  
grasshoppers;  
who stretches out the heavens like a  
curtain,  
and spreads them out like a tent to  
dwell in;
- <sup>23</sup> who brings princes to nothing;  
who makes the judges of the earth  
like meaningless.
- <sup>24</sup> They are planted scarcely.  
They are sown scarcely.  
Their stock has scarcely taken root  
in the ground.  
He merely blows on them, and they  
wither,  
and the whirlwind takes them away  
as stubble.
- <sup>25</sup> "To whom then will you liken me?  
Who is my equal?" says the Holy  
One.
- <sup>26</sup> Lift up your eyes on high,

- and see who has created these,  
who brings out their army by  
number.  
He calls them all by name.  
by the greatness of his might,  
and because he is strong in power,  
Not one is lacking.
- <sup>27</sup> Why do you say, Jacob,  
and speak, Israel,  
"My way is hidden from Yahweh,  
and the justice due me is  
disregarded by my God?"
- <sup>28</sup> Haven't you known?  
Haven't you heard?  
The everlasting God, Yahweh,  
The Creator of the ends of the earth,  
doesn't faint.  
He isn't weary.  
His understanding is unsearchable.
- <sup>29</sup> He gives power to the weak.  
He increases the strength of him  
who has no might.
- <sup>30</sup> Even the youths faint and get weary,  
and the young men utterly fall;  
<sup>31</sup> But those who wait for Yahweh  
will renew their strength.  
They will mount up with wings like  
eagles.  
They will run, and not be weary.  
They will walk, and not faint.

## 41

- <sup>1</sup> "Keep silent before me, islands,  
and let the peoples renew their  
strength.  
Let them come near,  
then let them speak.  
Let's meet together for judgment.
- <sup>2</sup> Who has raised up one from the east?  
Who called him to his foot in  
righteousness?

- He hands over nations to him,  
and makes him rule over kings.  
He gives them like the dust to his  
sword,  
like the driven stubble to his bow.
- <sup>3</sup> He pursues them,  
and passes by safely,  
Even by a way that he had not gone  
with his feet.
- <sup>4</sup> Who has worked and done it,  
calling the generations from the  
beginning?  
I, Yahweh, the first, and with the  
last, I am he.”
- <sup>5</sup> The islands have seen, and fear.  
The ends of the earth tremble.  
They approach, and come.
- <sup>6</sup> Everyone helps his neighbor.  
They say to their brothers, “Be  
strong!”
- <sup>7</sup> So the carpenter encourages the  
goldsmith.  
He who smoothes with the hammer  
encourages him who strikes  
the anvil,  
saying of the soldering, “It is  
good”;  
and he fastens it with nails, that it  
might not totter.
- <sup>8</sup> “But you, Israel, my servant,  
Jacob whom I have chosen,  
the offspring<sup>y</sup> of Abraham my  
friend,
- <sup>9</sup> You whom I have taken hold of  
from the ends of the earth,  
and called from its corners,  
and said to you, ‘You are my  
servant, I have chosen you  
and not cast you away;’
- <sup>10</sup> Don’t you be afraid, for I am with  
you.  
Don’t be dismayed, for I am your  
God.  
I will strengthen you.  
Yes, I will help you.  
Yes, I will uphold you with the  
right hand of my  
righteousness.
- <sup>11</sup> Behold, all those who are incensed  
against you will be  
disappointed and  
confounded.  
Those who strive with you will be  
like nothing, and shall  
perish.
- <sup>12</sup> You will seek them, and won’t find  
them,  
even those who contend with you.  
Those who war against you will be  
as nothing,  
as a non-existent thing.
- <sup>13</sup> For I, Yahweh your God, will hold  
your right hand,  
saying to you, ‘Don’t be afraid.  
I will help you.’
- <sup>14</sup> Don’t be afraid, you worm Jacob,  
and you men of Israel.  
I will help you,” says Yahweh,  
“and your Redeemer is the Holy  
One of Israel.
- <sup>15</sup> Behold, I have made you into a new  
sharp threshing instrument  
with teeth.  
You will thresh the mountains,  
and beat them small,  
and will make the hills like chaff.
- <sup>16</sup> You will winnow them,  
and the wind will carry them away,  
and the whirlwind will scatter them.

<sup>y</sup> or, seed

You will rejoice in Yahweh.  
 You will glory in the Holy One of  
 Israel.  
<sup>17</sup> The poor and needy seek water, and  
 there is none.  
 Their tongue fails for thirst.  
 I, Yahweh, will answer them.  
 I, the God of Israel, will not forsake  
 them.  
<sup>18</sup> I will open rivers on the bare heights,  
 and springs in the middle of the  
 valleys.  
 I will make the wilderness a pool of  
 water,  
 and the dry land springs of water.  
<sup>19</sup> I will put cedar, acacia, myrtle, and  
 oil trees in the wilderness.  
 I will set cypress trees, pine, and  
 box trees together in the  
 desert;  
<sup>20</sup> that they may see, know,  
 consider, and understand  
 together,  
 that Yahweh's hand has done this,  
 and the Holy One of Israel has  
 created it.  
<sup>21</sup> Produce your cause," says Yahweh.  
 "Bring out your strong reasons,"  
 says the King of Jacob.  
<sup>22</sup> "Let them announce, and declare to us  
 what shall happen.  
 Declare the former things, what  
 they are,  
 that we may consider them, and  
 know the latter end of them;  
 or show us things to come.  
<sup>23</sup> Declare the things that are to come  
 hereafter,  
 that we may know that you are  
 gods.  
 Yes, do good, or do evil,

that we may be dismayed,  
 and see it together.  
<sup>24</sup> Behold, you are of nothing,  
 and your work is of nothing.  
 He who chooses you is an  
 abomination.  
<sup>25</sup> "I have raised up one from the north,  
 and he has come;  
 from the rising of the sun, one who  
 calls on my name;  
 and he shall come on rulers as on  
 mortar,  
 and as the potter treads clay.  
<sup>26</sup> Who has declared it from the  
 beginning, that we may  
 know?  
 And before, that we may say, 'He is  
 right?'  
 Surely, there is no one who declares.  
 Surely, there is no one who shows.  
 Surely, there is no one who hears  
 your words.  
<sup>27</sup> I am the first to say to Zion, 'Behold,  
 look at them;'  
 and I will give one who brings good  
 news to Jerusalem.  
<sup>28</sup> When I look, there is no man;  
 even among them there is no  
 counselor who, when I ask  
 of them, can answer a word.  
<sup>29</sup> Behold, all of them, their deeds are  
 vanity and nothing.  
 Their molten images are wind and  
 confusion.

## 42

<sup>1</sup> "Behold, my servant, whom I uphold;  
 my chosen, in whom my soul  
 delights—  
 I have put my Spirit on him.  
 He will bring justice to the nations.

- <sup>2</sup> He will not shout,  
 nor raise his voice,  
 nor cause it to be heard in the street.
- <sup>3</sup> He won't break a bruised reed.  
 He won't quench a dimly burning  
 wick.  
 He will faithfully bring justice.
- <sup>4</sup> He will not fail nor be discouraged,  
 until he has set justice in the earth,  
 and the islands will wait for his  
 law."
- <sup>5</sup> Thus says God Yahweh,  
 he who created the heavens and  
 stretched them out,  
 he who spread out the earth and that  
 which comes out of it,  
 he who gives breath to its people  
 and spirit to those who walk  
 in it.
- <sup>6</sup> "I, Yahweh, have called you in  
 righteousness,  
 and will hold your hand,  
 and will keep you,  
 and make you a covenant for the  
 people,  
 as a light for the nations;  
<sup>7</sup> to open the blind eyes,  
 to bring the prisoners out of the  
 dungeon,  
 and those who sit in darkness out of  
 the prison.
- <sup>8</sup> "I am Yahweh.  
 That is my name.  
 I will not give my glory to another,  
 nor my praise to engraved images.
- <sup>9</sup> Behold, the former things have  
 happened,  
 and I declare new things.  
 I tell you about them before they  
 come up."
- <sup>10</sup> Sing to Yahweh a new song,  
 and his praise from the end of the  
 earth,  
 you who go down to the sea,  
 and all that is therein,  
 the islands and their inhabitants.
- <sup>11</sup> Let the wilderness and its cities raise  
 their voices,  
 with the villages that Kedar  
 inhabits.  
 Let the inhabitants of Sela sing.  
 Let them shout from the top of the  
 mountains!
- <sup>12</sup> Let them give glory to Yahweh,  
 and declare his praise in the islands.
- <sup>13</sup> Yahweh will go out like a mighty  
 man.  
 He will stir up zeal like a man of  
 war.  
 He will raise a war cry.  
 Yes, he will shout aloud.  
 He will triumph over his enemies.
- <sup>14</sup> "I have been silent a long time.  
 I have been quiet and restrained  
 myself.  
 Now I will cry out like a travailing  
 woman. I will both gasp and  
 pant.
- <sup>15</sup> I will destroy mountains and hills,  
 and dry up all their herbs.  
 I will make the rivers islands,  
 and will dry up the pools.
- <sup>16</sup> I will bring the blind by a way that  
 they don't know.  
 I will lead them in paths that they  
 don't know.  
 I will make darkness light before  
 them,  
 and crooked places straight.  
 I will do these things,  
 and I will not forsake them.
- <sup>17</sup> "Those who trust in engraved images,

- who tell molten images,  
 ‘You are our gods’  
 will be turned back.  
 They will be utterly disappointed.
- 18 “Hear, you deaf,  
 and look, you blind,  
 that you may see.
- 19 Who is blind, but my servant?  
 Or who is as deaf as my messenger  
 whom I send?  
 Who is as blind as he who is at  
 peace,  
 and as blind as Yahweh’s servant?
- 20 You see many things, but don’t  
 observe.  
 His ears are open, but he doesn’t  
 listen.
- 21 It pleased Yahweh, for his  
 righteousness’ sake, to  
 magnify the law,  
 and make it honorable.
- 22 But this is a robbed and plundered  
 people.  
 All of them are snared in holes,  
 and they are hidden in prisons.  
 They have become captives, and no one  
 delivers;  
 and a plunder, and no one says,  
 ‘Restore them!’
- 23 Who is there among you who will  
 give ear to this?  
 Who will listen and hear for the  
 time to come?
- 24 Who gave Jacob as plunder,  
 and Israel to the robbers?  
 Didn’t Yahweh, he against whom  
 we have sinned?  
 For they would not walk in his  
 ways,  
 and they disobeyed his law.

- 25 Therefore he poured the fierceness of  
 his anger on him,  
 and the strength of battle;  
 and it set him on fire all around, but  
 he didn’t know;  
 and it burned him, but he didn’t  
 take it to heart.”

## 43

- 1 But now Yahweh who created you,  
 Jacob,  
 and he who formed you, Israel says:  
 “Don’t be afraid, for I have redeemed  
 you.  
 I have called you by your name.  
 You are mine.
- 2 When you pass through the waters, I  
 will be with you;  
 and through the rivers, they will not  
 overflow you.  
 When you walk through the fire, you  
 will not be burned,  
 and flame will not scorch you.
- 3 For I am Yahweh your God,  
 the Holy One of Israel,  
 your Savior.  
 I have given Egypt as your ransom,  
 Ethiopia and Seba in your place.
- 4 Since you have been precious and  
 honored in my sight,  
 and I have loved you;  
 therefore I will give people in your  
 place,  
 and nations instead of your life.
- 5 Don’t be afraid; for I am with you.  
 I will bring your offspring<sup>z</sup> from  
 the east,  
 and gather you from the west.
- 6 I will tell the north, ‘Give them up!’

<sup>z</sup> or, seed

and tell the south, ‘Don’t hold them  
back!  
Bring my sons from far,  
and my daughters from the ends of  
the earth—  
7 everyone who is called by my name,  
and whom I have created for my  
glory,  
whom I have formed,  
yes, whom I have made.’”  
8 Bring out the blind people who have  
eyes,  
and the deaf who have ears.  
9 Let all the nations be gathered  
together,  
and let the peoples be assembled.  
Who among them can declare this,  
and show us former things?  
Let them bring their witnesses, that they  
may be justified;  
or let them hear, and say, “That is  
true.”  
10 “You are my witnesses,” says  
Yahweh,  
“With my servant whom I have  
chosen;  
that you may know and believe me,  
and understand that I am he.  
Before me there was no God formed,  
neither will there be after me.  
11 I myself am Yahweh;  
and besides me there is no savior.  
12 I have declared, I have saved, and I  
have shown;  
and there was no strange god  
among you.  
Therefore you are my witnesses”,  
says Yahweh, “and I am God.  
13 Yes, since the day was I am he;  
and there is no one who can deliver  
out of my hand.

I will work, and who can hinder it?”  
14 Yahweh, your Redeemer, the Holy  
One of Israel says: “For your sake, I have  
sent to Babylon, and I will bring all of them  
down as fugitives, even the Chaldeans, in  
the ships of their rejoicing. 15 I am  
Yahweh, your Holy One, the Creator of  
Israel, your King.”  
16 Yahweh, who makes a way in the sea,  
and a path in the mighty waters  
says:  
17 who brings out the chariot and horse,  
the army and the mighty man  
(they lie down together, they shall  
not rise;  
they are extinct, they are quenched  
like a wick):  
18 “Don’t remember the former things,  
and don’t consider the things of old.  
19 Behold, I will do a new thing.  
It springs out now.  
Don’t you know it?  
I will even make a way in the  
wilderness,  
and rivers in the desert.  
20 The animals of the field shall honor  
me,  
the jackals and the ostriches;  
because I give water in the wilderness  
and rivers in the desert,  
to give drink to my people, my  
chosen,  
21 the people which I formed for  
myself,  
that they might declare my praise.  
22 Yet you have not called on me, Jacob;  
but you have been weary of me,  
Israel.  
23 You have not brought me of your  
sheep for burnt offerings;

neither have you honored me with  
your sacrifices.  
I have not burdened you with offerings,  
nor wearied you with frankincense.  
24 You have bought me no sweet cane  
with money,  
nor have you filled me with the fat  
of your sacrifices;  
but you have burdened me with your  
sins.  
You have wearied me with your  
iniquities.  
25 I, even I, am he who blots out your  
transgressions for my own  
sake;  
and I will not remember your sins.  
26 Put me in remembrance.  
Let us plead together.  
Declare your case,  
that you may be justified.  
27 Your first father sinned,  
and your teachers have transgressed  
against me.  
28 Therefore I will profane the princes of  
the sanctuary;  
and I will make Jacob a curse,  
and Israel an insult.”

## 44

1 Yet listen now, Jacob my servant,  
and Israel, whom I have chosen.  
2 This is what Yahweh who made you,  
and formed you from the womb,  
who will help you says:  
“Don’t be afraid, Jacob my servant;  
and you, Jeshurun, whom I have  
chosen.  
3 For I will pour water on him who is  
thirsty,

and streams on the dry ground.  
I will pour my Spirit on your  
descendants,<sup>a</sup>  
and my blessing on your offspring:  
4 and they will spring up among the  
grass,  
as willows by the watercourses.  
5 One will say, ‘I am Yahweh’s;’  
and another will be called by the  
name of Jacob;  
and another will write with his hand  
‘to Yahweh,’  
and honor the name of Israel.”  
6 This is what Yahweh, the King of  
Israel,  
and his Redeemer, Yahweh of  
Armies, says:  
“I am the first, and I am the last;  
and besides me there is no God.  
7 Who is like me?  
Who will call,  
and will declare it,  
and set it in order for me,  
since I established the ancient  
people?  
Let them declare the things that are  
coming,  
and that will happen.  
8 Don’t fear,  
neither be afraid.  
Haven’t I declared it to you long ago,  
and shown it?  
You are my witnesses.  
Is there a God besides me?  
Indeed, there is not.  
I don’t know any other Rock.”  
9 Everyone who makes an engraved  
image is vain.  
The things that they delight in will  
not profit.

<sup>a</sup> or, seed

- Their own witnesses don't see, nor  
 know, that they may be  
 disappointed.
- <sup>10</sup> Who has fashioned a god,  
 or molds an image that is profitable  
 for nothing?
- <sup>11</sup> Behold, all his fellows will be  
 disappointed;  
 and the workmen are mere men.  
 Let them all be gathered together.  
 Let them stand up.  
 They will fear.  
 They will be put to shame together.
- <sup>12</sup> The blacksmith takes an ax,  
 works in the coals,  
 fashions it with hammers,  
 and works it with his strong arm.  
 He is hungry,  
 and his strength fails;  
 he drinks no water,  
 and is faint.
- <sup>13</sup> The carpenter stretches out a line.  
 He marks it out with a pencil.  
 He shapes it with planes.  
 He marks it out with compasses,  
 and shapes it like the figure of a  
 man,  
 with the beauty of a man,  
 to reside in a house.
- <sup>14</sup> He cuts down cedars for himself,  
 and takes the cypress and the oak,  
 and strengthens for himself one  
 among the trees of the forest.  
 He plants a cypress tree,  
 and the rain nourishes it.
- <sup>15</sup> Then it will be for a man to burn;  
 and he takes some of it, and warms  
 himself.  
 Yes, he burns it, and bakes bread.
- Yes, he makes a god, and worships it;  
 he makes it an engraved image, and  
 falls down to it.
- <sup>16</sup> He burns part of it in the fire.  
 With part of it, he eats meat.  
 He roasts a roast, and is satisfied.  
 Yes, he warms himself,  
 and says, "Aha! I am warm. I have  
 seen the fire."
- <sup>17</sup> The rest of it he makes into a god,  
 even his engraved image.  
 He bows down to it and worships,  
 and prays to it, and says, "Deliver  
 me; for you are my god!"
- <sup>18</sup> They don't know, neither do they  
 consider:  
 for he has shut their eyes, that they  
 can't see;  
 and their hearts, that they can't  
 understand.
- <sup>19</sup> No one thinks,  
 neither is there knowledge nor  
 understanding to say,  
 "I have burned part of it in the fire.  
 Yes, I have also baked bread on its  
 coals.  
 I have roasted meat and eaten it.  
 Shall I make the rest of it into an  
 abomination?  
 Shall I bow down to a tree trunk?"
- <sup>20</sup> He feeds on ashes.  
 A deceived heart has turned him  
 aside;  
 and he can't deliver his soul,  
 nor say, "Isn't there a lie in my  
 right hand?"
- <sup>21</sup> Remember these things, Jacob and  
 Israel;  
 for you are my servant.  
 I have formed you.  
 You are my servant.

Israel, you will not be forgotten by me.

<sup>22</sup> I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins. Return to me, for I have redeemed you.

<sup>23</sup> Sing, you heavens, for Yahweh has done it!  
Shout, you lower parts of the earth! Break out into singing, you mountains, O forest, all of your trees, for Yahweh has redeemed Jacob, and will glorify himself in Israel.

<sup>24</sup> Yahweh, your Redeemer, and he who formed you from the womb says:  
“I am Yahweh, who makes all things; who alone stretches out the heavens; who spreads out the earth by myself;  
<sup>25</sup> who frustrates the signs of the liars, and makes diviners mad; who turns wise men backward, and makes their knowledge foolish;  
<sup>26</sup> who confirms the word of his servant, and performs the counsel of his messengers; who says of Jerusalem, ‘She will be inhabited;’ and of the cities of Judah, ‘They will be built,’ and ‘I will raise up its waste places;’  
<sup>27</sup> who says to the deep, ‘Be dry,’ and ‘I will dry up your rivers;’

<sup>28</sup> Who says of Cyrus, ‘He is my shepherd, and shall perform all my pleasure,’ even saying of Jerusalem, ‘She will be built;’ and of the temple, ‘Your foundation will be laid.’”

## 45

<sup>1</sup> Yahweh says to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him, and strip kings of their armor; to open the doors before him, and the gates shall not be shut:

<sup>2</sup> “I will go before you, and make the rough places smooth. I will break the doors of brass in pieces, and cut apart the bars of iron.

<sup>3</sup> I will give you the treasures of darkness, and hidden riches of secret places, that you may know that it is I, Yahweh, who call you by your name, even the God of Israel.

<sup>4</sup> For Jacob my servant’s sake, and Israel my chosen, I have called you by your name.

I have given you a title, though you have not known me.

<sup>5</sup> I am Yahweh, and there is no one else. Besides me, there is no God.

I will strengthen<sup>b</sup> you, though you have not known me;

<sup>6</sup> that they may know from the rising of the sun, and from the west, that there is no one besides me.

I am Yahweh, and there is no one else.

<sup>7</sup> I form the light,

<sup>b</sup> or, equip

and create darkness.  
 I make peace,  
 and create calamity.  
 I am Yahweh,  
 who does all these things.  
<sup>8</sup> Rain, you heavens, from above,  
 and let the skies pour down  
 righteousness.  
 Let the earth open, that it may produce  
 salvation,  
 and let it cause righteousness to  
 spring up with it.  
 I, Yahweh, have created it.  
<sup>9</sup> Woe to him who strives with his Maker  
 —  
 a clay pot among the clay pots of  
 the earth!  
 Shall the clay ask him who fashions it,  
 ‘What are you making?’  
 or your work, ‘He has no hands?’  
<sup>10</sup> Woe to him who says to a father,  
 ‘What have you become the  
 father of?’  
 or to a mother, ‘To what have you  
 given birth?’”  
<sup>11</sup> Yahweh, the Holy One of Israel,  
 and his Maker says:  
 “You ask me about the things that are to  
 come, concerning my sons,  
 and you command me concerning  
 the work of my hands!  
<sup>12</sup> I have made the earth, and created  
 man on it.  
 I, even my hands, have stretched  
 out the heavens;  
 and I have commanded all their  
 army.  
<sup>13</sup> I have raised him up in righteousness,  
 and I will make straight all his  
 ways.

He shall build my city,  
 and he shall let my exiles go free,  
 not for price nor reward,” says  
 Yahweh of Armies.  
<sup>14</sup> Yahweh says: “The labor of Egypt,  
 and the merchandise of Ethiopia,  
 and the Sabeans, men of stature,  
 shall come over to you,  
 and they shall be yours.  
 They will go after you.  
 They shall come over in chains;  
 and they will bow down to you.  
 They will make supplication to you:  
 ‘Surely God is in you; and there is  
 no one else.  
 There is no other god.  
<sup>15</sup> Most certainly you are a God who  
 hidden yourself,  
 God of Israel, the Savior.’”  
<sup>16</sup> They will be disappointed,  
 yes, confounded, all of them.  
 Those who are makers of idols will  
 go into confusion together.  
<sup>17</sup> Israel will be saved by Yahweh with  
 an everlasting salvation.  
 You will not be disappointed nor  
 confounded to ages  
 everlasting.  
<sup>18</sup> For Yahweh who created the heavens,  
 the God who formed the earth and  
 made it,  
 who established it and didn’t create  
 it a waste,  
 who formed it to be inhabited says:  
 “I am Yahweh;  
 and there is no other.  
<sup>19</sup> I have not spoken in secret,  
 in a place of the land of darkness.  
 I didn’t say to the offspring<sup>c</sup> of Jacob,  
 ‘Seek me in vain.’”

<sup>c</sup> or, seed

I, Yahweh, speak righteousness.  
 I declare things that are right.  
 20 “Assemble yourselves and come.  
 Draw near together, you who have  
 escaped from the nations.  
 Those have no knowledge who carry the  
 wood of their engraved  
 image,  
 and pray to a god that can’t save.  
 21 Declare and present it.  
 Yes, let them take counsel together.  
 Who has shown this from ancient time?  
 Who has declared it of old?  
 Haven’t I, Yahweh?  
 There is no other God besides me, a just  
 God and a Savior;  
 There is no one besides me.  
 22 “Look to me, and be saved, all the  
 ends of the earth;  
 for I am God, and there is no other.  
 23 I have sworn by myself.  
 The word has gone out of my  
 mouth in righteousness, and  
 will not be revoked,  
 that to me every knee shall bow,  
 every tongue shall take an oath.  
 24 They will say of me,  
 ‘There is righteousness and strength  
 only in Yahweh.’”  
 Even to him shall men come;  
 and all those who raged against him  
 shall be disappointed.  
 25 All the offspring<sup>d</sup> of Israel will be  
 justified in Yahweh,  
 and will rejoice!

## 46

<sup>1</sup> Bel bows down.  
 Nebo stoops.  
 Their idols are carried by animals,

and on the livestock.  
 The things that you carried around are  
 heavy loads,  
 a burden for the weary.  
 2 They stoop and they bow down  
 together.  
 They could not deliver the burden,  
 but they have gone into captivity.  
 3 “Listen to me, house of Jacob,  
 and all the remnant of the house of  
 Israel,  
 that have been carried from their birth,  
 that have been carried from the  
 womb.  
 4 Even to old age I am he,  
 and even to gray hairs I will carry  
 you.  
 I have made, and I will bear.  
 Yes, I will carry, and will deliver.  
 5 “To whom will you liken me, and  
 consider my equal,  
 and compare me, that we may be  
 equal?  
 6 Some pour out gold from the bag,  
 and weigh silver in the balance.  
 They hire a goldsmith,  
 and he makes it a god.  
 They fall down—  
 yes, they worship.  
 7 They bear it on their shoulder.  
 They carry it, and set it in its place,  
 and it stands there.  
 It cannot move from its place.  
 Yes, one may cry to it, yet it can not  
 answer.  
 It cannot save him out of his  
 trouble.  
 8 “Remember this, and show yourselves  
 men.

<sup>d</sup> or, seed

Bring it to mind again, you  
transgressors.

<sup>9</sup> Remember the former things of old:  
for I am God, and there is no other.  
I am God, and there is none like  
me.

<sup>10</sup> I declare the end from the beginning,  
and from ancient times things that  
are not yet done.

I say: My counsel will stand,  
and I will do all that I please.

<sup>11</sup> I call a ravenous bird from the east,  
the man of my counsel from a far  
country.

Yes, I have spoken.  
I will also bring it to pass.  
I have planned.  
I will also do it.

<sup>12</sup> Listen to me, you stubborn-hearted,  
who are far from righteousness!

<sup>13</sup> I bring my righteousness near.  
It is not far off,  
and my salvation will not wait.

I will grant salvation to Zion,  
my glory to Israel.

## 47

<sup>1</sup> “Come down, and sit in the dust, virgin  
daughter of Babylon.  
Sit on the ground without a throne,  
daughter of the Chaldeans.  
For you will no longer be called  
tender and delicate.

<sup>2</sup> Take the millstones, and grind flour.  
Remove your veil, lift up your skirt,  
uncover your legs,  
and wade through the rivers.

<sup>3</sup> Your nakedness will be uncovered.  
Yes, your shame will be seen.  
I will take vengeance,

and will spare no one.”

<sup>4</sup> Our Redeemer, Yahweh of Armies is  
his name,  
is the Holy One of Israel.

<sup>5</sup> “Sit in silence, and go into darkness,  
daughter of the Chaldeans.  
For you shall no longer be called  
the mistress of kingdoms.

<sup>6</sup> I was angry with my people.  
I profaned my inheritance,  
and gave them into your hand.  
You showed them no mercy.  
You laid a very heavy yoke on the  
aged.

<sup>7</sup> You said, ‘I will be a princess forever;’  
so that you did not lay these things  
to your heart,  
nor did you remember the results.

<sup>8</sup> “Now therefore hear this, you who are  
given to pleasures,  
who sit securely,  
who say in your heart,  
‘I am, and there is no one else  
besides me.  
I shall not sit as a widow,  
neither shall I know the loss of  
children.’

<sup>9</sup> But these two things shall come to you  
in a moment in one day,  
the loss of children and  
widowhood.  
They will come on you in their full  
measure,  
in the multitude of your sorceries,  
and the great abundance of your  
enchantments.

<sup>10</sup> For you have trusted in your  
wickedness.  
You have said, ‘No one sees me.’  
Your wisdom and your knowledge has  
perverted you.

You have said in your heart, 'I am,  
and there is no one else  
besides me.'

<sup>11</sup> Therefore disaster will come on you.  
You won't know when it dawns.  
Mischievous will fall on you.  
You won't be able to put it away.  
Desolation will come on you suddenly,  
which you don't understand.

<sup>12</sup> "Stand now with your enchantments,  
and with the multitude of your  
sorceries,  
in which you have labored from  
your youth;  
as if you might profit;  
as if you might prevail.

<sup>13</sup> You are wearied in the multitude of  
your counsels.  
Now let the astrologers, the  
stargazers, and the monthly  
prognosticators, stand up  
and save you from the things  
that will come on you.

<sup>14</sup> Behold, they shall be like stubble.  
The fire will burn them.  
They won't deliver themselves  
from the power of the flame.  
It won't be a coal to warm at  
or a fire to sit by.

<sup>15</sup> The things that you labored in will be  
like this:  
those who have trafficked with you  
from your youth will each  
wander in his own way.  
There will be no one to save you.

## 48

<sup>1</sup> "Hear this, house of Jacob,  
you who are called by the name of  
Israel,

and have come out of the waters of  
Judah.  
You swear by Yahweh's name,  
and make mention of the God of  
Israel,  
but not in truth, nor in  
righteousness

<sup>2</sup> (for they call themselves citizens of the  
holy city,  
and rely on the God of Israel;  
Yahweh of Armies is his name):

<sup>3</sup> I have declared the former things from  
of old;  
yes, they went out of my mouth,  
and I revealed them.  
I did them suddenly, and they  
happened.

<sup>4</sup> Because I knew that you are obstinate,  
and your neck is an iron sinew,  
and your brow brass;

<sup>5</sup> therefore I have declared it to you from  
of old;  
before it came to pass I showed it to  
you;  
lest you should say, 'My idol has  
done them, and my engraved  
image, and my molten  
image, has commanded  
them.'

<sup>6</sup> You have heard it;  
see all this.  
And you, won't you declare it?  
"I have shown you new things from this  
time,  
even hidden things, which you have  
not known.

<sup>7</sup> They are created now, and not from of  
old;  
and before today you didn't hear  
them;

- lest you should say, ‘Behold, I  
knew them.’
- <sup>8</sup> Yes, you didn’t hear;  
yes, you didn’t know;  
yes, from of old your ear was not  
opened:  
for I knew that you dealt very  
treacherously,  
and were called a transgressor from  
the womb.
- <sup>9</sup> For my name’s sake, I will defer my  
anger,  
and for my praise I hold it back for  
you,  
so that I don’t cut you off.
- <sup>10</sup> Behold, I have refined you,  
but not as silver.  
I have chosen you in the furnace of  
affliction.
- <sup>11</sup> For my own sake,  
for my own sake, I will do it;  
for how would my name be profaned?  
I will not give my glory to another.
- <sup>12</sup> “Listen to me, O Jacob,  
and Israel my called:  
I am he;  
I am the first,  
I am also the last.
- <sup>13</sup> Yes, my hand has laid the foundation  
of the earth,  
and my right hand has spread out  
the heavens.  
when I call to them, they stand up  
together.
- <sup>14</sup> “Assemble yourselves, all of you, and  
hear;  
who among them has declared these  
things?  
He whom Yahweh loves will do what he  
likes to Babylon,
- and his arm will be against the  
Chaldeans.
- <sup>15</sup> I, even I, have spoken;  
yes, I have called him.  
I have brought him,  
and he shall make his way  
prosperous.
- <sup>16</sup> “Come near to me and hear this:  
“From the beginning I have not spoken  
in secret;  
from the time that it happened, I  
was there.”
- Now the Lord Yahweh has sent me,  
with his Spirit.
- <sup>17</sup> Yahweh,  
your Redeemer,  
the Holy One of Israel says:  
“I am Yahweh your God,  
who teaches you to profit,  
who leads you by the way that you  
should go.
- <sup>18</sup> Oh that you had listened to my  
commandments!  
Then your peace would have been  
like a river,  
and your righteousness like the  
waves of the sea.
- <sup>19</sup> Your offspring<sup>e</sup> also would have been  
as the sand,  
and the descendants of your body  
like its grains.  
His name would not be cut off nor  
destroyed from before me.”
- <sup>20</sup> Leave Babylon!  
Flee from the Chaldeans!  
With a voice of singing announce this,  
tell it even to the end of the earth:  
say, “Yahweh has redeemed his  
servant Jacob!”

<sup>e</sup> or, seed

- 21 They didn't thirst when he led them  
through the deserts.  
He caused the waters to flow out of  
the rock for them.  
He split the rock also, and the  
waters gushed out.
- 22 "There is no peace", says Yahweh,  
"for the wicked."

## 49

- 1 Listen, islands, to me.  
Listen, you peoples, from afar:  
Yahweh has called me from the womb;  
from the inside of my mother he  
has mentioned my name.
- 2 He has made my mouth like a sharp  
sword.  
He has hidden me in the shadow of  
his hand.  
He has made me a polished shaft.  
He has kept me close in his quiver.
- 3 He said to me, "You are my servant;  
Israel, in whom I will be glorified."
- 4 But I said, "I have labored in vain.  
I have spent my strength in vain for  
nothing;  
yet surely the justice due to me is with  
Yahweh,  
and my reward with my God."
- 5 Now Yahweh says, he who formed me  
from the womb to be his  
servant,  
to bring Jacob again to him,  
and to gather Israel to him,  
for I am honorable in Yahweh's  
eyes,  
and my God has become my  
strength.
- 6 Indeed, he says, "It is too light a thing  
that you should be my

- servant to raise up the tribes  
of Jacob,  
and to restore the preserved of  
Israel?  
I will also give you as a light to the  
nations,  
that you may be my salvation to the  
end of the earth."
- 7 Yahweh, the Redeemer of Israel, and  
his Holy One,  
says to him whom man despises, to  
him whom the nation  
abhors, to a servant of rulers:  
"Kings shall see and rise up;  
princes, and they shall worship;  
because of Yahweh who is faithful,  
even the Holy One of Israel,  
who has chosen you."
- 8 Yahweh says, "In an acceptable time I  
have answered you,  
and in a day of salvation I have  
helped you.  
I will preserve you, and give you for a  
covenant of the people,  
to raise up the land, to make them  
inherit the desolate heritage:  
9 saying to those who are bound, 'Come  
out!';  
to those who are in darkness, 'Show  
yourselves!'  
"They shall feed along the paths,  
and their pasture shall be on all  
treeless heights.
- 10 They shall not hunger nor thirst;  
neither shall the heat nor sun strike  
them:  
for he who has mercy on them will  
lead them.  
He will guide them by springs of  
water.
- 11 I will make all my mountains a road,

- and my highways shall be exalted.
- <sup>12</sup> Behold, these shall come from afar;  
and behold, these from the north  
and from the west;  
and these from the land of Sinim.”
- <sup>13</sup> Sing, heavens; and be joyful, earth;  
and break out into singing,  
mountains:  
for Yahweh has comforted his people,  
and will have compassion on his  
afflicted.
- <sup>14</sup> But Zion said, “Yahweh has forsaken  
me,  
and the Lord has forgotten me.”
- <sup>15</sup> “Can a woman forget her nursing  
child,  
that she should not have  
compassion on the son of  
her womb?  
Yes, these may forget,  
yet I will not forget you!
- <sup>16</sup> Behold, I have engraved you on the  
palms of my hands.  
your walls are continually before  
me.
- <sup>17</sup> Your children hurry.  
Your destroyers and those who  
devastated you will leave  
you.
- <sup>18</sup> Lift up your eyes all around, and see:  
all these gather themselves  
together, and come to you.  
As I live,” says Yahweh, “you shall  
surely clothe yourself with  
them all as with an ornament,  
and dress yourself with them, like a  
bride.
- <sup>19</sup> “For, as for your waste and your  
desolate places,  
and your land that has been  
destroyed,  
surely now that land will be too small  
for the inhabitants,  
and those who swallowed you up  
will be far away.
- <sup>20</sup> The children of your bereavement  
will say in your ears,  
‘This place is too small for me.  
Give me a place to live in.’
- <sup>21</sup> Then you will say in your heart, ‘Who  
has conceived these for me,  
since I have been bereaved of  
my children,  
and am solitary, an exile, and  
wandering back and forth?  
Who has brought these up?  
Behold, I was left alone. Where  
were these?’”
- <sup>22</sup> Thus says the Lord Yahweh, “Behold,  
I will lift up my hand to the  
nations,  
and lift up my banner to the  
peoples;  
and they shall bring your sons in their  
bosom,  
and your daughters shall be carried  
on their shoulders.
- <sup>23</sup> Kings shall be your foster fathers,  
and their queens your nursing  
mothers.  
They will bow down to you with their  
faces to the earth,  
and lick the dust of your feet;  
Then you will know that I am Yahweh;  
and those who wait for me shall not  
be disappointed.”
- <sup>24</sup> Shall the plunder be taken from the  
mighty,  
or the lawful captives be delivered?
- <sup>25</sup> But Yahweh says, “Even the captives  
of the mighty shall be taken  
away,

and the plunder retrieved from the  
fierce;  
for I will contend with him who  
contends with you,  
and I will save your children.  
<sup>26</sup> I will feed those who oppress you  
with their own flesh;  
and they will be drunk on their own  
blood, as with sweet wine.  
Then all flesh shall know that I,  
Yahweh, am your Savior,  
and your Redeemer, the Mighty  
One of Jacob.”

## 50

<sup>1</sup> Yahweh says, “Where is the bill of  
your mother’s divorce, with  
which I have put her away?  
or to which of my creditors have I  
sold you?  
Behold, you were sold for your  
iniquities,  
and your mother was put away for  
your transgressions.  
<sup>2</sup> Why, when I came, was there no one?  
when I called, why was there no  
one to answer?  
Is my hand shortened at all, that it can’t  
redeem?  
or have I no power to deliver?  
Behold, at my rebuke I dry up the sea.  
I make the rivers a wilderness:  
their fish stink, because there is no  
water, and die for thirst.  
<sup>3</sup> I clothe the heavens with blackness,  
and I make sackcloth their  
covering.”  
<sup>4</sup> The Lord Yahweh has given me the  
tongue of those who are  
taught,

that I may know how to sustain  
with words him who is  
weary.  
He wakens morning by morning,  
he wakens my ear to hear as those  
who are taught.  
<sup>5</sup> The Lord Yahweh has opened my ear,  
and I was not rebellious.  
I have not turned back.  
<sup>6</sup> I gave my back to those who beat me,  
and my cheeks to those who  
plucked off the hair.  
I didn’t hide my face from shame  
and spitting.  
<sup>7</sup> For the Lord Yahweh will help me.  
Therefore I have not been  
confounded.  
Therefore I have set my face like a flint,  
and I know that I shall not be  
disappointed.  
<sup>8</sup> He who justifies me is near.  
Who will bring charges against me?  
Let us stand up together.  
Who is my adversary?  
Let him come near to me.  
<sup>9</sup> Behold, the Lord Yahweh will help  
me!  
Who is he who will condemn me?  
Behold, they will all grow old like a  
garment.  
The moths will eat them up.  
<sup>10</sup> Who among you fears Yahweh,  
and obeys the voice of his servant?  
He who walks in darkness,  
and has no light,  
let him trust in Yahweh’s name,  
and rely on his God.  
<sup>11</sup> Behold, all you who kindle a fire,  
who adorn yourselves with torches  
around yourselves;  
walk in the flame of your fire,

and among the torches that you  
have kindled.  
You will have this from my hand:  
You will lie down in sorrow.

## 51

<sup>1</sup> “Listen to me, you who follow after  
righteousness,  
you who seek Yahweh:  
look to the rock you were cut from,  
and to the quarry you were dug  
from.  
<sup>2</sup> Look to Abraham your father,  
and to Sarah who bore you;  
for when he was but one I called him,  
and I blessed him,  
and made him many.  
<sup>3</sup> For Yahweh has comforted Zion.  
He has comforted all her waste  
places,  
and has made her wilderness like  
Eden,  
and her desert like the garden of  
Yahweh.  
Joy and gladness will be found therein,  
thanksgiving, and the voice of  
melody.  
<sup>4</sup> “Listen to me, my people;  
and hear me, my nation:  
for a law will go out from me,  
and I will establish my justice for a  
light to the peoples.  
<sup>5</sup> My righteousness is near.  
My salvation has gone out,  
and my arms will judge the peoples.  
The islands will wait for me,  
and they will trust my arm.  
<sup>6</sup> Lift up your eyes to the heavens,  
and look on the earth beneath;  
for the heavens will vanish away like  
smoke,

and the earth will wear out like a  
garment;  
and its inhabitants will die in the  
same way:  
but my salvation will be forever,  
and my righteousness will not be  
abolished.  
<sup>7</sup> “Listen to me, you who know  
righteousness,  
the people in whose heart is my  
law:  
Don’t fear the reproach of men,  
and don’t be dismayed at their  
insults.  
<sup>8</sup> For the moth will eat them up like a  
garment,  
and the worm will eat them like  
wool;  
but my righteousness will be forever,  
and my salvation to all  
generations.”  
<sup>9</sup> Awake, awake, put on strength, arm of  
Yahweh!  
Awake, as in the days of old,  
the generations of ancient times.  
Isn’t it you who cut Rahab in pieces,  
who pierced the monster?  
<sup>10</sup> Isn’t it you who dried up the sea,  
the waters of the great deep;  
who made the depths of the sea a  
way for the redeemed to  
pass over?  
<sup>11</sup> Those ransomed by Yahweh will  
return,  
and come with singing to Zion;  
and everlasting joy shall be on their  
heads.  
They will obtain gladness and joy.  
Sorrow and sighing shall flee away.  
<sup>12</sup> “I, even I, am he who comforts you.

- Who are you, that you are afraid of  
 man who shall die,  
 and of the son of man who will be  
 made as grass?
- <sup>13</sup> Have you forgotten Yahweh your  
 Maker,  
 who stretched out the heavens,  
 and laid the foundations of the  
 earth?  
 Do you live in fear continually all day  
 because of the fury of the  
 oppressor,  
 when he prepares to destroy?  
 Where is the fury of the oppressor?
- <sup>14</sup> The captive exile will speedily be  
 freed;  
 and he will not die and go down  
 into the pit,  
 and his bread will not fail.
- <sup>15</sup> For I am Yahweh your God, who stirs  
 up the sea,  
 so that its waves roar:  
 Yahweh of Armies is his name.
- <sup>16</sup> I have put my words in your mouth,  
 and have covered you in the  
 shadow of my hand,  
 that I may plant the heavens,  
 and lay the foundations of the earth,  
 and tell Zion, ‘You are my  
 people.’”
- <sup>17</sup> Awake, awake!  
 Stand up, Jerusalem,  
 you who have drunk from  
 Yahweh’s hand the cup of  
 his wrath.  
 You have drunken the bowl of the cup  
 of staggering,  
 and drained it.
- <sup>18</sup> There is no one to guide her among  
 all the sons to whom she has  
 given birth;
- and there is no one who takes her  
 by the hand among all the  
 sons who she has brought  
 up.
- <sup>19</sup> These two things have happened to  
 you—  
 who will grieve with you?—  
 desolation and destruction,  
 and famine and the sword.  
 How can I comfort you?
- <sup>20</sup> Your sons have fainted.  
 They lie at the head of all the  
 streets,  
 like an antelope in a net.  
 They are full of the Yahweh’s wrath,  
 the rebuke of your God.
- <sup>21</sup> Therefore now hear this, you  
 afflicted,  
 and drunken, but not with wine:
- <sup>22</sup> Thus says your Lord Yahweh,  
 your God who pleads the cause of  
 his people,  
 “Behold, I have taken out of your hand  
 the cup of staggering,  
 even the bowl of the cup of my  
 wrath.  
 You will not drink it any more:
- <sup>23</sup> and I will put it into the hand of those  
 who afflict you,  
 who have said to your soul, ‘Bow  
 down, that we may walk  
 over you;’  
 and you have laid your back as the  
 ground,  
 like a street to those who walk  
 over.”

## 52

- <sup>1</sup> Awake, awake! Put on your strength,  
 Zion.

- Put on your beautiful garments,  
 Jerusalem, the holy city:  
 for from now on the uncircumcised  
 and the unclean will no more  
 come into you.
- <sup>2</sup> Shake yourself from the dust!  
 Arise, sit up, Jerusalem!  
 Release yourself from the bonds of  
 your neck, captive daughter  
 of Zion!
- <sup>3</sup> For Yahweh says, "You were sold for  
 nothing;  
 and you will be redeemed without  
 money."
- <sup>4</sup> For thus says the Lord Yahweh:  
 "My people went down at the first into  
 Egypt to live there:  
 and the Assyrian has oppressed  
 them without cause.
- <sup>5</sup> "Now therefore, what do I do here,"  
 says Yahweh,  
 "seeing that my people are taken  
 away for nothing?  
 Those who rule over them mock," says  
 Yahweh,  
 "and my name is blasphemed  
 continually all the day.
- <sup>6</sup> Therefore my people shall know my  
 name.  
 Therefore they shall know in that  
 day that I am he who speaks.  
 Behold, it is I."
- <sup>7</sup> How beautiful on the mountains are  
 the feet of him who brings  
 good news,  
 who publishes peace,  
 who brings good news,  
 who proclaims salvation,  
 who says to Zion, "Your God  
 reigns!"
- <sup>8</sup> Your watchmen lift up their voice,  
 together they sing;  
 for they shall see eye to eye, when  
 Yahweh returns to Zion.
- <sup>9</sup> Break out into joy,  
 sing together, you waste places of  
 Jerusalem;  
 for Yahweh has comforted his  
 people.  
 He has redeemed Jerusalem.
- <sup>10</sup> Yahweh has made bare his holy arm  
 in the eyes of all the nations;  
 and all the ends of the earth have  
 seen the salvation of our  
 God.
- <sup>11</sup> Depart, depart, go out from there;  
 touch no unclean thing!  
 Go out from among her!  
 Cleanse yourselves, you who carry  
 Yahweh's vessels.
- <sup>12</sup> For you shall not go out in haste,  
 neither shall you go by flight:  
 for Yahweh will go before you;  
 and the God of Israel will be your  
 rear guard.
- <sup>13</sup> Behold, my servant will deal wisely.  
 He will be exalted and lifted up,  
 and will be very high.
- <sup>14</sup> Just as many were astonished at you  
 (his appearance was marred more  
 than any man, and his form  
 more than the sons of men),
- <sup>15</sup> so he will cleanse<sup>f</sup> many nations.  
 Kings will shut their mouths at him:  
 for they will see that which had not  
 been told them;  
 and they will understand that which  
 they had not heard.

<sup>f</sup> or, sprinkle

## 53

<sup>1</sup> Who has believed our message?  
 To whom has the arm of Yahweh  
 been revealed?

<sup>2</sup> For he grew up before him as a tender  
 plant,  
 and as a root out of dry ground.  
 He has no good looks or majesty.  
 When we see him, there is no  
 beauty that we should desire  
 him.

<sup>3</sup> He was despised,  
 and rejected by men;  
 a man of suffering,  
 and acquainted with disease.  
 He was despised as one from whom men  
 hide their face;  
 and we didn't respect him.

<sup>4</sup> Surely he has borne our sickness,  
 and carried our suffering;  
 yet we considered him plagued,  
 struck by God, and afflicted.

<sup>5</sup> But he was pierced for our  
 transgressions.  
 He was crushed for our iniquities.  
 The punishment that brought our peace  
 was on him;  
 and by his wounds we are healed.

<sup>6</sup> All we like sheep have gone astray.  
 Everyone has turned to his own  
 way;  
 and Yahweh has laid on him the  
 iniquity of us all.

<sup>7</sup> He was oppressed,  
 yet when he was afflicted he didn't  
 open his mouth.  
 As a lamb that is led to the slaughter,  
 and as a sheep that before its  
 shearers is silent,

so he didn't open his mouth.

<sup>8</sup> He was taken away by oppression and  
 judgment;  
 and as for his generation,  
 who considered that he was cut off  
 out of the land of the living  
 and stricken for the disobedience of  
 my people?

<sup>9</sup> They made his grave with the wicked,  
 and with a rich man in his death;  
 although he had done no violence,  
 nor was any deceit in his mouth.

<sup>10</sup> Yet it pleased Yahweh to bruise him.  
 He has caused him to suffer.  
 When you make his soul an offering for  
 sin,  
 he will see his offspring.<sup>g</sup>  
 He will prolong his days,  
 and Yahweh's pleasure will prosper  
 in his hand.

<sup>11</sup> After the suffering of his soul,  
 he will see the light<sup>h</sup> and be  
 satisfied.  
 My righteous servant will justify many  
 by the knowledge of himself;  
 and he will bear their iniquities.

<sup>12</sup> Therefore will I give him a portion  
 with the great,  
 and he will divide the plunder with  
 the strong;  
 because he poured out his soul to death,  
 and was numbered with the  
 transgressors;  
 yet he bore the sin of many,  
 and made intercession for the  
 transgressors.

## 54

<sup>1</sup> "Sing, barren, you who didn't give  
 birth;

<sup>g</sup> or, seed <sup>h</sup> So read the Dead Sea Scrolls and Septuagint. Masoretic Text omits "the light".

- break out into singing, and cry  
aloud, you who did not  
travail with child:  
for more are the children of the  
desolate than the children of  
the married wife," says  
Yahweh.
- <sup>2</sup> "Enlarge the place of your tent,  
and let them stretch out the curtains  
of your habitations;  
don't spare: lengthen your cords,  
and strengthen your stakes.
- <sup>3</sup> For you will spread out on the right  
hand and on the left;  
and your offspring<sup>i</sup> will possess the  
nations,  
and settle in desolate cities.
- <sup>4</sup> "Don't be afraid; for you will not be  
ashamed.  
Don't be confounded; for you will  
not be disappointed.  
For you will forget the shame of your  
youth;  
and the reproach of your  
widowhood you shall  
remember no more.
- <sup>5</sup> For your Maker is your husband;  
Yahweh of Armies is his  
name.  
The Holy One of Israel is your  
Redeemer.  
He will be called the God of the  
whole earth.
- <sup>6</sup> For Yahweh has called you as a wife  
forsaken and grieved in  
spirit,  
even a wife of youth, when she is  
cast off," says your God.
- <sup>7</sup> "For a small moment have I forsaken  
you;
- but with great mercies will I gather  
you.
- <sup>8</sup> In overflowing wrath I hid my face  
from you for a moment;  
but with everlasting loving kindness  
I will have mercy on you,"  
says Yahweh your  
Redeemer.
- <sup>9</sup> "For this is like the waters of Noah to  
me;  
for as I have sworn that the waters  
of Noah will no more go  
over the earth,  
so have I sworn that I will not be  
angry with you, nor rebuke  
you.
- <sup>10</sup> For the mountains may depart,  
and the hills be removed;  
but my loving kindness will not depart  
from you,  
and my covenant of peace will not  
be removed,"  
says Yahweh who has mercy on  
you.
- <sup>11</sup> "You afflicted, tossed with storms,  
and not comforted,  
behold, I will set your stones in  
beautiful colors,  
and lay your foundations with  
sapphires.
- <sup>12</sup> I will make your pinnacles of rubies,  
your gates of sparkling jewels,  
and all your walls of precious  
stones.
- <sup>13</sup> All your children will be taught by  
Yahweh;  
and your children's peace will be  
great.

<sup>i</sup> or, seed

<sup>14</sup> In righteousness you will be established.  
 You will be far from oppression,  
 for you will not be afraid;  
 and far from terror,  
 for it shall not come near you.

<sup>15</sup> Behold, they may gather together, but not by me.  
 Whoever gathers together against you will fall because of you.

<sup>16</sup> “Behold, I have created the blacksmith who fans the coals into flame,  
 and forges a weapon for his work;  
 and I have created the destroyer to destroy.

<sup>17</sup> No weapon that is formed against you will prevail;  
 and you will condemn every tongue that rises against you in judgment.

This is the heritage of Yahweh’s servants,  
 and their righteousness is of me,”  
 says Yahweh.

## 55

<sup>1</sup> “Hey! Come, everyone who thirsts, to the waters!  
 Come, he who has no money, buy, and eat!  
 Yes, come, buy wine and milk without money and without price.

<sup>2</sup> Why do you spend money for that which is not bread,  
 and your labor for that which doesn’t satisfy?  
 Listen diligently to me, and eat that which is good,

and let your soul delight itself in richness.

<sup>3</sup> Turn your ear, and come to me.  
 Hear, and your soul will live:  
 and I will make an everlasting covenant with you, even the sure mercies of David.

<sup>4</sup> Behold, I have given him for a witness to the peoples,  
 a leader and commander to the peoples.

<sup>5</sup> Behold, you shall call a nation that you don’t know;  
 and a nation that didn’t know you shall run to you,  
 because of Yahweh your God,  
 and for the Holy One of Israel;  
 for he has glorified you.”

<sup>6</sup> Seek Yahweh while he may be found.  
 Call on him while he is near.

<sup>7</sup> Let the wicked forsake his way,  
 and the unrighteous man his thoughts.  
 Let him return to Yahweh, and he will have mercy on him;  
 and to our God, for he will freely pardon.

<sup>8</sup> “For my thoughts are not your thoughts,  
 and your ways are not my ways,”  
 says Yahweh.

<sup>9</sup> “For as the heavens are higher than the earth,  
 so are my ways higher than your ways,  
 and my thoughts than your thoughts.

<sup>10</sup> For as the rain comes down and the snow from the sky,  
 and doesn’t return there, but waters the earth,

and makes it grow and bud,  
and gives seed to the sower and  
bread to the eater;  
<sup>11</sup> so is my word that goes out of my  
mouth:  
it will not return to me void,  
but it will accomplish that which I  
please,  
and it will prosper in the thing I  
sent it to do.  
<sup>12</sup> For you shall go out with joy,  
and be led out with peace.  
The mountains and the hills will break  
out before you into singing;  
and all the trees of the fields will  
clap their hands.  
<sup>13</sup> Instead of the thorn the cypress tree  
will come up;  
and instead of the brier the myrtle  
tree will come up:  
and it will make a name for Yahweh,  
for an everlasting sign that will not  
be cut off.”

## 56

<sup>1</sup> Yahweh says,  
“Maintain justice,  
and do what is right;  
for my salvation is near,  
and my righteousness will soon be  
revealed.  
<sup>2</sup> Blessed is the man who does this,  
and the son of man who holds it  
fast;  
who keeps the Sabbath without  
profaning it,  
and keeps his hand from doing any  
evil.”  
<sup>3</sup> Let no foreigner, who has joined  
himself to Yahweh, speak,  
saying,

“Yahweh will surely separate me  
from his people.”  
Do not let the eunuch say, “Behold,  
I am a dry tree.”  
<sup>4</sup> For Yahweh says, “To the eunuchs  
who keep my Sabbaths,  
and choose the things that please  
me,  
and hold fast to my covenant:  
<sup>5</sup> I will give them in my house and  
within my walls a memorial  
and a name better than of  
sons and of daughters.  
I will give them an everlasting  
name, that will not be cut  
off.  
<sup>6</sup> Also the foreigners who join  
themselves to Yahweh,  
to serve him,  
and to love Yahweh’s name,  
to be his servants,  
everyone who keeps the Sabbath from  
profaning it,  
and holds fast my covenant;  
<sup>7</sup> I will bring these to my holy mountain,  
and make them joyful in my house  
of prayer.  
Their burnt offerings and their sacrifices  
will be accepted on my altar;  
for my house will be called a house  
of prayer for all peoples.”  
<sup>8</sup> The Lord Yahweh, who gathers the  
outcasts of Israel, says,  
“I will yet gather others to him,  
besides his own who are gathered.”  
<sup>9</sup> All you animals of the field,  
come to devour,  
all you animals in the forest.  
<sup>10</sup> His watchmen are blind.  
They are all without knowledge.  
They are all mute dogs.

They can't bark;  
dreaming, lying down, loving to  
slumber.

<sup>11</sup> Yes, the dogs are greedy.  
They can never have enough.  
They are shepherds who can't  
understand.  
They have all turned to their own  
way,  
each one to his gain, from every  
quarter.

<sup>12</sup> "Come," say they, "I will get wine,  
and we will fill ourselves with  
strong drink;  
and tomorrow will be as today,  
great beyond measure."

## 57

<sup>1</sup> The righteous perish,  
and no one lays it to heart.  
Merciful men are taken away,  
and no one considers that the  
righteous is taken away from  
the evil.

<sup>2</sup> He enters into peace.  
They rest in their beds,  
each one who walks in his  
uprightness.

<sup>3</sup> "But draw near here, you sons of a  
sorceress,  
you offspring<sup>j</sup> of adulterers and  
prostitutes.

<sup>4</sup> Whom do you mock?  
Against whom do you make a wide  
mouth,  
and stick out your tongue?  
Aren't you children of disobedience,  
and offspring<sup>k</sup> of falsehood,

<sup>5</sup> you who inflame yourselves among the  
oaks,

under every green tree;  
who kill the children in the valleys,  
under the clefts of the rocks?

<sup>6</sup> Among the smooth stones of the valley  
is your portion;  
they, they are your lot.  
You have even poured a drink offering  
to them.  
You have offered an offering.  
Shall I be appeased for these  
things?

<sup>7</sup> On a high and lofty mountain you have  
set your bed.  
You also went up there to offer  
sacrifice.

<sup>8</sup> You have set up your memorial behind  
the doors and the posts;  
for you have exposed yourself to  
someone besides me,  
and have gone up;  
you have enlarged your bed,  
and made you a covenant with  
them.  
You loved what you saw on their  
bed.

<sup>9</sup> You went to the king with oil,  
and increased your perfumes,  
and sent your ambassadors far off,  
and degraded yourself even to  
Sheol.<sup>l</sup>

<sup>10</sup> You were wearied with the length of  
your ways;  
yet you didn't say, 'It is in vain.'  
You found a reviving of your strength;  
therefore you weren't faint.

<sup>11</sup> "Whom have you dreaded and feared,  
so that you lie,  
and have not remembered me, nor  
laid it to your heart?  
Haven't I held my peace for a long time,

<sup>j</sup> or, seed    <sup>k</sup> or, seed    <sup>l</sup> Sheol is the place of the dead.

and you don't fear me?  
<sup>12</sup> I will declare your righteousness;  
 and as for your works, they will not  
 benefit you.  
<sup>13</sup> When you cry,  
 let those whom you have gathered  
 deliver you;  
 but the wind will take them.  
 a breath will carry them all away:  
 but he who takes refuge in me will  
 possess the land,  
 and will inherit my holy mountain."  
<sup>14</sup> He will say, "Build up, build up,  
 prepare the way!  
 Remove the stumbling-block out of  
 the way of my people."  
<sup>15</sup> For thus says the high and lofty One  
 who inhabits eternity,  
 whose name is Holy:  
 "I dwell in the high and holy place, with  
 him also who is of a contrite  
 and humble spirit,  
 to revive the spirit of the humble,  
 and to revive the heart of the  
 contrite.  
<sup>16</sup> For I will not contend forever, neither  
 will I be always angry;  
 for the spirit would faint before me,  
 and the souls whom I have made.  
<sup>17</sup> I was angry because of the iniquity of  
 his covetousness, and struck  
 him;  
 I hid myself and was angry;  
 and he went on backsliding in the  
 way of his heart.  
<sup>18</sup> I have seen his ways, and will heal  
 him:  
 I will lead him also,  
 and restore comforts to him and to  
 his mourners.  
<sup>19</sup> I create the fruit of the lips:

Peace, peace, to him who is far off  
 and to him who is near,"  
 says Yahweh; "and I will heal  
 them."

<sup>20</sup> But the wicked are like the troubled  
 sea;  
 for it can't rest, and its waters cast  
 up mire and mud.  
<sup>21</sup> "There is no peace", says my God,  
 "for the wicked."

## 58

<sup>1</sup> "Cry aloud, don't spare.  
 Lift up your voice like a trumpet.  
 Declare to my people their disobedience,  
 and to the house of Jacob their sins.  
<sup>2</sup> Yet they seek me daily,  
 and delight to know my ways.  
 As a nation that did righteousness,  
 and didn't forsake the ordinance of  
 their God,  
 they ask of me righteous judgments.  
 They delight to draw near to God.  
<sup>3</sup> 'Why have we fasted,' say they, 'and  
 you don't see?  
 Why have we afflicted our soul,  
 and you don't notice?'  
 "Behold, in the day of your fast you find  
 pleasure,  
 and oppress all your laborers.  
<sup>4</sup> Behold, you fast for strife and  
 contention,  
 and to strike with the fist of  
 wickedness.  
 You don't fast today so as to make  
 your voice to be heard on  
 high.  
<sup>5</sup> Is this the fast that I have chosen?  
 A day for a man to humble his  
 soul?  
 Is it to bow down his head like a reed,

and to spread sackcloth and ashes  
under himself?  
Will you call this a fast,  
and an acceptable day to Yahweh?  
6 “Isn’t this the fast that I have chosen:  
to release the bonds of wickedness,  
to undo the straps of the yoke,  
to let the oppressed go free,  
and that you break every yoke?  
7 Isn’t it to distribute your bread to the  
hungry,  
and that you bring the poor who are  
cast out to your house?  
When you see the naked,  
that you cover him;  
and that you not hide yourself from  
your own flesh?  
8 Then your light will break out as the  
morning,  
and your healing will appear  
quickly;  
then your righteousness shall go before  
you;  
and Yahweh’s glory will be your  
rear guard.  
9 Then you will call, and Yahweh will  
answer;  
you will cry for help, and he will  
say, ‘Here I am.’  
“If you take away from among you the  
yoke,  
finger pointing,  
and speaking wickedly;  
10 and if you pour out your soul to the  
hungry,  
and satisfy the afflicted soul:  
then your light will rise in darkness,  
and your obscurity will be as the  
noonday;  
11 and Yahweh will guide you  
continually,

and satisfy your soul in dry places,  
and make your bones strong;  
and you shall be like a watered garden,  
and like a spring of water,  
whose waters don’t fail.  
12 Those who shall be of you shall build  
the old waste places;  
you shall raise up the foundations  
of many generations;  
and you shall be called Repairer of the  
Breach,  
Restorer of Paths with Dwellings.  
13 “If you turn away your foot from the  
Sabbath,  
from doing your pleasure on my  
holy day;  
and call the Sabbath a delight,  
and the holy of Yahweh honorable;  
and shall honor it,  
not doing your own ways,  
nor finding your own pleasure,  
nor speaking your own words:  
14 then you shall delight yourself in  
Yahweh;  
and I will make you to ride on the  
high places of the earth;  
and I will feed you with the  
heritage of Jacob your  
father:”  
for Yahweh’s mouth has spoken it.

## 59

1 Behold, Yahweh’s hand is not  
shortened, that it can’t save;  
nor his ear dull, that it can’t hear.  
2 But your iniquities have separated you  
and your God,  
and your sins have hidden his face  
from you,  
so that he will not hear.  
3 For your hands are defiled with blood,

and your fingers with iniquity.  
 Your lips have spoken lies.  
 Your tongue mutters wickedness.  
<sup>4</sup> No one sues in righteousness,  
 and no one pleads in truth.  
 They trust in vanity,  
 and speak lies.  
 They conceive mischief,  
 and give birth to iniquity.  
<sup>5</sup> They hatch adders' eggs,  
 and weave the spider's web.  
 He who eats of their eggs dies;  
 and that which is crushed breaks  
 out into a viper.  
<sup>6</sup> Their webs won't become garments.  
 They won't cover themselves with  
 their works.  
 Their works are works of iniquity,  
 and acts of violence are in their  
 hands.  
<sup>7</sup> Their feet run to evil,  
 and they hurry to shed innocent  
 blood.  
 Their thoughts are thoughts of iniquity.  
 desolation and destruction are in  
 their paths.  
<sup>8</sup> They don't know the way of peace;  
 and there is no justice in their ways.  
 They have made crooked paths for  
 themselves;  
 whoever goes in them doesn't know  
 peace.  
<sup>9</sup> Therefore is justice far from us,  
 and righteousness doesn't overtake  
 us.  
 We look for light, but see darkness;  
 for brightness, but we walk in  
 obscurity.  
<sup>10</sup> We grope for the wall like the blind.  
 Yes, we grope as those who have  
 no eyes.

We stumble at noon as if it were  
 twilight.  
 Among those who are strong, we  
 are like dead men.  
<sup>11</sup> We all roar like bears,  
 and moan bitterly like doves.  
 We look for justice, but there is none;  
 for salvation, but it is far off from  
 us.  
<sup>12</sup> For our transgressions are multiplied  
 before you,  
 and our sins testify against us;  
 for our transgressions are with us,  
 and as for our iniquities, we know  
 them:  
<sup>13</sup> transgressing and denying Yahweh,  
 and turning away from following  
 our God,  
 speaking oppression and revolt,  
 conceiving and uttering from the  
 heart words of falsehood.  
<sup>14</sup> Justice is turned away backward,  
 and righteousness stands far away;  
 for truth has fallen in the street,  
 and uprightness can't enter.  
<sup>15</sup> Yes, truth is lacking;  
 and he who departs from evil makes  
 himself a prey.  
 Yahweh saw it,  
 and it displeased him that there was  
 no justice.  
<sup>16</sup> He saw that there was no man,  
 and wondered that there was no  
 intercessor.  
 Therefore his own arm brought salvation  
 to him;  
 and his righteousness sustained  
 him.  
<sup>17</sup> He put on righteousness as a  
 breastplate,

and a helmet of salvation on his  
head.  
He put on garments of vengeance for  
clothing,  
and was clad with zeal as a mantle.  
18 According to their deeds,  
he will repay as appropriate,  
wrath to his adversaries,  
recompense to his enemies;  
he will repay the islands their due.  
19 So shall they fear Yahweh's name  
from the west,  
and his glory from the rising of the  
sun;  
for he will come as a rushing stream,  
which Yahweh's breath drives.  
20 "A Redeemer will come to Zion,  
and to those who turn from  
disobedience in Jacob," says  
Yahweh.  
21 "As for me, this is my covenant with  
them," says Yahweh. "My Spirit who is on  
you, and my words which I have put in  
your mouth, shall not depart out of your  
mouth, nor out of the mouth of your  
offspring,<sup>m</sup> nor out of the mouth of your  
offspring's offspring," says Yahweh, "from  
henceforth and forever."

## 60

1 "Arise, shine; for your light has come,  
and Yahweh's glory has risen on  
you.  
2 For, behold, darkness will cover the  
earth,  
and thick darkness the peoples;  
but Yahweh will arise on you,  
and his glory shall be seen on you.  
3 Nations will come to your light,

and kings to the brightness of your  
rising.  
4 "Lift up your eyes all around, and see:  
they all gather themselves together.  
They come to you.  
Your sons will come from far away,  
and your daughters will be carried  
in arms.  
5 Then you shall see and be radiant,  
and your heart will thrill and be  
enlarged;  
because the abundance of the sea will be  
turned to you.  
The wealth of the nations will come  
to you.  
6 A multitude of camels will cover you,  
the dromedaries of Midian and  
Ephah.  
All from Sheba will come.  
They will bring gold and  
frankincense,  
and will proclaim the praises of  
Yahweh.  
7 All the flocks of Kedar will be  
gathered together to you.  
The rams of Nebaioth will serve  
you.  
They will be accepted as offerings on  
my altar;  
and I will beautify my glorious  
house.  
8 "Who are these who fly as a cloud,  
and as the doves to their windows?  
9 Surely the islands will wait for me,  
and the ships of Tarshish first,  
to bring your sons from far,  
their silver and their gold with  
them,  
for the name of Yahweh your God,  
and for the Holy One of Israel,

<sup>m</sup> or, seed

because he has glorified you.  
<sup>10</sup> “Foreigners will build up your walls,  
 and their kings will serve you:  
 for in my wrath I struck you,  
 but in my favor have I had mercy  
 on you.  
<sup>11</sup> Your gates also shall be open  
 continually; they shall not be  
 shut day nor night; that men  
 may bring to you the wealth  
 of the nations, and their kings  
 led captive.  
<sup>12</sup> For that nation and kingdom that will  
 not serve you shall perish;  
 yes, those nations shall be  
 utterly wasted.  
<sup>13</sup> “The glory of Lebanon shall come to  
 you, the cypress tree, the  
 pine, and the box tree  
 together, to beautify the  
 place of my sanctuary; and I  
 will make the place of my  
 feet glorious.  
<sup>14</sup> The sons of those who afflicted you  
 will come bowing to you;  
 and all those who despised you will  
 bow themselves down at the  
 soles of your feet.  
 They will call you Yahweh’s City,  
 The Zion of the Holy One of Israel.  
<sup>15</sup> “Whereas you have been forsaken and  
 hated,  
 so that no one passed through you,  
 I will make you an eternal excellency,  
 a joy of many generations.  
<sup>16</sup> You will also drink the milk of the  
 nations,  
 and will nurse from royal breasts.  
 Then you will know that I, Yahweh, am  
 your Savior,

your Redeemer,  
 the Mighty One of Jacob.  
<sup>17</sup> For brass I will bring gold;  
 for iron I will bring silver;  
 for wood, brass,  
 and for stones, iron.  
 I will also make peace your governor,  
 and righteousness your ruler.  
<sup>18</sup> Violence shall no more be heard in  
 your land,  
 nor desolation or destruction within  
 your borders;  
 but you will call your walls Salvation,  
 and your gates Praise.  
<sup>19</sup> The sun will be no more your light by  
 day;  
 nor will the brightness of the moon  
 give light to you,  
 but Yahweh will be your everlasting  
 light,  
 and your God will be your glory.  
<sup>20</sup> Your sun will not go down any more,  
 nor will your moon withdraw itself;  
 for Yahweh will be your everlasting  
 light,  
 and the days of your mourning will  
 end.  
<sup>21</sup> Then your people will all be  
 righteous.  
 They will inherit the land forever,  
 the branch of my planting,  
 the work of my hands,  
 that I may be glorified.  
<sup>22</sup> The little one will become a thousand,  
 and the small one a strong nation.  
 I, Yahweh, will do this quickly in  
 its time.”

## 61

<sup>1</sup> The Lord Yahweh’s Spirit is on me;

because Yahweh has anointed me  
to preach good news to the  
humble.  
He has sent me to bind up the broken  
hearted,  
to proclaim liberty to the captives,  
and release to those who are bound;  
<sup>2</sup> to proclaim the year of Yahweh's  
favor,  
and the day of vengeance of our  
God;  
to comfort all who mourn;  
<sup>3</sup> to provide for those who mourn in  
Zion,  
to give to them a garland for ashes,  
the oil of joy for mourning,  
the garment of praise for the spirit  
of heaviness;  
that they may be called trees of  
righteousness,  
the planting of Yahweh,  
that he may be glorified.  
<sup>4</sup> They will rebuild the old ruins.  
They will raise up the places long  
devastated.  
They will repair the ruined cities,  
that have been devastated for many  
generations.  
<sup>5</sup> Strangers will stand and feed your  
flocks,  
and foreigners will work your fields  
and your vineyards.  
<sup>6</sup> But you will be called Yahweh's  
priests.  
Men will call you the servants of  
our God.  
You will eat the wealth of the nations,  
and you will boast in their glory.  
<sup>7</sup> Instead of your shame you will have  
double.

Instead of dishonor, they will  
rejoice in their portion.  
Therefore in their land, they will possess  
double.  
Everlasting joy will be to them.  
<sup>8</sup> "For I, Yahweh, love justice.  
I hate robbery and iniquity.  
I will give them their reward in truth,  
and I will make an everlasting  
covenant with them.  
<sup>9</sup> Their offspring<sup>n</sup> will be known among  
the nations,  
and their offspring among the  
peoples.  
All who see them will acknowledge  
them,  
that they are the offspring<sup>o</sup> which  
Yahweh has blessed."  
<sup>10</sup> I will greatly rejoice in Yahweh!  
My soul will be joyful in my God;  
for he has clothed me with the garments  
of salvation.  
He has covered me with the robe of  
righteousness,  
as a bridegroom decks himself with  
a garland,  
and as a bride adorns herself with  
her jewels.  
<sup>11</sup> For as the earth produces its bud,  
and as the garden causes the things  
that are sown in it to spring  
up;  
so the Lord Yahweh will cause  
righteousness and praise to  
spring up before all the  
nations.

**62**

<sup>1</sup> For Zion's sake will I not hold my  
peace,

<sup>n</sup> or, seed    <sup>o</sup> or, seed

and for Jerusalem's sake I will not rest,  
 until her righteousness shines out like the dawn,  
 and her salvation like a burning lamp.

<sup>2</sup> The nations will see your righteousness,  
 and all kings your glory,  
 and you will be called by a new name,  
 which Yahweh's mouth will name.

<sup>3</sup> You will also be a crown of beauty in Yahweh's hand,  
 and a royal diadem in your God's hand.

<sup>4</sup> You will not be called Forsaken any more;  
 nor will your land be called Desolate any more:  
 but you will be called Hephzibah,<sup>P</sup>  
 and your land Beulah;<sup>q</sup>  
 for Yahweh delights in you,  
 and your land will be married.

<sup>5</sup> For as a young man marries a virgin,  
 so your sons will marry you.  
 As a bridegroom rejoices over his bride,  
 so your God will rejoice over you.

<sup>6</sup> I have set watchmen on your walls,  
 Jerusalem.  
 They will never be silent day nor night.  
 You who call on Yahweh, take no rest,  
<sup>7</sup> and give him no rest, until he establishes,  
 and until he makes Jerusalem a praise in the earth.

<sup>8</sup> Yahweh has sworn by his right hand,  
 and by the arm of his strength,  
 "Surely I will no more give your grain to be food for your enemies;

and foreigners will not drink your new wine, for which you have labored;  
<sup>9</sup> but those who have harvested it will eat it, and praise Yahweh;  
 and those who have gathered it will drink it in the courts of my sanctuary."

<sup>10</sup> Go through, go through the gates!  
 Prepare the way of the people!  
 Build up, build up the highway!  
 Gather out the stones!  
 Lift up a banner for the peoples.

<sup>11</sup> Behold, Yahweh has proclaimed to the end of the earth,  
 "Say to the daughter of Zion,  
 'Behold, your salvation comes.  
 Behold, his reward is with him,  
 and his recompense before him.'"

<sup>12</sup> They will call them The holy people,  
 Yahweh's redeemed.  
 You will be called Sought out,  
 A city not forsaken.

## 63

<sup>1</sup> Who is this who comes from Edom,  
 with dyed garments from Bozrah?  
 Who this who is glorious in his clothing,  
 marching in the greatness of his strength?  
 "It is I who speak in righteousness,  
 mighty to save."

<sup>2</sup> Why is your clothing red,  
 and your garments like him who treads in the wine vat?

<sup>3</sup> "I have trodden the wine press alone;  
 and of the peoples, no one was with me:  
 Yes, I trod them in my anger,  
 and trampled them in my wrath.

<sup>P</sup> Hephzibah means "I delight in her". <sup>q</sup> Beulah means "married"

Their lifeblood is sprinkled on my  
     garments,  
 and I have stained all my clothing.  
<sup>4</sup> For the day of vengeance was in my  
     heart,  
 and the year of my redeemed has  
     come.  
<sup>5</sup> I looked, and there was no one to help;  
 and I wondered that there was no one to  
     uphold:  
     therefore my own arm brought  
         salvation to me;  
     and my own wrath upheld me.  
<sup>6</sup> I trod down the peoples in my anger,  
 and made them drunk in my wrath,  
 and I poured out their lifeblood on  
     the earth.”  
<sup>7</sup> I will tell of the loving kindnesses of  
     Yahweh  
     and the praises of Yahweh,  
     according to all that Yahweh has  
         given to us,  
 and the great goodness toward the house  
     of Israel,  
     which he has given to them  
         according to his mercies,  
     and according to the multitude of  
         his loving kindnesses.  
<sup>8</sup> For he said, “Surely, they are my  
     people,  
     children who will not deal falsely;”  
     so he became their Savior.  
<sup>9</sup> In all their affliction he was afflicted,  
 and the angel of his presence saved  
     them.  
 In his love and in his pity he redeemed  
     them.  
     He bore them,  
     and carried them all the days of old.  
<sup>10</sup> But they rebelled,  
     and grieved his holy Spirit.

Therefore he turned and became their  
     enemy,  
     and he himself fought against them.  
<sup>11</sup> Then he remembered the days of old,  
     Moses and his people, saying,  
 “Where is he who brought them up out  
     of the sea with the shepherds  
     of his flock?  
     Where is he who put his Holy Spirit  
         among them?”  
<sup>12</sup> Who caused his glorious arm to be at  
     Moses’ right hand?  
     Who divided the waters before  
     them, to make himself an  
     everlasting name?  
<sup>13</sup> Who led them through the depths,  
     like a horse in the wilderness,  
     so that they didn’t stumble?  
<sup>14</sup> As the livestock that go down into the  
     valley,  
     Yahweh’s Spirit caused them to  
     rest.  
     So you led your people, to make  
     yourself a glorious name.  
<sup>15</sup> Look down from heaven,  
     and see from the habitation of your  
     holiness and of your glory.  
 Where are your zeal and your mighty  
     acts?  
     The yearning of your heart and your  
     compassion is restrained  
     toward me.  
<sup>16</sup> For you are our Father,  
     though Abraham doesn’t know us,  
     and Israel does not acknowledge us.  
 You, Yahweh, are our Father.  
     Our Redeemer from everlasting is  
     your name.  
<sup>17</sup> O Yahweh, why do you make us  
     wander from your ways,

and harden our heart from your  
fear?  
Return for your servants' sake,  
the tribes of your inheritance.  
<sup>18</sup> Your holy people possessed it but a  
little while.  
Our adversaries have trodden down  
your sanctuary.  
<sup>19</sup> We have become like those over  
whom you never ruled,  
like those who were not called by  
your name.

## 64

<sup>1</sup> Oh that you would tear the heavens,  
that you would come down,  
that the mountains might quake at  
your presence.  
<sup>2</sup> As when fire kindles the brushwood,  
and the fire causes the water to boil;  
Make your name known to your  
adversaries,  
that the nations may tremble at your  
presence!  
<sup>3</sup> When you did awesome things which  
we didn't look for,  
you came down, and the mountains  
quaked at your presence.  
<sup>4</sup> For from of old men have not heard,  
nor perceived by the ear,  
nor has the eye seen a God besides  
you,  
who works for him who waits for  
him.  
<sup>5</sup> You meet him who rejoices and does  
righteousness,  
those who remember you in your  
ways.  
Behold, you were angry, and we sinned.

We have been in sin for a long  
time.  
Shall we be saved?  
<sup>6</sup> For we have all become like one who  
is unclean,  
and all our righteousness is like a  
polluted garment.  
We all fade like a leaf;  
and our iniquities, like the wind,  
take us away.  
<sup>7</sup> There is no one who calls on your  
name,  
who stirs himself up to take hold of  
you;  
for you have hidden your face from us,  
and have consumed us by means of  
our iniquities.  
<sup>8</sup> But now, Yahweh, you are our Father.  
We are the clay, and you our potter.  
We all are the work of your hand.  
<sup>9</sup> Don't be furious, Yahweh,  
and don't remember iniquity  
forever.  
Look and see, we beg you,  
we are all your people.  
<sup>10</sup> Your holy cities have become a  
wilderness.  
Zion has become a wilderness,  
Jerusalem a desolation.  
<sup>11</sup> Our holy and our beautiful house,  
where our fathers praised  
you,  
is burned with fire;  
and all our pleasant places are laid  
waste.  
<sup>12</sup> Will you hold yourself back for these  
things, Yahweh?  
Will you keep silent, and punish us  
very severely?

## 65

- <sup>1</sup> “I am inquired of by those who didn’t ask.  
I am found by those who didn’t seek me.  
I said, ‘See me, see me,’ to a nation that was not called by my name.
- <sup>2</sup> I have spread out my hands all day to a rebellious people,  
who walk in a way that is not good,  
after their own thoughts;
- <sup>3</sup> a people who provoke me to my face continually,  
sacrificing in gardens,  
and burning incense on bricks;
- <sup>4</sup> who sit among the graves,  
and spend nights in secret places;  
who eat pig’s flesh,  
and broth of abominable things is in their vessels;
- <sup>5</sup> who say, ‘Stay by yourself,  
don’t come near to me,  
for I am holier than you.’  
These are smoke in my nose,  
a fire that burns all day.
- <sup>6</sup> “Behold, it is written before me:  
I will not keep silence,  
but will repay,  
yes, I will repay into their bosom,
- <sup>7</sup> your own iniquities, and the iniquities of your fathers together”,  
says Yahweh,  
“who have burned incense on the mountains,  
and blasphemed me on the hills.  
Therefore I will first measure their work into their bosom.”
- <sup>8</sup> Yahweh says,
- “As the new wine is found in the cluster,  
and one says, ‘Don’t destroy it, for a blessing is in it:’  
so will I do for my servants’ sake,  
that I may not destroy them all.
- <sup>9</sup> I will bring offspring<sup>f</sup> out of Jacob,  
and out of Judah an inheritor of my mountains.  
My chosen will inherit it,  
and my servants will dwell there.
- <sup>10</sup> Sharon will be a fold of flocks,  
and the valley of Achor a place for herds to lie down in,  
for my people who have sought me.
- <sup>11</sup> “But you who forsake Yahweh,  
who forget my holy mountain,  
who prepare a table for Fortune,  
and who fill up mixed wine to Destiny;
- <sup>12</sup> I will destine you to the sword,  
and you will all bow down to the slaughter;  
because when I called, you didn’t answer.  
When I spoke, you didn’t listen;  
but you did that which was evil in my eyes,  
and chose that in which I didn’t delight.”
- <sup>13</sup> Therefore thus says the Lord Yahweh,  
“Behold, my servants will eat,  
but you will be hungry;  
behold, my servants will drink,  
but you will be thirsty.  
Behold, my servants will rejoice,  
but you will be disappointed;
- <sup>14</sup> Behold, my servants will sing for joy of heart,  
but you will cry for sorrow of heart,  
and will wail for anguish of spirit.

<sup>f</sup> or, seed

<sup>15</sup> You will leave your name for a curse  
to my chosen;  
and the Lord Yahweh will kill you.  
He will call his servants by another  
name,

<sup>16</sup> so that he who blesses himself in  
the earth will bless himself  
in the God of truth;  
and he who swears in the earth will  
swear by the God of truth;  
because the former troubles are  
forgotten,  
and because they are hidden from  
my eyes.

<sup>17</sup> “For, behold, I create new heavens  
and a new earth;  
and the former things will not be  
remembered,  
nor come into mind.

<sup>18</sup> But be glad and rejoice forever in that  
which I create;  
for, behold, I create Jerusalem to be  
a delight,  
and her people a joy.

<sup>19</sup> I will rejoice in Jerusalem,  
and delight in my people;  
and the voice of weeping and the voice  
of crying  
will be heard in her no more.

<sup>20</sup> “No more will there be an infant who  
only lives a few days,  
nor an old man who has not filled  
his days;  
for the child will die one hundred years  
old,  
and the sinner being one hundred  
years old will be accursed.

<sup>21</sup> They will build houses, and inhabit  
them.

They will plant vineyards, and eat  
their fruit.

<sup>22</sup> They will not build, and another  
inhabit.

They will not plant, and another  
eat:  
for the days of my people will be like  
the days of a tree,  
and my chosen will long enjoy the  
work of their hands.

<sup>23</sup> They will not labor in vain,  
nor give birth for calamity;  
for they are the offspring<sup>s</sup> of Yahweh’s  
blessed,  
and their descendants with them.

<sup>24</sup> It will happen that, before they call, I  
will answer;  
and while they are yet speaking, I  
will hear.

<sup>25</sup> The wolf and the lamb will feed  
together,  
and the lion will eat straw like the  
ox.  
Dust will be the serpent’s food.  
They will not hurt nor destroy in all my  
holy mountain,”  
says Yahweh.

## 66

<sup>1</sup> Yahweh says,  
“Heaven is my throne, and the earth is  
my footstool.  
What kind of house will you build  
to me?  
Where will I rest?

<sup>2</sup> For my hand has made all these things,  
and so all these things came to be,”  
says Yahweh:  
“but to this man will I look,

<sup>s</sup> or, seed

- even to he who is poor and of a  
contrite spirit,  
and who trembles at my word.
- <sup>3</sup> He who kills an ox is as he who kills a  
man;  
he who sacrifices a lamb, as he who  
breaks a dog's neck;  
he who offers an offering, as he  
who offers pig's blood;  
he who burns frankincense, as he  
who blesses an idol.
- Yes, they have chosen their own ways,  
and their soul delights in their  
abominations:
- <sup>4</sup> I also will choose their delusions,  
and will bring their fears on them;  
because when I called, no one answered;  
when I spoke, they didn't listen;  
but they did that which was evil in my  
eyes,  
and chose that in which I didn't  
delight."
- <sup>5</sup> Hear Yahweh's word,  
you who tremble at his word:  
"Your brothers who hate you,  
who cast you out for my name's  
sake, have said,  
'Let Yahweh be glorified,  
that we may see your joy;'  
but it is those who shall be  
disappointed.
- <sup>6</sup> A voice of tumult from the city,  
a voice from the temple,  
a voice of Yahweh that repays his  
enemies what they deserve.
- <sup>7</sup> "Before she travailed, she gave birth.  
Before her pain came, she delivered  
a son.
- <sup>8</sup> Who has heard of such a thing?  
Who has seen such things?  
Shall a land be born in one day?
- Shall a nation be born at once?  
For as soon as Zion travailed,  
she gave birth to her children.
- <sup>9</sup> Shall I bring to the birth, and not cause  
to be delivered?" says  
Yahweh.  
"Shall I who cause to give birth  
shut the womb?" says your  
God.
- <sup>10</sup> "Rejoice with Jerusalem, and be glad  
for her, all you who love her.  
Rejoice for joy with her, all you  
who mourn over her;
- <sup>11</sup> that you may nurse and be satisfied at  
the comforting breasts;  
that you may drink deeply,  
and be delighted with the  
abundance of her glory."
- <sup>12</sup> For Yahweh says, "Behold, I will  
extend peace to her like a  
river,  
and the glory of the nations like an  
overflowing stream;  
and you will nurse.  
You will be carried on her side,  
and will be dandled on her knees.
- <sup>13</sup> As one whom his mother comforts,  
so will I comfort you.  
You will be comforted in  
Jerusalem."
- <sup>14</sup> You will see it, and your heart shall  
rejoice,  
and your bones will flourish like the  
tender grass.  
Yahweh's hand will be known among  
his servants;  
and he will have indignation against  
his enemies.
- <sup>15</sup> For, behold, Yahweh will come with  
fire,

and his chariots will be like the  
whirlwind;  
to render his anger with fierceness,  
and his rebuke with flames of fire.

<sup>16</sup> For Yahweh will execute judgment by  
fire and by his sword on all  
flesh;  
and those slain by Yahweh will be  
many.

<sup>17</sup> “Those who sanctify themselves and  
purify themselves to go to the gardens,  
behind one in the middle, eating pig’s  
flesh, abominable things, and the mouse,  
they shall come to an end together,” says  
Yahweh.

<sup>18</sup> “For I know their works and their  
thoughts. The time comes that I will gather  
all nations and languages, and they will  
come, and will see my glory.

<sup>19</sup> “I will set a sign among them, and I  
will send those who escape of them to the  
nations, to Tarshish, Pul, and Lud, who  
draw the bow, to Tubal and Javan, to far-  
away islands, who have not heard my fame,

nor have seen my glory; and they shall  
declare my glory among the nations. <sup>20</sup>  
They shall bring all your brothers out of all  
the nations for an offering to Yahweh, on  
horses, in chariots, in litters, on mules, and  
on camels, to my holy mountain Jerusalem,  
says Yahweh, as the children of Israel bring  
their offering in a clean vessel into  
Yahweh’s house. <sup>21</sup> Of them I will also  
select priests and Levites,” says Yahweh.

<sup>22</sup> “For as the new heavens and the new  
earth, which I will make, shall remain  
before me,” says Yahweh, “so your  
offspring<sup>t</sup> and your name shall remain. <sup>23</sup> It  
shall happen that from one new moon to  
another, and from one Sabbath to another,  
all flesh will come to worship before me,”  
says Yahweh. <sup>24</sup> “They will go out, and  
look at the dead bodies of the men who  
have transgressed against me; for their  
worm will not die, nor will their fire be  
quenched, and they will be loathsome to all  
mankind.”

<sup>t</sup> or, seed



## *The Book of*

# **Jeremiah**

### **1**

<sup>1</sup> The words of Jeremiah the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin. <sup>2</sup> Yahweh's word<sup>a</sup> came to him in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. <sup>3</sup> It came also in the days of Jehoiakim the son of Josiah, king of Judah, to the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, to the carrying away of Jerusalem captive in the fifth month. <sup>4</sup> Now Yahweh's word came to me, saying,

<sup>5</sup> "Before I formed you in the womb, I knew you.

Before you were born, I sanctified you.

I have appointed you a prophet to the nations."

<sup>6</sup> Then I said, "Ah, Lord<sup>b</sup> Yahweh! Behold,<sup>c</sup> I don't know how to speak; for I am a child."

<sup>7</sup> But Yahweh said to me, "Don't say, 'I am a child;' for you must go to whomever I send you, and you must say whatever I command you. <sup>8</sup> Don't be afraid because of them, for I am with you to rescue you," says Yahweh.

<sup>9</sup> Then Yahweh stretched out his hand, and touched my mouth. Then Yahweh said to me, "Behold, I have put my words in your mouth. <sup>10</sup> Behold, I have today set you over the nations and over the kingdoms, to uproot and to tear down, to

destroy and to overthrow, to build and to plant."

<sup>11</sup> Moreover Yahweh's word came to me, saying, "Jeremiah, what do you see?"

I said, "I see a branch of an almond tree."

<sup>12</sup> Then Yahweh said to me, "You have seen well; for I watch over my word to perform it."

<sup>13</sup> Yahweh's word came to me the second time, saying, "What do you see?"

I said, "I see a boiling cauldron; and it is tipping away from the north."

<sup>14</sup> Then Yahweh said to me, "Out of the north, evil will break out on all the inhabitants of the land. <sup>15</sup> For, behold, I will call all the families of the kingdoms of the north," says Yahweh.

"They will come, and they will each set his throne at the entrance of the gates of Jerusalem, and against all its walls all around, and against all the cities of Judah.

<sup>16</sup> I will utter my judgments against them concerning all their wickedness, in that they have forsaken me, and have burned incense to other gods, and worshiped the works of their own hands.

<sup>17</sup> "You therefore put your belt on your waist, arise, and say to them all that I command you. Don't be dismayed at them, lest I dismay you before them. <sup>18</sup> For,

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>b</sup> The word translated "Lord" is "Adonai." <sup>c</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

behold, I have made you today a fortified city, an iron pillar, and bronze walls, against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.  
<sup>19</sup> They will fight against you, but they will not prevail against you; for I am with you", says Yahweh, "to rescue you."

## 2

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> "Go, and proclaim in the ears of Jerusalem, saying, 'Yahweh says,

"I remember for you the kindness of your youth,  
 the love of your weddings;  
 how you went after me in the wilderness,  
 in a land that was not sown.

<sup>3</sup> Israel was holiness to Yahweh, the first fruits of his increase. All who devour him shall be held guilty. Evil shall come on them,"" says Yahweh."

<sup>4</sup> Hear Yahweh's word, O house of Jacob, and all the families of the house of Israel! <sup>5</sup> Yahweh says,

"What unrighteousness have your fathers found in me,  
 that they have gone far from me,  
 and have walked after worthless vanity,  
 and have become worthless?

<sup>6</sup> They didn't say, 'Where is Yahweh who brought us up out of the land of Egypt,  
 who led us through the wilderness, through a land of deserts and of pits,  
 through a land of drought and of the shadow of death,

through a land that no one passed through,  
 and where no man lived?'

<sup>7</sup> I brought you into a plentiful land, to eat its fruit and its goodness; but when you entered, you defiled my land,  
 and made my heritage an abomination.

<sup>8</sup> The priests didn't say, 'Where is Yahweh?'  
 and those who handle the law didn't know me.

The rulers also transgressed against me, and the prophets prophesied by Baal,  
 and followed things that do not profit.

<sup>9</sup> "Therefore I will yet contend with you," says Yahweh, "and I will contend with your children's children.

<sup>10</sup> For pass over to the islands of Kittim, and see;  
 and send to Kedar, and consider diligently;  
 and see if there has been such a thing.

<sup>11</sup> Has a nation changed its gods, which really are no gods?  
 But my people have changed their glory for that which does not profit.

<sup>12</sup> "Be astonished, you heavens, at this, and be horribly afraid.  
 Be very desolate," says Yahweh.

<sup>13</sup> "For my people have committed two evils:  
 they have forsaken me, the spring of living waters,

- and cut them out cisterns, broken  
cisterns, that can hold no  
water.
- <sup>14</sup> Is Israel a slave?  
Is he born into slavery?  
Why has he become a captive?
- <sup>15</sup> The young lions have roared at him,  
and yelled.  
They have made his land waste.  
His cities are burned up, without  
inhabitant.
- <sup>16</sup> The children also of Memphis  
and Tahpanhes have broken  
the crown of your head.
- <sup>17</sup> “Haven’t you brought this on  
yourself,  
in that you have forsaken Yahweh  
your God,<sup>d</sup> when he led you  
by the way?
- <sup>18</sup> Now what do you gain by going to  
Egypt, to drink the waters of  
the Shihor?  
Or why do you to go on the way to  
Assyria, to drink the waters  
of the River?<sup>e</sup>
- <sup>19</sup> “Your own wickedness will correct  
you,  
and your backsliding will rebuke  
you.  
Know therefore and see that it is an evil  
and bitter thing,  
that you have forsaken Yahweh  
your God,  
and that my fear is not in you,” says  
the Lord, Yahweh of  
Armies.
- <sup>20</sup> “For long ago I broke off your yoke,  
and burst your bonds.  
You said, ‘I will not serve;’
- for on every high hill and under  
every green tree you bowed  
yourself,  
playing the prostitute.
- <sup>21</sup> Yet I had planted you a noble vine,  
a pure and faithful seed.  
How then have you turned into the  
degenerate branches of a  
foreign vine to me?
- <sup>22</sup> For though you wash yourself with  
lye,  
and use much soap,  
yet your iniquity is marked before  
me,” says the Lord Yahweh.
- <sup>23</sup> “How can you say, ‘I am not defiled.  
I have not gone after the Baals’?  
See your way in the valley.  
Know what you have done.  
You are a swift dromedary traversing  
her ways;<sup>24</sup> a wild donkey  
used to the wilderness, that  
sniffs the wind in her  
craving.  
When she is in heat, who can turn  
her away?  
All those who seek her will not  
weary themselves. In her  
month, they will find her.
- <sup>25</sup> “Keep your feet from being bare,  
and your throat from thirst.  
But you said, ‘It is in vain.  
No, for I have loved strangers,  
and I will go after them.’
- <sup>26</sup> As the thief is ashamed when he is  
found,  
so is the house of Israel ashamed;  
they, their kings, their princes, and  
their priests, and their  
prophets;
- <sup>27</sup> who tell wood, ‘You are my father;’

<sup>d</sup> The Hebrew word rendered “God” is “אֱלֹהִים” (Elohim). <sup>e</sup> i. e., the Euphrates River

and a stone, 'You have given birth  
to me:'  
for they have turned their back to me,  
and not their face;  
but in the time of their trouble they  
will say, 'Arise, and save  
us.'

28 "But where are your gods that you  
have made for yourselves?  
Let them arise, if they can save you  
in the time of your trouble:  
for you have as many gods as you  
have towns, O Judah.

29 "Why will you contend with me?  
You all have transgressed against  
me," says Yahweh.

30 "I have struck your children in vain.  
They received no correction.  
Your own sword has devoured your  
prophets,  
like a destroying lion.

31 Generation, consider Yahweh's word.  
Have I been a wilderness to Israel?  
Or a land of thick darkness?  
Why do my people say, 'We have  
broken loose.  
We will come to you no more?'

32 "Can a virgin forget her ornaments,  
or a bride her attire?  
Yet my people have forgotten me  
for days without number.

33 How well you prepare your way to  
seek love!  
Therefore you have even taught the  
wicked women your ways.

34 Also the blood of the souls of the  
innocent poor is found in  
your skirts.  
You did not find them breaking in;  
but it is because of all these things.

35 "Yet you said, 'I am innocent.

Surely his anger has turned away  
from me.'

"Behold, I will judge you,

because you say, 'I have not  
sinned.'

36 Why do you go about so much to  
change your ways?

You will be ashamed of Egypt also,  
as you were ashamed of Assyria.

37 You will also leave that place with  
your hands on your head;  
for Yahweh has rejected those in  
whom you trust,  
and you won't prosper with them.

### 3

<sup>1</sup> "They say, 'If a man puts away his wife,  
and she goes from him, and becomes  
another man's, should he return to her  
again?' Wouldn't that land be greatly  
polluted? But you have played the  
prostitute with many lovers; yet return  
again to me," says Yahweh.

<sup>2</sup> "Lift up your eyes to the bare heights,  
and see! Where have you not been lain  
with? You have sat waiting for them by the  
road, as an Arabian in the wilderness. You  
have polluted the land with your  
prostitution and with your wickedness. <sup>3</sup>  
Therefore the showers have been withheld,  
and there has been no latter rain; yet you  
have a prostitute's forehead. You refused to  
be ashamed. <sup>4</sup> Will you not from this time  
cry to me, 'My Father, you are the guide of  
my youth?'

<sup>5</sup> "'Will he retain his anger forever? Will  
he keep it to the end?' Behold, you have  
spoken and have done evil things, and have  
had your way."

<sup>6</sup> Moreover, Yahweh said to me in the  
days of Josiah the king, "Have you seen

that which backsliding Israel has done? She has gone up on every high mountain and under every green tree, and has played the prostitute there. <sup>7</sup> I said after she had done all these things, ‘She will return to me;’ but she didn’t return; and her treacherous sister Judah saw it. <sup>8</sup> I saw when, for this very cause, that backsliding Israel had committed adultery, I had put her away and given her a bill of divorce, yet treacherous Judah, her sister, had no fear; but she also went and played the prostitute. <sup>9</sup> Because she took her prostitution lightly, the land was polluted, and she committed adultery with stones and with wood. <sup>10</sup> Yet for all this her treacherous sister, Judah, has not returned to me with her whole heart, but only in pretense,” says Yahweh.

<sup>11</sup> Yahweh said to me, “Backsliding Israel has shown herself more righteous than treacherous Judah. <sup>12</sup> Go, and proclaim these words toward the north, and say, ‘Return, you backsliding Israel,’ says Yahweh; ‘I will not look in anger on you; for I am merciful,’ says Yahweh. ‘I will not keep anger forever. <sup>13</sup> Only acknowledge your iniquity, that you have transgressed against Yahweh your God, and have scattered your ways to the strangers under every green tree, and you have not obeyed my voice,’ says Yahweh.” <sup>14</sup> “Return, backsliding children,” says Yahweh; “for I am a husband to you. I will take one of you from a city, and two from a family, and I will bring you to Zion. <sup>15</sup> I will give you shepherds according to my heart, who will feed you with knowledge and understanding. <sup>16</sup> It will come to pass, when you are multiplied and increased in the land, in those days,” says Yahweh,

“they will no longer say, ‘the ark of Yahweh’s covenant!’ It will not come to mind. They won’t remember it. They won’t miss it, nor will another be made. <sup>17</sup> At that time they will call Jerusalem ‘Yahweh’s Throne;’ and all the nations will be gathered to it, to Yahweh’s name, to Jerusalem. They will no longer walk after the stubbornness of their evil heart. <sup>18</sup> In those days the house of Judah will walk with the house of Israel, and they will come together out of the land of the north to the land that I gave for an inheritance to your fathers.

<sup>19</sup> “But I said, ‘How I desire to put you among the children, and give you a pleasant land, a goodly heritage of the armies of the nations!’ and I said, ‘You shall call me “My Father”, and shall not turn away from following me.’

<sup>20</sup> “Surely as a wife treacherously departs from her husband, so you have dealt treacherously with me, house of Israel,” says Yahweh. <sup>21</sup> A voice is heard on the bare heights, the weeping and the petitions of the children of Israel; because they have perverted their way, they have forgotten Yahweh their God. <sup>22</sup> Return, you backsliding children, and I will heal your backsliding.

“Behold, we have come to you; for you are Yahweh our God. <sup>23</sup> Truly in vain is help from the hills, the tumult on the mountains. Truly the salvation of Israel is in Yahweh our God. <sup>24</sup> But the shameful thing has devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. <sup>25</sup> Let us lie down in our shame, and let our confusion cover us; for we have sinned against Yahweh our God, we and our fathers, from

our youth even to this day. We have not obeyed Yahweh our God's voice."

#### 4

<sup>1</sup> "If you will return, Israel," says Yahweh, "if you will return to me, and if you will put away your abominations out of my sight; then you shall not be removed; <sup>2</sup> and you shall swear, 'As Yahweh lives,' in truth, in justice, and in righteousness. The nations shall bless themselves in him, and in him shall they glory."

<sup>3</sup> For Yahweh says to the men of Judah and to Jerusalem, "Break up your fallow ground, and don't sow among thorns. <sup>4</sup> Circumcise yourselves to Yahweh, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my wrath go out like fire, and burn so that no one can quench it, because of the evil of your doings. <sup>5</sup> Declare in Judah, and publish in Jerusalem; and say, 'Blow the trumpet in the land!' Cry aloud and say, 'Assemble yourselves! Let us go into the fortified cities!' <sup>6</sup> Set up a standard toward Zion. Flee for safety! Don't wait; for I will bring evil from the north, and a great destruction."

<sup>7</sup> A lion has gone up from his thicket, and a destroyer of nations; he is on his way, he has gone out from his place, to make your land desolate, that your cities be laid waste, without inhabitant. <sup>8</sup> For this clothe yourself with sackcloth, lament and wail; for the fierce anger of Yahweh hasn't turned back from us. <sup>9</sup> "It shall happen at that day," says Yahweh, "that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder."

<sup>10</sup> Then I said, "Ah, Lord Yahweh! Surely you have greatly deceived this people and Jerusalem, saying, 'You shall have peace;' whereas the sword reaches to the heart."

<sup>11</sup> At that time it will be said to this people and to Jerusalem, "A hot wind from the bare heights in the wilderness toward the daughter of my people, not to winnow, nor to cleanse; <sup>12</sup> a full wind from these shall come for me. Now I will also utter judgments against them."

<sup>13</sup> Behold, he shall come up as clouds, and his chariots shall be as the whirlwind: his horses are swifter than eagles. Woe to us! For we are ruined. <sup>14</sup> Jerusalem, wash your heart from wickedness, that you may be saved. How long shall your evil thoughts lodge within you? <sup>15</sup> For a voice declares from Dan, and publishes evil from the hills of Ephraim: <sup>16</sup> "Tell the nations; behold, publish against Jerusalem, 'Watchers come from a far country, and raise their voice against the cities of Judah. <sup>17</sup> As keepers of a field, they are against her all around, because she has been rebellious against me,'" says Yahweh. <sup>18</sup> "Your way and your doings have brought these things to you. This is your wickedness; for it is bitter, for it reaches to your heart."

<sup>19</sup> My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can't hold my peace; because you have heard, O my soul, the sound of the trumpet, the alarm of war. <sup>20</sup> Destruction on destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. <sup>21</sup>

How long shall I see the standard, and hear the sound of the trumpet?

<sup>22</sup> “For my people are foolish, they don’t know me. They are foolish children, and they have no understanding. They are skillful in doing evil, but to do good they have no knowledge.” <sup>23</sup> I saw the earth, and, behold, it was waste and void; and the heavens, and they had no light. <sup>24</sup> I saw the mountains, and behold, they trembled, and all the hills moved back and forth. <sup>25</sup> I saw, and behold, there was no man, and all the birds of the sky had fled. <sup>26</sup> I saw, and behold, the fruitful field was a wilderness, and all its cities were broken down at the presence of Yahweh, before his fierce anger. <sup>27</sup> For Yahweh says, “The whole land shall be a desolation; yet will I not make a full end. <sup>28</sup> For this the earth will mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it.”

<sup>29</sup> Every city flees for the noise of the horsemen and archers; they go into the thickets, and climb up on the rocks: every city is forsaken, and not a man dwells therein. <sup>30</sup> You, when you are made desolate, what will you do? Though you clothe yourself with scarlet, though you deck yourself with ornaments of gold, though you enlarge your eyes with makeup, you make yourself beautiful in vain. Your lovers despise you. They seek your life. <sup>31</sup> For I have heard a voice as of a woman in travail, the anguish as of her who gives birth to her first child, the voice of the daughter of Zion, who gasps for breath, who spreads her hands, saying, “Woe is me now! For my soul faints before the murderers.”

## 5

<sup>1</sup> “Run back and forth through the streets of Jerusalem, and see now, and know, and seek in its wide places, if you can find a man, if there are any who does justly, who seeks truth; and I will pardon her. <sup>2</sup> Though they say, ‘As Yahweh lives;’ surely they swear falsely.”

<sup>3</sup> O Yahweh, don’t your eyes look on truth? You have stricken them, but they were not grieved. You have consumed them, but they have refused to receive correction. They have made their faces harder than a rock. They have refused to return.

<sup>4</sup> Then I said, “Surely these are poor. They are foolish; for they don’t know the way of Yahweh, nor the law of their God. <sup>5</sup> I will go to the great men, and will speak to them; for they know the way of Yahweh, and the law of their God.” But these with one accord have broken the yoke, and burst the bonds. <sup>6</sup> Therefore a lion out of the forest shall kill them, a wolf of the evenings shall destroy them, a leopard shall watch against their cities; everyone who goes out there shall be torn in pieces; because their transgressions are many, and their backsliding is increased.

<sup>7</sup> “How can I pardon you? Your children have forsaken me, and sworn by what are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the prostitutes’ houses. <sup>8</sup> They were as fed horses roaming at large: everyone neighed after his neighbor’s wife. <sup>9</sup> Shouldn’t I punish them for these things?” says Yahweh; “and shouldn’t my soul be avenged on such a nation as this?”

<sup>10</sup> “Go up on her walls, and destroy; but don’t make a full end. Take away her branches; for they are not Yahweh’s. <sup>11</sup> For the house of Israel and the house of Judah have dealt very treacherously against me,” says Yahweh.

<sup>12</sup> They have denied Yahweh, and said, “It is not he; neither shall evil come on us; neither shall we see sword nor famine. <sup>13</sup> The prophets shall become wind, and the word is not in them. Thus shall it be done to them.”

<sup>14</sup> Therefore Yahweh, the God of Armies says, “Because you speak this word, behold, I will make my words in your mouth fire, and this people wood, and it shall devour them. <sup>15</sup> Behold, I will bring a nation on you from far, house of Israel,” says Yahweh. “It is a mighty nation. It is an ancient nation, a nation whose language you don’t know, neither understand what they say. <sup>16</sup> Their quiver is an open tomb, they are all mighty men. <sup>17</sup> They shall eat up your harvest, and your bread, which your sons and your daughters should eat. They shall eat up your flocks and your herds. They shall eat up your vines and your fig trees. They shall beat down your fortified cities, in which you trust, with the sword.

<sup>18</sup> “But even in those days,” says Yahweh, “I will not make a full end with you. <sup>19</sup> It will happen, when you say, ‘Why has Yahweh our God done all these things to us?’ Then you shall say to them, ‘Just like you have forsaken me, and served foreign gods in your land, so you shall serve strangers in a land that is not yours.’

<sup>20</sup> “Declare this in the house of Jacob, and publish it in Judah, saying, <sup>21</sup> ‘Hear

now this, foolish people, and without understanding; who have eyes, and don’t see; who have ears, and don’t hear: <sup>22</sup> Don’t you fear me?’ says Yahweh ‘Won’t you tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it can’t pass it? and though its waves toss themselves, yet they can’t prevail; though they roar, yet they can’t pass over it.’

<sup>23</sup> “But this people has a revolting and a rebellious heart; they have revolted and gone. <sup>24</sup> Neither do they say in their heart, ‘Let us now fear Yahweh our God, who gives rain, both the former and the latter, in its season; who preserves to us the appointed weeks of the harvest.’

<sup>25</sup> “Your iniquities have turned away these things, and your sins have withheld good from you. <sup>26</sup> For among my people are found wicked men. They watch, as fowlers lie in wait. They set a trap. They catch men. <sup>27</sup> As a cage is full of birds, so are their houses full of deceit. Therefore they have become great, and grew rich. <sup>28</sup> They have grown fat. They shine; yes, they excel in deeds of wickedness. They don’t plead the cause, the cause of the fatherless, that they may prosper; and they don’t judge the right of the needy.

<sup>29</sup> “Shall I not punish for these things?” says Yahweh. “Shall not my soul be avenged on such a nation as this?”

<sup>30</sup> “An astonishing and horrible thing has happened in the land. <sup>31</sup> The prophets prophesy falsely, and the priests rule by their own authority; and my people love to have it so. What will you do in the end of it?”

## 6

<sup>1</sup> “Flee for safety, you children of Benjamin, out of the middle of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth Haccherem; for evil looks out from the north, and a great destruction. <sup>2</sup> I will cut off the comely and delicate one, the daughter of Zion. <sup>3</sup> Shepherds with their flocks shall come to her; they shall pitch their tents against her all around; they shall feed everyone in his place.”

<sup>4</sup> “Prepare war against her; arise, and let us go up at noon. Woe to us! For the day declines, for the shadows of the evening are stretched out. <sup>5</sup> Arise, and let us go up by night, and let us destroy her palaces.” <sup>6</sup> For Yahweh of Armies said, “Cut down trees, and cast up a mound against Jerusalem: this is the city to be visited; she is wholly oppression within her. <sup>7</sup> As a well produces its waters, so she produces her wickedness: violence and destruction is heard in her; before me continually is sickness and wounds. <sup>8</sup> Be instructed, Jerusalem, lest my soul be alienated from you; lest I make you a desolation, a land not inhabited.”

<sup>9</sup> Yahweh of Armies says, “They shall thoroughly glean the remnant of Israel like a vine. Turn again your hand as a grape gatherer into the baskets.”

<sup>10</sup> To whom shall I speak and testify, that they may hear? Behold, their ear is uncircumcised, and they can't listen. Behold, Yahweh's word has become a reproach to them. They have no delight in it. <sup>11</sup> Therefore I am full of Yahweh's wrath. I am weary with holding in.

“Pour it out on the children in the street,

and on the assembly of young men together;

for even the husband with the wife shall be taken,  
the aged with him who is full of days.

<sup>12</sup> Their houses shall be turned to others, their fields and their wives together; for I will stretch out my hand on the inhabitants of the land, says Yahweh.”

<sup>13</sup> “For from their least even to their greatest, everyone is given to covetousness;  
and from the prophet even to the priest, everyone deals falsely.

<sup>14</sup> They have healed also the hurt of my people superficially,  
saying, ‘Peace, peace!’ when there is no peace.

<sup>15</sup> Were they ashamed when they had committed abomination?  
No, they were not at all ashamed, neither could they blush.  
Therefore they shall fall among those who fall;  
at the time that I visit them, they shall be cast down,” says Yahweh.

<sup>16</sup> Yahweh says, “Stand in the ways and see, and ask for the old paths, ‘Where is the good way?’ and walk in it, and you will find rest for your souls. But they said, ‘We will not walk in it.’ <sup>17</sup> I set watchmen over you, saying, ‘Listen to the sound of the trumpet!’ But they said, ‘We will not listen!’ <sup>18</sup> Therefore hear, you nations, and know, congregation, what is among them. <sup>19</sup> Hear, earth! Behold, I will bring evil on this people, even the fruit of their thoughts,

because they have not listened to my words; and as for my law, they have rejected it.<sup>20</sup> To what purpose comes there to me frankincense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices pleasing to me.”

<sup>21</sup> Therefore Yahweh says, “Behold, I will lay stumbling blocks before this people. The fathers and the sons together shall stumble against them. The neighbor and his friend shall perish.” <sup>22</sup> Yahweh says, “Behold, a people comes from the north country. A great nation shall be stirred up from the uttermost parts of the earth. <sup>23</sup> They take hold of bow and spear. They are cruel, and have no mercy. Their voice roars like the sea, and they ride on horses, everyone set in array, as a man to the battle, against you, daughter of Zion.”

<sup>24</sup> We have heard its report; our hands become feeble: anguish has taken hold of us, and pains as of a woman in labor. <sup>25</sup> Don’t go out into the field, nor walk by the way; for the sword of the enemy and terror, are on every side. <sup>26</sup> Daughter of my people, clothe yourself with sackcloth, and wallow in ashes! Mourn, as for an only son, most bitter lamentation; for the destroyer shall suddenly come on us.

<sup>27</sup> “I have made you a tester of metals and a fortress among my people; that you may know and try their way. <sup>28</sup> They are all grievous rebels, going about with slanders; they are brass and iron: they all of them deal corruptly. <sup>29</sup> The bellows blow fiercely; the lead is consumed of the fire: in vain do they go on refining; for the wicked are not plucked away. <sup>30</sup> Men will call

them rejected silver, because Yahweh has rejected them.”

## 7

<sup>1</sup> The word that came to Jeremiah from Yahweh, saying, <sup>2</sup> “Stand in the gate of Yahweh’s house, and proclaim there this word, and say, ‘Hear Yahweh’s word, all you of Judah, who enter in at these gates to worship Yahweh.’”

<sup>3</sup> Yahweh of Armies, the God of Israel says, “Amend your ways and your doings, and I will cause you to dwell in this place. <sup>4</sup> Don’t trust in lying words, saying, ‘Yahweh’s temple, Yahweh’s temple, Yahweh’s temple, are these.’ <sup>5</sup> For if you thoroughly amend your ways and your doings; if you thoroughly execute justice between a man and his neighbor; <sup>6</sup> if you don’t oppress the foreigner, the fatherless, and the widow, and don’t shed innocent blood in this place, neither walk after other gods to your own hurt: <sup>7</sup> then I will cause you to dwell in this place, in the land that I gave to your fathers, from of old even forever more. <sup>8</sup> Behold, you trust in lying words, that can’t profit. <sup>9</sup> Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods that you have not known, <sup>10</sup> and come and stand before me in this house, which is called by my name, and say, ‘We are delivered;’ that you may do all these abominations? <sup>11</sup> Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it,” says Yahweh.

<sup>12</sup> “But go now to my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the

wickedness of my people Israel. <sup>13</sup> Now, because you have done all these works,” says Yahweh, “and I spoke to you, rising up early and speaking, but you didn’t hear; and I called you, but you didn’t answer: <sup>14</sup> therefore will I do to the house which is called by my name, in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. <sup>15</sup> I will cast you out of my sight, as I have cast out all your brothers, even the whole offspring<sup>f</sup> of Ephraim.

<sup>16</sup> “Therefore don’t pray for this people, neither lift up a cry nor prayer for them, neither make intercession to me; for I will not hear you. <sup>17</sup> Don’t you see what they do in the cities of Judah and in the streets of Jerusalem? <sup>18</sup> The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of the sky, and to pour out drink offerings to other gods, that they may provoke me to anger. <sup>19</sup> Do they provoke me to anger? says Yahweh. “Don’t they provoke themselves, to the confusion of their own faces?”

<sup>20</sup> Therefore thus says the Lord Yahweh: “Behold, my anger and my wrath shall be poured out on this place, on man, and on animal, and on the trees of the field, and on the fruit of the ground; and it shall burn, and shall not be quenched.”

<sup>21</sup> Yahweh of Armies, the God of Israel says: “Add your burnt offerings to your sacrifices, and eat meat. <sup>22</sup> For I didn’t speak to your fathers, nor command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: <sup>23</sup> but this thing I commanded them, saying, ‘Listen to my voice, and I

<sup>f</sup> or, seed

will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you.’ <sup>24</sup> But they didn’t listen nor turn their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward, and not forward. <sup>25</sup> Since the day that your fathers came out of the land of Egypt to this day, I have sent to you all my servants the prophets, daily rising up early and sending them: <sup>26</sup> yet they didn’t listen to me, nor did they incline their ear, but made their neck stiff. They did worse than their fathers.

<sup>27</sup> “You shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you. <sup>28</sup> You shall tell them, ‘This is the nation that has not listened to Yahweh their God’s voice, nor received instruction. Truth has perished, and is cut off from their mouth.’ <sup>29</sup> Cut off your hair, and throw it away, and take up a lamentation on the bare heights; for Yahweh has rejected and forsaken the generation of his wrath.

<sup>30</sup> “For the children of Judah have done that which is evil in my sight,” says Yahweh. “They have set their abominations in the house which is called by my name, to defile it. <sup>31</sup> They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I didn’t command, nor did it come into my mind. <sup>32</sup> Therefore behold, the days come”, says Yahweh, “that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter; for they shall bury in Topheth, until there is no place to bury. <sup>33</sup> The dead bodies of this

people shall be food for the birds of the sky, and for the animals of the earth; and no one shall frighten them away. <sup>34</sup> Then I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste.”

## 8

<sup>1</sup> “At that time,” says Yahweh, “they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; <sup>2</sup> and they shall spread them before the sun, and the moon, and all the army of the sky, which they have loved, and which they have served, and after which they have walked, and which they have sought, and which they have worshiped: they shall not be gathered, nor be buried, they shall be for dung on the surface of the earth. <sup>3</sup> Death shall be chosen rather than life by all the residue that remain of this evil family, that remain in all the places where I have driven them,” says Yahweh of Armies. <sup>4</sup> “Moreover you shall tell them, ‘Yahweh says:

“‘Shall men fall, and not rise up again?  
Shall one turn away, and not  
return?

<sup>5</sup> Why then have the people of  
Jerusalem fallen back by a  
perpetual backsliding?  
They cling to deceit, they refuse to  
return.

<sup>6</sup> I listened and heard, but they didn’t  
say what is right.

No one repents of his wickedness,  
saying, “What have I done?”  
Everyone turns to his course,  
as a horse that rushes headlong in  
the battle.

<sup>7</sup> Yes, the stork in the sky knows her  
appointed times;  
and the turtledove, the swallow, and  
the crane observe the time of  
their coming;  
but my people don’t know  
Yahweh’s law.

<sup>8</sup> “How do you say, “We are wise, and  
Yahweh’s law is with us?”  
But, behold, the false pen of the  
scribes has worked falsely.

<sup>9</sup> The wise men are disappointed.  
They are dismayed and trapped.  
Behold, they have rejected Yahweh’s  
word.

What kind of wisdom is in them?  
<sup>10</sup> Therefore will I give their wives to  
others,  
and their fields to those who shall  
possess them.  
For everyone from the least even to the  
greatest is given to  
covetousness;  
from the prophet even to the priest  
everyone deals falsely.

<sup>11</sup> They have healed the hurt of the  
daughter of my people  
slightly, saying,  
“Peace, peace,” when there is no  
peace.

<sup>12</sup> Were they ashamed when they had  
committed abomination?  
No, they were not at all ashamed,  
neither could they blush:  
therefore they shall fall among those  
who fall;

- in the time of their visitation they  
shall be cast down, says  
Yahweh.
- 13 “I will utterly consume them, says  
Yahweh:  
no grapes shall be on the vine,  
nor figs on the fig tree,  
and the leaf shall fade;  
and the things that I have given them  
shall pass away from them.”
- 14 “Why do we sit still?  
Assemble yourselves,  
and let us enter into the fortified  
cities,  
and let us be silent there;  
for Yahweh our God has put us to  
silence,  
and given us water of gall to drink,  
because we have sinned against  
Yahweh.
- 15 We looked for peace, but no good  
came;  
and for a time of healing, and  
behold, dismay!
- 16 The snorting of his horses is heard  
from Dan:  
at the sound of the neighing of his  
strong ones the whole land  
trembles;  
for they have come, and have devoured  
the land and all that is in it;  
the city and those who dwell  
therein.”
- 17 “For, behold, I will send serpents,  
adders among you,  
which will not be charmed;  
and they shall bite you,” says  
Yahweh.
- 18 Oh that I could comfort myself  
against sorrow!  
My heart is faint within me.

- 19 Behold, the voice of the cry of the  
daughter of my people from  
a land that is very far off:  
“Isn’t Yahweh in Zion?  
Isn’t her King in her?”  
“Why have they provoked me to anger  
with their engraved images,  
and with foreign vanities?”
- 20 “The harvest is past,  
the summer is ended,  
and we are not saved.”
- 21 For the hurt of the daughter of my  
people am I hurt:  
I mourn; dismay has taken hold on  
me.
- 22 Is there no balm in Gilead?  
is there no physician there?  
Why then isn’t the health of the  
daughter of my people  
recovered?

## 9

- 1 Oh that my head were waters,  
and my eyes a spring of tears,  
that I might weep day and night  
for the slain of the daughter of my  
people!
- 2 Oh that I had in the wilderness  
a lodging place of wayfaring men;  
that I might leave my people,  
and go from them!  
For they are all adulterers,  
an assembly of treacherous men.
- 3 “They bend their tongue,  
as their bow, for falsehood;  
and they have grown strong in the land,  
but not for truth:  
for they proceed from evil to evil,  
and they don’t know me,” says  
Yahweh.
- 4 “Everyone beware of his neighbor,

and don't trust in any brother;  
 for every brother will utterly supplant,  
 and every neighbor will go about  
 with slanders.

<sup>5</sup> Everyone will deceive their neighbors,  
 and will not speak the truth.  
 They have taught their tongue to speak  
 lies.  
 They weary themselves committing  
 iniquity.

<sup>6</sup> Your habitation is in the middle of  
 deceit;  
 through deceit they refuse to know  
 me," says Yahweh.

<sup>7</sup> Therefore Yahweh of Armies says,  
 "Behold, I will melt them, and try them;  
 for how should I deal with the  
 daughter of my people?"

<sup>8</sup> Their tongue is a deadly arrow.  
 It speaks deceit.  
 One speaks peaceably to his neighbor  
 with his mouth,  
 but in his heart, he lays wait for  
 him.

<sup>9</sup> Shall I not punish them for these  
 things?" says Yahweh.  
 "Shouldn't my soul be avenged on  
 a nation such as this?"

<sup>10</sup> I will weep and wail for the  
 mountains,  
 and lament for the pastures of the  
 wilderness,  
 because they are burned up, so that no  
 one passes through;  
 neither can men hear the voice of  
 the livestock.  
 Both the birds of the sky and the animals  
 have fled.  
 They are gone.

<sup>11</sup> "I will make Jerusalem heaps,  
 a dwelling place of jackals.

I will make the cities of Judah a  
 desolation,  
 without inhabitant."

<sup>12</sup> Who is wise enough to understand  
 this? Who is he to whom the mouth of  
 Yahweh has spoken, that he may declare it?  
 Why is the land perished and burned up  
 like a wilderness, so that no one passes  
 through?

<sup>13</sup> Yahweh says, "Because they have  
 forsaken my law which I set before them,  
 and have not obeyed my voice, neither  
 walked therein, <sup>14</sup> but have walked after the  
 stubbornness of their own heart, and after  
 the Baals, which their fathers taught them."

<sup>15</sup> therefore Yahweh of Armies, the God of  
 Israel, says, "Behold, I will feed them, even  
 this people, with wormwood, and give  
 them water of gall to drink. <sup>16</sup> I will scatter  
 them also among the nations, whom neither  
 they nor their fathers have known; and I  
 will send the sword after them, until I have  
 consumed them."

<sup>17</sup> Yahweh of Armies says,  
 "Consider, and call for the mourning  
 women, that they may come;  
 and send for the skillful women,  
 that they may come.

<sup>18</sup> Let them make haste,  
 and take up a wailing for us,  
 that our eyes may run down with tears,  
 and our eyelids gush out with  
 waters.

<sup>19</sup> For a voice of wailing is heard out of  
 Zion,  
 'How are we ruined!  
 We are greatly confounded,  
 because we have forsaken the land,  
 because they have cast down our  
 dwellings.'"

<sup>20</sup> Yet hear Yahweh's word, you  
 women,  
 and let your ear receive the word of  
 his mouth.  
 Teach your daughters wailing,  
 and everyone her neighbor  
 lamentation.  
<sup>21</sup> For death has come up into our  
 windows.  
 It has entered into our palaces;  
 to cut off the children from outside,  
 and the young men from the streets.  
<sup>22</sup> Speak, "Yahweh says,  
 "The dead bodies of men will fall as  
 dung on the open field,  
 and as the handful after the  
 harvester;  
 and no one will gather them."  
<sup>23</sup> Yahweh says,  
 "Don't let the wise man glory in his  
 wisdom,  
 neither let the mighty man glory in  
 his might.  
 Don't let the rich man glory in his  
 riches.  
<sup>24</sup> But let him who glories glory in this,  
 that he has understanding, and  
 knows me,  
 that I am Yahweh who exercises loving  
 kindness, justice, and  
 righteousness, in the earth:  
 for in these things I delight," says  
 Yahweh.  
<sup>25</sup> "Behold, the days come," says  
 Yahweh, "that I will punish all those who  
 are circumcised only in their flesh: <sup>26</sup>  
 Egypt, and Judah, and Edom, and the  
 children of Ammon, and Moab, and all that  
 have the corners of their hair cut off, who  
 dwell in the wilderness; for all the nations

are uncircumcised, and all the house of  
 Israel are uncircumcised in heart."

## 10

<sup>1</sup> Hear the word which Yahweh speaks to  
 you, house of Israel! <sup>2</sup> Yahweh says,  
 "Don't learn the way of the nations,  
 and don't be dismayed at the signs  
 of the sky;  
 for the nations are dismayed at  
 them.  
<sup>3</sup> For the customs of the peoples are  
 vanity;  
 for one cuts a tree out of the forest,  
 the work of the hands of the  
 workman with the ax.  
<sup>4</sup> They deck it with silver and with gold;  
 they fasten it with nails and with  
 hammers,  
 that it not move.  
<sup>5</sup> They are like a palm tree, of turned  
 work,  
 and don't speak:  
 they must be carried,  
 because they can't move.  
 Don't be afraid of them;  
 for they can't do evil,  
 neither is it in them to do good."  
<sup>6</sup> There is no one like you, Yahweh.  
 you are great,  
 and your name is great in might.  
<sup>7</sup> Who should not fear you,  
 King of the nations?  
 For it belongs to you.  
 Because among all the wise men of the  
 nations,  
 and in all their royal estate,  
 there is no one like you.  
<sup>8</sup> But they are together brutish and  
 foolish,  
 instructed by idols!

It is just wood.  
<sup>9</sup> There is silver beaten into plates,  
 which is brought from  
 Tarshish,  
 and gold from Uphaz,  
 the work of the artificer and of the  
 hands of the goldsmith;  
 Blue and purple are their clothing;  
 they are all the work of skillful  
 men.  
<sup>10</sup> But Yahweh is the true God;  
 he is the living God,  
 and an everlasting King. \q1At his  
 wrath, the earth trembles,  
 and the nations are not able to  
 withstand his indignation.  
<sup>11</sup> “You shall say this to them: ‘The gods  
 that have not made the heavens and the  
 earth, these shall perish from the earth, and  
 from under the heavens.’”  
<sup>12</sup> He has made the earth by his power.  
 he has established the world by his  
 wisdom,  
 and by his understanding has he  
 stretched out the heavens.  
<sup>13</sup> when he utters his voice,  
 there is a tumult of waters in the  
 heavens,  
 and he causes the vapors to ascend  
 from the ends of the earth.  
 He makes lightnings for the rain,  
 and brings the wind out of his  
 treasuries.  
<sup>14</sup> Every man has become brutish and  
 without knowledge;  
 every goldsmith is disappointed by  
 his engraved image;  
 for his molten image is falsehood,  
 and there is no breath in them.  
<sup>15</sup> They are vanity, a work of delusion.

In the time of their visitation they  
 will perish.  
<sup>16</sup> The portion of Jacob is not like these;  
 for he is the former of all things;  
 and Israel is the tribe of his inheritance:  
 Yahweh of Armies is his name.  
<sup>17</sup> Gather up your wares out of the land,  
 you who live under siege.  
<sup>18</sup> For Yahweh says,  
 “Behold, I will sling out the  
 inhabitants of the land at this  
 time,  
 and will distress them, that they  
 may feel it.”  
<sup>19</sup> Woe is me because of my injury!  
 My wound is serious:  
 but I said,  
 “Truly this is my grief, and I must  
 bear it.”  
<sup>20</sup> My tent is destroyed,  
 and all my cords are broken.  
 My children have gone away from me,  
 and they are no more.  
 There is no one to spread my tent  
 any more,  
 and to set up my curtains.  
<sup>21</sup> For the shepherds have become  
 brutish,  
 and have not inquired of Yahweh.  
 Therefore they have not prospered,  
 and all their flocks are scattered.  
<sup>22</sup> The voice of news, behold, it comes,  
 and a great commotion out of the  
 north country,  
 to make the cities of Judah a desolation,  
 a dwelling place of jackals.  
<sup>23</sup> Yahweh, I know that the way of man  
 is not in himself:  
 it is not in man who walks to direct  
 his steps.  
<sup>24</sup> Yahweh, correct me, but in measure:

not in your anger,  
lest you bring me to nothing.  
<sup>25</sup> Pour out your wrath on the nations  
that don't know you,  
and on the families that don't call  
on your name:  
for they have devoured Jacob.  
Yes, they have devoured him and  
consumed him,  
and have laid waste his habitation.

## 11

<sup>1</sup> The word that came to Jeremiah from Yahweh, saying, <sup>2</sup> "Hear the words of this covenant, and speak to the men of Judah, and to the inhabitants of Jerusalem; <sup>3</sup> and say to them, Yahweh, the God of Israel says: 'Cursed is the man who doesn't hear the words of this covenant, <sup>4</sup> which I commanded your fathers in the day that I brought them out of the land of Egypt, out of the iron furnace,' saying, 'Obey my voice, and do them, according to all which I command you: so you shall be my people, and I will be your God; <sup>5</sup> that I may establish the oath which I swore to your fathers, to give them a land flowing with milk and honey,' as it is today."

Then answered I, and said, "Amen, Yahweh."

<sup>6</sup> Yahweh said to me, "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Hear the words of this covenant, and do them. <sup>7</sup> For I earnestly protested to your fathers in the day that I brought them up out of the land of Egypt, even to this day, rising early and protesting, saying, "Obey my voice."<sup>8</sup> Yet they didn't obey, nor turn their ear, but walked everyone in the stubbornness of

their evil heart: therefore I brought on them all the words of this covenant, which I commanded them to do, but they didn't do them."

<sup>9</sup> Yahweh said to me, "A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. <sup>10</sup> They are turned back to the iniquities of their forefathers, who refused to hear my words; and they are gone after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. <sup>11</sup> Therefore Yahweh says, 'Behold, I will bring evil on them, which they shall not be able to escape; and they shall cry to me, but I will not listen to them. <sup>12</sup> Then shall the cities of Judah and the inhabitants of Jerusalem go and cry to the gods to which they offer incense: but they will not save them at all in the time of their trouble. <sup>13</sup> For according to the number of your cities are your gods, Judah; and according to the number of the streets of Jerusalem have you set up altars to the shameful thing, even altars to burn incense to Baal.'

<sup>14</sup> "Therefore don't pray for this people, neither lift up cry nor prayer for them; for I will not hear them in the time that they cry to me because of their trouble.

<sup>15</sup> What has my beloved to do in my house,  
since she has worked lewdness with many,  
and the holy flesh is passed from you?

When you do evil,  
then you rejoice."

<sup>16</sup> Yahweh called your name, "A green olive tree,  
beautiful with goodly fruit."

With the noise of a great tumult he has  
kindled fire on it,  
and its branches are broken.

<sup>17</sup> For Yahweh of Armies, who planted  
you, has pronounced evil against you,  
because of the evil of the house of Israel  
and of the house of Judah, which they have  
worked for themselves in provoking me to  
anger by offering incense to Baal.

<sup>18</sup> Yahweh gave me knowledge of it, and  
I knew it: then you showed me their  
doings. <sup>19</sup> But I was like a gentle lamb that  
is led to the slaughter; and I didn't know  
that they had devised devices against me,  
saying,

“Let us destroy the tree with its fruit,  
and let us cut him off from the land  
of the living,  
that his name may be no more  
remembered.”

<sup>20</sup> But, Yahweh of Armies, who judges  
righteously,  
who tests the heart and the mind,  
I shall see your vengeance on them;  
for to you have I revealed my  
cause.

<sup>21</sup> “Therefore Yahweh says concerning  
the men of Anathoth, who seek your life,  
saying, ‘You shall not prophesy in  
Yahweh’s name, that you not die by our  
hand;’ <sup>22</sup> therefore Yahweh of Armies says,  
‘Behold, I will punish them: the young men  
shall die by the sword; their sons and their  
daughters shall die by famine; <sup>23</sup> and there  
shall be no remnant to them: for I will  
bring evil on the men of Anathoth, even the  
year of their visitation.’”

## 12

<sup>1</sup> You are righteous, Yahweh,  
when I contend with you;

yet I would reason the cause with you:  
why does the way of the wicked  
prosper?

why are all they at ease who deal  
very treacherously?

<sup>2</sup> You have planted them, yes, they have  
taken root;  
they grow, yes, they produce fruit.  
You are near in their mouth,  
and far from their heart.

<sup>3</sup> But you, Yahweh, know me;  
you see me, and try my heart  
toward you.

Pull them out like sheep for the  
slaughter,  
and prepare them for the day of  
slaughter.

<sup>4</sup> How long shall the land mourn,  
and the herbs of the whole country  
wither?

For the wickedness of those who dwell  
therein,  
the animals are consumed, and the  
birds;

because they said,  
“He shall not see our latter end.”

<sup>5</sup> “If you have run with the footmen,  
and they have wearied you,  
then how can you contend with  
horses?

Though in a land of peace you are  
secure,  
yet how will you do in the pride of  
the Jordan?

<sup>6</sup> For even your brothers, and the house  
of your father,  
even they have dealt treacherously  
with you;  
even they have cried aloud after  
you!

Don't believe them,

though they speak beautiful words  
to you.

<sup>7</sup> “I have forsaken my house.  
I have cast off my heritage.  
I have given the dearly beloved of  
my soul into the hand of her  
enemies.

<sup>8</sup> My heritage has become to me as a  
lion in the forest.  
She has uttered her voice against  
me;  
therefore I have hated her.

<sup>9</sup> Is my heritage to me as a speckled bird  
of prey?  
Are the birds of prey against her all  
around?

Go, assemble all the animals of the field,  
bring them to devour.

<sup>10</sup> Many shepherds have destroyed my  
vineyard.  
They have trodden my portion  
under foot.  
They have made my pleasant  
portion a desolate  
wilderness.

<sup>11</sup> They have made it a desolation.  
It mourns to me, being desolate.  
The whole land is made desolate,  
because no man lays it to heart.

<sup>12</sup> Destroyers have come on all the bare  
heights in the wilderness;  
for the sword of Yahweh devours  
from the one end of the land  
even to the other end of the  
land.

No flesh has peace.

<sup>13</sup> They have sown wheat,  
and have reaped thorns.  
They have put themselves to pain,  
and profit nothing.  
You shall be ashamed of your fruits,

because of the fierce anger of  
Yahweh.”

<sup>14</sup> Yahweh says, “Concerning all my evil  
neighbors, who touch the inheritance which  
I have caused my people Israel to inherit:  
behold, I will pluck them up from off their  
land, and will pluck up the house of Judah  
from among them. <sup>15</sup> It shall happen, after  
that I have plucked them up, I will return  
and have compassion on them; and I will  
bring them again, every man to his  
heritage, and every man to his land. <sup>16</sup> It  
shall happen, if they will diligently learn  
the ways of my people, to swear by my  
name, ‘As Yahweh lives;’ even as they  
taught my people to swear by Baal; then  
shall they be built up in the middle of my  
people. <sup>17</sup> But if they will not hear, then I  
will pluck up that nation, plucking up and  
destroying it,” says Yahweh.

## 13

<sup>1</sup> Yahweh says to me, “Go, and buy  
yourself a linen belt, and put it on your  
waist, and don’t put it in water.”

<sup>2</sup> So I bought a belt according to  
Yahweh’s word, and put it on my waist.

<sup>3</sup> Yahweh’s word came to me the second  
time, saying, <sup>4</sup> “Take the belt that you have  
bought, which is on your waist, and arise,  
go to the Euphrates, and hide it there in a  
cleft of the rock.”

<sup>5</sup> So I went, and hid it by the Euphrates,  
as Yahweh commanded me.

<sup>6</sup> After many days, Yahweh said to me,  
“Arise, go to the Euphrates, and take the  
belt from there, which I commanded you to  
hide there.”

<sup>7</sup> Then I went to the Euphrates, and dug,  
and took the belt from the place where I

had hidden it; and behold, the belt was ruined. It was profitable for nothing.

<sup>8</sup> Then Yahweh's word came to me, saying, <sup>9</sup> "Yahweh says, 'In this way I, will ruin the pride of Judah, and the great pride of Jerusalem. <sup>10</sup> This evil people, who refuse to hear my words, who walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this belt, which is profitable for nothing. <sup>11</sup> For as the belt clings to the waist of a man, so have I caused to cling to me the whole house of Israel and the whole house of Judah,' says Yahweh; 'that they may be to me for a people, and for a name, and for a praise, and for a glory: but they would not hear.'

<sup>12</sup> "Therefore you shall speak to them this word: 'Yahweh, the God of Israel says, "Every bottle shall be filled with wine.'" They will tell you, 'Do we not certainly know that every bottle shall be filled with wine?' <sup>13</sup> Then tell them, 'Yahweh says, "Behold, I will fill all the inhabitants of this land, even the kings who sit on David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. <sup>14</sup> I will dash them one against another, even the fathers and the sons together," says Yahweh: "I will not pity, nor spare, nor have compassion, that I should not destroy them.'"

<sup>15</sup> Hear, and give ear.

Don't be proud;  
for Yahweh has spoken.

<sup>16</sup> Give glory to Yahweh your God,  
before he causes darkness,  
and before your feet stumble on the  
dark mountains,  
and, while you look for light,

he turns it into the shadow of death,  
and makes it gross darkness.

<sup>17</sup> But if you will not hear it,  
my soul shall weep in secret for  
your pride;  
and my eye shall weep bitterly,  
and run down with tears,  
because Yahweh's flock is taken  
captive.

<sup>18</sup> Say to the king and to the queen  
mother,  
"Humble yourselves, sit down;  
for your headdresses have come down,  
even the crown of your glory.

<sup>19</sup> The cities of the South are shut up,  
and there is no one to open them.  
Judah is carried away captive, all of it;  
it is wholly carried away captive.

<sup>20</sup> Lift up your eyes,  
and see those who come from the  
north.  
where is the flock that was given you,  
your beautiful flock?

<sup>21</sup> What will you say, when he shall set  
over you as head those whom  
you have yourself taught to  
be friends to you?  
Shall not sorrows take hold of you,  
as of a woman in travail?

<sup>22</sup> If you say in your heart,  
"Why are these things come on  
me?"  
For the greatness of your iniquity your  
skirts are uncovered,  
and your heels suffer violence.

<sup>23</sup> Can the Ethiopian change his skin,  
or the leopard his spots?  
Then may you also do good,  
who are accustomed to do evil.

<sup>24</sup> "Therefore I will scatter them,  
as the stubble that passes away,

by the wind of the wilderness.  
<sup>25</sup> This is your lot,  
 the portion measured to you from  
 me,” says Yahweh;  
 “because you have forgotten me,  
 and trusted in falsehood.”  
<sup>26</sup> Therefore will I also uncover your  
 skirts on your face,  
 and your shame shall appear.  
<sup>27</sup> I have seen your abominations, even  
 your adulteries,  
 and your neighing, the lewdness of  
 your prostitution,  
 on the hills in the field.  
 Woe to you, Jerusalem!  
 You will not be made clean; how  
 long shall it yet be?”

## 14

<sup>1</sup> This is Yahweh’s word that came to  
 Jeremiah concerning the drought.  
<sup>2</sup> “Judah mourns,  
 and its gates languish,  
 they sit in black on the ground;  
 and the cry of Jerusalem goes up.  
<sup>3</sup> Their nobles send their little ones to  
 the waters.  
 They come to the cisterns,  
 and find no water.  
 They return with their vessels empty.  
 They are disappointed and  
 confounded,  
 and cover their heads.  
<sup>4</sup> Because of the ground which is  
 cracked,  
 because no rain has been in the  
 land.  
 The plowmen are disappointed.  
 They cover their heads.  
<sup>5</sup> Yes, the hind also in the field calves,  
 and forsakes her young,

because there is no grass.  
<sup>6</sup> The wild donkeys stand on the bare  
 heights.  
 They pant for air like jackals.  
 Their eyes fail,  
 because there is no vegetation.  
<sup>7</sup> Though our iniquities testify against  
 us,  
 work for your name’s sake,  
 Yahweh;  
 for our rebellions are many.  
 We have sinned against you.  
<sup>8</sup> You hope of Israel,  
 its Savior in the time of trouble,  
 why should you be as a foreigner in the  
 land,  
 and as a wayfaring man who turns  
 aside to stay for a night?  
<sup>9</sup> Why should you be like a scared man,  
 as a mighty man who can’t save?  
 Yet you, Yahweh, are in the middle of  
 us,  
 and we are called by your name.  
 Don’t leave us.  
<sup>10</sup> Yahweh says to this people,  
 “Even so they have loved to wander.  
 They have not restrained their feet.  
 Therefore Yahweh does not accept  
 them.  
 Now he will remember their  
 iniquity,  
 and punish them for their sins.”  
<sup>11</sup> Yahweh said to me, “Don’t pray for  
 this people for their good. <sup>12</sup> When they  
 fast, I will not hear their cry; and when they  
 offer burnt offering and meal offering, I  
 will not accept them; but I will consume  
 them by the sword, and by the famine, and  
 by the pestilence.”  
<sup>13</sup> Then I said, “Ah, Lord Yahweh!  
 Behold, the prophets tell them, ‘You will

not see the sword, neither shall you have famine; but I will give you assured peace in this place.”

<sup>14</sup> Then Yahweh said to me, “The prophets prophesy lies in my name. I didn’t send them, neither have I commanded them, neither did I speak to them. They prophesy to you a lying vision, divination, and a thing of nothing, and the deceit of their own heart. <sup>15</sup> Therefore Yahweh says concerning the prophets who prophesy in my name, and I didn’t send them, yet they say, ‘Sword and famine will not be in this land.’ Those prophets will be consumed by sword and famine. <sup>16</sup> The people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword. They shall have no one to bury them—they, their wives, nor their sons, nor their daughters: for I will pour their wickedness on them.

<sup>17</sup> “You shall say this word to them,  
 “Let my eyes run down with tears night  
 and day,  
 and let them not cease;  
 for the virgin daughter of my people is  
 broken with a great breach,  
 with a very grievous wound.  
<sup>18</sup> If I go out into the field,  
 then, behold, the slain with the  
 sword!  
 If I enter into the city,  
 then, behold, those who are sick  
 with famine!  
 For both the prophet and the priest go  
 about in the land,  
 and have no knowledge.”  
<sup>19</sup> Have you utterly rejected Judah?  
 Has your soul loathed Zion?  
 Why have you struck us, and there is no  
 healing for us?

We looked for peace, but no good  
 came;  
 and for a time of healing, and  
 behold, dismay!

<sup>20</sup> We acknowledge, Yahweh, our  
 wickedness,  
 and the iniquity of our fathers;  
 for we have sinned against you.  
<sup>21</sup> Do not abhor us, for your name’s  
 sake.  
 Do not disgrace the throne of your  
 glory.  
 Remember, and don’t break your  
 covenant with us.  
<sup>22</sup> Are there any among the vanities of  
 the nations that can cause  
 rain?  
 Or can the sky give showers?  
 Aren’t you he, Yahweh our God?  
 Therefore we will wait for you;  
 for you have made all these things.

## 15

<sup>1</sup> Then Yahweh said to me, “Though  
 Moses and Samuel stood before me, yet my  
 mind would not be toward this people. Cast  
 them out of my sight, and let them go out! <sup>2</sup>  
 It shall happen, when they tell you, ‘Where  
 shall we go out?’ Then you shall tell them,  
 ‘Yahweh says:  
 “Such as are for death, to death;  
 and such as are for the sword, to the  
 sword;  
 and such as are for the famine, to the  
 famine;  
 and such as are for captivity, to  
 captivity.”’  
<sup>3</sup> “I will appoint over them four kinds,”  
 says Yahweh: “the sword to kill, and the  
 dogs to tear, and the birds of the sky, and  
 the animals of the earth, to devour and to

destroy. <sup>4</sup> I will cause them to be tossed back and forth among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem.

<sup>5</sup> For who will have pity on you,  
Jerusalem?  
or who will bemoan you?  
or who will turn aside to ask of  
your welfare?

<sup>6</sup> You have rejected me," says Yahweh.  
"You have gone backward:  
therefore have I stretched out my hand  
against you,  
and destroyed you;  
I am weary with repenting.

<sup>7</sup> I have winnowed them with a fan in  
the gates of the land;  
I have bereaved them of children.  
I have destroyed my people.  
They didn't return from their ways.

<sup>8</sup> Their widows are increased to me  
above the sand of the seas;  
I have brought on them against the  
mother of the young men a  
destroyer at noonday.  
I have caused anguish and terrors to  
fall on her suddenly.

<sup>9</sup> She who has borne seven languishes;  
she has given up the spirit.  
Her sun has gone down while it was yet  
day.  
She has been disappointed and  
confounded:  
and their residue will I deliver to  
the sword before their  
enemies," says Yahweh.

<sup>10</sup> Woe is me, my mother, that you have  
borne me a man of strife  
and a man of contention to the  
whole earth!

I have not lent, neither have men lent to  
me;  
yet everyone of them curses me.

<sup>11</sup> Yahweh said,  
"Most certainly I will strengthen you for  
good.

Most certainly I will cause the  
enemy to make supplication  
to you in the time of evil  
and in the time of affliction.

<sup>12</sup> Can one break iron,  
even iron from the north, and brass?

<sup>13</sup> Your substance and your treasures  
will I give for a plunder  
without price,  
and that for all your sins,  
even in all your borders.

<sup>14</sup> I will make them to pass with your  
enemies into a land which  
you don't know;  
for a fire is kindled in my anger,  
which shall burn on you."

<sup>15</sup> Yahweh, you know;  
remember me, and visit me,  
and avenge me of my persecutors.  
You are patient, so don't take me away.  
Know that for your sake I have  
suffered reproach.

<sup>16</sup> Your words were found,  
and I ate them.  
Your words were to me a joy and the  
rejoicing of my heart,  
for I am called by your name,  
Yahweh, God of Armies.

<sup>17</sup> I didn't sit in the assembly of those  
who make merry, nor  
rejoiced;  
I sat alone because of your hand;  
for you have filled me with  
indignation.

<sup>18</sup> Why is my pain perpetual,

and my wound incurable,  
 which refuses to be healed?  
 Will you indeed be to me as a deceitful  
 brook,  
 like waters that fail?  
<sup>19</sup> Therefore Yahweh says,  
 "If you return, then I will bring you  
 again,  
 that you may stand before me;  
 and if you take out the precious from the  
 vile,  
 you shall be as my mouth.  
 They shall return to you,  
 but you shall not return to them.  
<sup>20</sup> I will make you to this people a  
 fortified bronze wall;  
 and they shall fight against you,  
 but they shall not prevail against  
 you;  
 for I am with you to save you  
 and to deliver you," says Yahweh.  
<sup>21</sup> "I will deliver you out of the hand of  
 the wicked,  
 and I will redeem you out of the  
 hand of the terrible."

## 16

<sup>1</sup> Yahweh's word came also to me,  
 saying, <sup>2</sup> "You shall not take a wife, neither  
 shall you have sons or daughters, in this  
 place." <sup>3</sup> For Yahweh says concerning the  
 sons and concerning the daughters who are  
 born in this place, and concerning their  
 mothers who bore them, and concerning  
 their fathers who became their father in this  
 land: <sup>4</sup> "They shall die grievous deaths:  
 they shall not be lamented, neither shall  
 they be buried; they shall be as dung on the  
 surface of the ground; and they shall be  
 consumed by the sword, and by famine;  
 and their dead bodies shall be food for the

birds of the sky, and for the animals of the  
 earth."

<sup>5</sup> For Yahweh says, "Don't enter into the  
 house of mourning, neither go to lament,  
 neither bemoan them; for I have taken  
 away my peace from this people," says  
 Yahweh, "even loving kindness and tender  
 mercies. <sup>6</sup> Both great and small shall die in  
 this land; they shall not be buried, neither  
 shall men lament for them, nor cut  
 themselves, nor make themselves bald for  
 them; <sup>7</sup> neither shall men break bread for  
 them in mourning, to comfort them for the  
 dead; neither shall men give them the cup  
 of consolation to drink for their father or  
 for their mother.

<sup>8</sup> "You shall not go into the house of  
 feasting to sit with them, to eat and to  
 drink." <sup>9</sup> For Yahweh of Armies, the God  
 of Israel says: "Behold, I will cause to  
 cease out of this place, before your eyes  
 and in your days, the voice of mirth and the  
 voice of gladness, the voice of the  
 bridegroom and the voice of the bride. <sup>10</sup> It  
 shall happen, when you shall show this  
 people all these words, and they ask you,  
 'Why has Yahweh pronounced all this  
 great evil against us?' or 'What is our  
 iniquity? or 'What is our sin that we have  
 committed against Yahweh our God?' <sup>11</sup>  
 Then you shall tell them, 'Because your  
 fathers have forsaken me,' says Yahweh,  
 'and have walked after other gods, and  
 have served them, and have worshiped  
 them, and have forsaken me, and have not  
 kept my law; <sup>12</sup> and you have done evil  
 more than your fathers; for, behold, you  
 walk every one after the stubbornness of  
 his evil heart, so that you don't listen to  
 me. <sup>13</sup> Therefore will I cast you out of this  
 land into the land that you have not known,

neither you nor your fathers; and there you shall serve other gods day and night; for I will show you no favor.'

<sup>14</sup> "Therefore behold, the days come," says Yahweh, "that it shall no more be said, 'As Yahweh lives, who brought up the children of Israel out of the land of Egypt;'

<sup>15</sup> but, 'As Yahweh lives, who brought up the children of Israel from the land of the north, and from all the countries where he had driven them.' I will bring them again into their land that I gave to their fathers.

<sup>16</sup> "Behold, I will send for many fishermen," says Yahweh, "and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks. <sup>17</sup> For my eyes are on all their ways; they are not hidden from my face, neither is their iniquity concealed from my eyes. <sup>18</sup> First I will recompense their iniquity and their sin double, because they have polluted my land with the carcasses of their detestable things, and have filled my inheritance with their abominations."

<sup>19</sup> Yahweh, my strength, and my stronghold,  
and my refuge in the day of affliction,  
to you shall the nations come from the ends of the earth,  
and shall say,  
"Our fathers have inherited nothing but lies,  
vanity and things in which there is no profit.

<sup>20</sup> Shall a man make to himself gods, which yet are no gods?"

<sup>21</sup> "Therefore behold, I will cause them to know,

this once will I cause them to know my hand and my might; and they shall know that my name is Yahweh."

## 17

<sup>1</sup> "The sin of Judah is written with a pen of iron,  
and with the point of a diamond.  
It is engraved on the tablet of their heart,  
and on the horns of your altars.

<sup>2</sup> Even their children remember their altars  
and their Asherah poles by the green trees on the high hills.

<sup>3</sup> My mountain in the field,  
I will give your substance and all your treasures for a plunder,  
and your high places, because of sin, throughout all your borders.

<sup>4</sup> You, even of yourself, shall discontinue from your heritage that I gave you.  
I will cause you to serve your enemies in the land which you don't know,  
for you have kindled a fire in my anger which shall burn forever."

<sup>5</sup> Yahweh says:  
"Cursed is the man who trusts in man,  
and makes flesh his arm,  
and whose heart departs from Yahweh.

<sup>6</sup> For he shall be like a bush in the desert,  
and shall not see when good comes,  
but shall inhabit the parched places in the wilderness,  
a salt land and not inhabited.

- 7 “Blessed is the man who trusts in  
Yahweh,  
and whose confidence is in  
Yahweh.
- 8 For he shall be as a tree planted by the  
waters,  
who spreads out its roots by the  
river,  
and shall not fear when heat comes,  
but its leaf shall be green;  
and shall not be careful in the year of  
drought,  
neither shall cease from yielding  
fruit.
- 9 The heart is deceitful above all things,  
and it is exceedingly corrupt.  
Who can know it?
- 10 “I, Yahweh, search the mind,  
I try the heart,  
even to give every man according to his  
ways,  
according to the fruit of his  
doings.”
- 11 As the partridge that sits on eggs  
which she has not laid,  
so is he who gets riches, and not by  
right;  
in the middle of his days they shall leave  
him,  
and at his end he shall be a fool.
- 12 A glorious throne, set on high from  
the beginning,  
is the place of our sanctuary.
- 13 Yahweh, the hope of Israel,  
all who forsake you shall be  
disappointed.  
Those who depart from me shall be  
written in the earth,  
because they have forsaken  
Yahweh,  
the spring of living waters.
- 14 Heal me, O Yahweh, and I shall be  
healed;  
save me, and I shall be saved:  
for you are my praise.
- 15 Behold, they tell me,  
“Where is Yahweh’s word?  
Let it be fulfilled now.”
- 16 As for me, I have not hurried from  
being a shepherd after you;  
neither have I desired the woeful  
day; you know.  
That which came out of my lips  
was before your face.
- 17 Don’t be a terror to me:  
you are my refuge in the day of  
evil.
- 18 Let them be disappointed who  
persecute me,  
but let not me be disappointed;  
let them be dismayed,  
but don’t let me be dismayed;  
bring on them the day of evil,  
and destroy them with double  
destruction.
- 19 Thus said Yahweh to me: “Go, and  
stand in the gate of the children of the  
people, through which the kings of Judah  
come in, and by which they go out, and in  
all the gates of Jerusalem; <sup>20</sup> and tell them,  
‘Hear Yahweh’s word, you kings of Judah,  
and all Judah, and all the inhabitants of  
Jerusalem, that enter in by these gates: <sup>21</sup>  
Yahweh says, “Be careful, and bear no  
burden on the Sabbath day, nor bring it in  
by the gates of Jerusalem; <sup>22</sup> neither carry a  
burden out of your houses on the Sabbath  
day, neither do any work: but make the  
Sabbath day holy, as I commanded your  
fathers. <sup>23</sup> But they didn’t listen, neither  
turn their ear, but made their neck stiff, that  
they might not hear, and might not receive

instruction. <sup>24</sup> It shall happen, if you diligently listen to me," says Yahweh, "to bring in no burden through the gates of this city on the Sabbath day, but to make the Sabbath day holy, to do no work therein; <sup>25</sup> then shall there enter in by the gates of this city kings and princes sitting on David's throne, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. <sup>26</sup> They shall come from the cities of Judah, and from the places around Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill country, and from the South, bringing burnt offerings, and sacrifices, and meal offerings, and frankincense, and bringing sacrifices of thanksgiving, to Yahweh's house. <sup>27</sup> But if you will not listen to me to make the Sabbath day holy, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched."'''

## 18

<sup>1</sup> The word which came to Jeremiah from Yahweh, saying, <sup>2</sup> "Arise, and go down to the potter's house, and there I will cause you to hear my words."

<sup>3</sup> Then I went down to the potter's house, and behold, he was making a work on the wheels. <sup>4</sup> When the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

<sup>5</sup> Then Yahweh's word came to me, saying, <sup>6</sup> "House of Israel, can't I do with you as this potter?" says Yahweh. "Behold, as the clay in the potter's hand, so are you

in my hand, house of Israel. <sup>7</sup> At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; <sup>8</sup> if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do to them. <sup>9</sup> At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; <sup>10</sup> if they do that which is evil in my sight, that they not obey my voice, then I will repent of the good, with which I said I would benefit them.

<sup>11</sup> "Now therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, 'Yahweh says: "Behold, I frame evil against you, and devise a device against you. Everyone return from his evil way now, and amend your ways and your doings."' <sup>12</sup> But they say, 'It is in vain; for we will walk after our own devices, and we will do everyone after the stubbornness of his evil heart.'"

<sup>13</sup> Therefore Yahweh says:

"Ask now among the nations,  
who has heard such things.

The virgin of Israel has done a very  
horrible thing.

<sup>14</sup> Shall the snow of Lebanon fail from  
the rock of the field?

Shall the cold waters that flow  
down from afar be dried up?

<sup>15</sup> For my people have forgotten me.

They have burned incense to false  
gods.

They have been made to stumble in their  
ways,

in the ancient paths,  
to walk in byways, in a way not  
built up;

<sup>16</sup> to make their land an astonishment,

and a perpetual hissing.  
 Everyone who passes thereby shall be  
 astonished,  
 and shake his head.  
<sup>17</sup> I will scatter them as with an east  
 wind before the enemy.  
 I will show them the back, and not  
 the face,  
 in the day of their calamity.

<sup>18</sup> Then they said, "Come, and let us  
 devise devices against Jeremiah; for the  
 law shall not perish from the priest, nor  
 counsel from the wise, nor the word from  
 the prophet. Come, and let us strike him  
 with the tongue, and let us not give heed to  
 any of his words."

<sup>19</sup> Give heed to me, Yahweh,  
 and listen to the voice of those who  
 contend with me.

<sup>20</sup> Shall evil be recompensed for good?  
 For they have dug a pit for my soul.  
 Remember how I stood before you to  
 speak good for them,  
 to turn away your wrath from them.

<sup>21</sup> Therefore deliver up their children to  
 the famine,  
 and give them over to the power of  
 the sword.

Let their wives become childless, and  
 widows;  
 and let their men be slain of death,  
 and their young men struck by the  
 sword in battle.

<sup>22</sup> Let a cry be heard from their houses,  
 when you shall bring a troop  
 suddenly on them;  
 for they have dug a pit to take me,  
 and hidden snares for my feet.

<sup>23</sup> Yet, Yahweh, you know all their  
 counsel against me to kill  
 me.

Don't forgive their iniquity,  
 neither blot out their sin from your  
 sight;  
 but let them be overthrown before you.  
 Deal you with them in the time of  
 your anger.

## 19

<sup>1</sup> Thus said Yahweh, "Go, and buy a  
 potter's earthen bottle, and take some of the  
 elders of the people, and of the elders of the  
 priests; <sup>2</sup> and go out to the valley of the son  
 of Hinnom, which is by the entry of the  
 gate Harsith, and proclaim there the words  
 that I shall tell you; <sup>3</sup> and say, 'Hear  
 Yahweh's word, kings of Judah, and  
 inhabitants of Jerusalem: Yahweh of  
 Armies, the God of Israel says, "Behold, I  
 will bring evil on this place, which  
 whoever hears, his ears shall tingle. <sup>4</sup>  
 Because they have forsaken me, and have  
 estranged this place, and have burned  
 incense in it to other gods, that they didn't  
 know, they and their fathers and the kings  
 of Judah; and have filled this place with the  
 blood of innocents, <sup>5</sup> and have built the  
 high places of Baal, to burn their sons in  
 the fire for burnt offerings to Baal; which I  
 didn't command, nor spoke it, neither came  
 it into my mind: <sup>6</sup> therefore, behold, the  
 days come," says Yahweh, "that this place  
 shall no more be called Topheth, nor The  
 valley of the son of Hinnom, but The valley  
 of Slaughter.

<sup>7</sup> "I will make void the counsel of  
 Judah and Jerusalem in this place; and I  
 will cause them to fall by the sword before  
 their enemies, and by the hand of those  
 who seek their life: and their dead bodies  
 will I give to be food for the birds of the  
 sky, and for the animals of the earth. <sup>8</sup> I

will make this city an astonishment, and a hissing; everyone who passes thereby shall be astonished and hiss because of all its plagues. <sup>9</sup> I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat everyone the flesh of his friend, in the siege and in the distress, with which their enemies, and those who seek their life, shall distress them.”

<sup>10</sup> “Then you shall break the bottle in the sight of the men who go with you, <sup>11</sup> and shall tell them, ‘Yahweh of Armies says: “Even so will I break this people and this city, as one breaks a potter’s vessel, that can’t be made whole again; and they shall bury in Topheth, until there is no place to bury. <sup>12</sup> Thus will I do to this place,” says Yahweh, “and to its inhabitants, even making this city as Topheth: <sup>13</sup> and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses on whose roofs they have burned incense to all the army of the sky, and have poured out drink offerings to other gods.””

<sup>14</sup> Then Jeremiah came from Topheth, where Yahweh had sent him to prophesy; and he stood in the court of Yahweh’s house, and said to all the people: <sup>15</sup> “Yahweh of Armies, the God of Israel says, ‘Behold, I will bring on this city and on all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear my words.””

## 20

<sup>1</sup> Now Pashhur, the son of Immer the priest, who was chief officer in Yahweh’s house, heard Jeremiah prophesying these

things. <sup>2</sup> Then Pashhur struck Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in Yahweh’s house. <sup>3</sup> On the next day, Pashhur released Jeremiah out of the stocks. Then Jeremiah said to him, “Yahweh has not called your name Pashhur, but Magormissabib. <sup>4</sup> For Yahweh says, ‘Behold, I will make you a terror to yourself, and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall see it; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall kill them with the sword. <sup>5</sup> Moreover I will give all the riches of this city, and all its gains, and all the precious things of it, yes, all the treasures of the kings of Judah will I give into the hand of their enemies; and they shall make them captives, and take them, and carry them to Babylon. <sup>6</sup> You, Pashhur, and all who dwell in your house shall go into captivity; and you shall come to Babylon, and there you shall die, and there you shall be buried, you, and all your friends, to whom you have prophesied falsely.”

<sup>7</sup> Yahweh, you have persuaded me, and  
I was persuaded;  
you are stronger than I, and have  
prevailed.

I have become a laughing-stock all day.  
Every one mocks me.

<sup>8</sup> For as often as I speak, I cry out;  
I cry, Violence and destruction!  
because Yahweh’s word has been made  
a reproach to me,  
and a derision, all day.

<sup>9</sup> If I say, I will not make mention of  
him,  
nor speak any more in his name,

then there is in my heart as it were a  
 burning fire shut up in my  
 bones,  
 and I am weary with holding it in,  
 and I can't.

<sup>10</sup> For I have heard the defaming of  
 many,  
 "Terror on every side!  
 Denounce, and we will denounce  
 him!"

say all my familiar friends,  
 those who watch for my fall.  
 "Perhaps he will be persuaded,  
 and we shall prevail against him,  
 and we shall take our revenge on  
 him."

<sup>11</sup> But Yahweh is with me as an  
 awesome mighty one.  
 Therefore my persecutors shall  
 stumble,  
 and they shall not prevail.  
 They shall be utterly disappointed,  
 because they have not dealt wisely,  
 even with an everlasting dishonor  
 which shall never be  
 forgotten.

<sup>12</sup> But, Yahweh of Armies, who tests the  
 righteous,  
 who sees the heart and the mind,  
 let me see your vengeance on them;  
 for to you have I revealed my  
 cause.

<sup>13</sup> Sing to Yahweh,  
 praise Yahweh;  
 for he has delivered the soul of the  
 needy from the hand of  
 evildoers.

<sup>14</sup> Cursed is the day in which I was born.  
 Don't let the day in which my  
 mother bore me be blessed.

<sup>15</sup> Cursed is the man who brought news  
 to my father, saying,  
 "A boy is born to you," making him  
 very glad.

<sup>16</sup> Let that man be as the cities which  
 Yahweh overthrew,  
 and didn't repent.  
 Let him hear a cry in the morning,  
 and shouting at noontime;  
<sup>17</sup> because he didn't kill me from the  
 womb;  
 and so my mother would have been  
 my grave,  
 and her womb always great.

<sup>18</sup> Why did I come out of the womb to  
 see labor and sorrow,  
 that my days should be consumed  
 with shame?

## 21

<sup>1</sup> The word which came to Jeremiah from  
 Yahweh, when king Zedekiah sent to him  
 Pashhur the son of Malchijah, and  
 Zephaniah the son of Maaseiah, the priest,  
 saying, <sup>2</sup> "Please inquire of Yahweh for us;  
 for Nebuchadnezzar king of Babylon  
 makes war against us. Perhaps Yahweh  
 will deal with us according to all his  
 wondrous works, that he may withdraw  
 from us."

<sup>3</sup> Then Jeremiah said to them, "Tell  
 Zedekiah: <sup>4</sup> 'Yahweh, the God of Israel  
 says, "Behold, I will turn back the weapons  
 of war that are in your hands, with which  
 you fight against the king of Babylon, and  
 against the Chaldeans who besiege you,  
 without the walls; and I will gather them  
 into the middle of this city. <sup>5</sup> I myself will  
 fight against you with an outstretched hand  
 and with a strong arm, even in anger, and  
 in wrath, and in great indignation. <sup>6</sup> I will

strike the inhabitants of this city, both man and animal. They will die of a great pestilence. <sup>7</sup> Afterward," says Yahweh, "I will deliver Zedekiah king of Judah, and his servants, and the people, even those who are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those who seek their life. He will strike them with the edge of the sword. He will not spare them, neither have pity, nor have mercy."

<sup>8</sup> "To this people you shall say, 'Yahweh says: "Behold, I set before you the way of life and the way of death. <sup>9</sup> He who remains in this city will die by the sword, by the famine, and by the pestilence; but he who goes out, and passes over to the Chaldeans who besiege you, he shall live, and he will escape with his life. <sup>10</sup> For I have set my face on this city for evil, and not for good," says Yahweh. "It will be given into the hand of the king of Babylon, and he shall burn it with fire."

<sup>11</sup> "Concerning the house of the king of Judah, hear Yahweh's word. <sup>12</sup> House of David, Yahweh says,

'Execute justice in the morning,  
and deliver him who is robbed out  
of the hand of the oppressor,  
lest my wrath go out like fire,  
and burn so that no one can quench  
it,  
because of the evil of your doings.

<sup>13</sup> Behold, I am against you, O  
inhabitant of the valley,  
and of the rock of the plain,' says  
Yahweh.

'You that say, "Who would come down  
against us?"

or "Who would enter into our  
homes?"

<sup>14</sup> I will punish you according to the  
fruit of your doings, says  
Yahweh;  
and I will kindle a fire in her forest,  
and it shall devour all that is around  
her."

## 22

<sup>1</sup> Thus said Yahweh: "Go down to the house of the king of Judah, and speak there this word, <sup>2</sup> 'Hear Yahweh's word, king of Judah, who sits on David's throne, you, and your servants, and your people who enter in by these gates. <sup>3</sup> Yahweh says: "Execute justice and righteousness, and deliver him who is robbed out of the hand of the oppressor. Do no wrong. Do no violence, to the foreigner, the fatherless, nor the widow; neither shed innocent blood in this place. <sup>4</sup> For if you do this thing indeed, then shall there enter in by the gates of this house kings sitting on David's throne, riding in chariots and on horses, he, and his servants, and his people. <sup>5</sup> But if you will not hear these words, I swear by myself," says Yahweh, "that this house shall become a desolation."'"

<sup>6</sup> For Yahweh says concerning the house of the king of Judah:

"You are Gilead to me,  
the head of Lebanon.  
Yet surely I will make you a wilderness,  
cities which are not inhabited.

<sup>7</sup> I will prepare destroyers against you,  
everyone with his weapons,  
and they will cut down your choice  
cedars,  
and cast them into the fire.

<sup>8</sup> “Many nations will pass by this city, and they will each ask his neighbor, ‘Why has Yahweh done this to this great city?’ <sup>9</sup> Then they shall answer, ‘Because they abandoned the covenant of Yahweh their God, and worshiped other gods, and served them.’”

<sup>10</sup> Don’t weep for the dead,  
neither bemoan him;  
but weep bitterly for him who goes  
away;  
for he shall return no more,  
nor see his native country.

<sup>11</sup> For Yahweh says touching Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who went out of this place: “He shall not return there any more. <sup>12</sup> But in the place where they have led him captive, there shall he die, and he shall see this land no more.”

<sup>13</sup> “Woe to him who builds his house by unrighteousness,  
and his rooms by injustice;  
who uses his neighbor’s service without wages,  
and doesn’t give him his hire;

<sup>14</sup> who says, ‘I will build me a wide house and spacious rooms,’  
and cuts out windows for himself;  
and it is ceiling with cedar,  
and painted with vermilion.

<sup>15</sup> “Shall you reign, because you strive to excel in cedar?  
Didn’t your father eat and drink,  
and do justice and righteousness?  
Then it was well with him.

<sup>16</sup> He judged the cause of the poor and needy;  
then it was well.  
Wasn’t this to know me?”  
says Yahweh.

<sup>17</sup> But your eyes and your heart are not  
but for your covetousness,  
and for shedding innocent blood,  
for oppression, and for doing  
violence.”

<sup>18</sup> Therefore Yahweh says concerning Jehoiakim the son of Josiah, king of Judah:

“They shall not lament for him,  
saying, ‘Ah my brother!’ or, ‘Ah sister!’

They shall not lament for him,  
saying ‘Ah lord!’ or, ‘Ah his glory!’

<sup>19</sup> He shall be buried with the burial of a donkey,  
drawn and cast out beyond the gates of Jerusalem.”

<sup>20</sup> “Go up to Lebanon, and cry;  
and lift up your voice in Bashan,  
and cry from Abarim;  
for all your lovers are destroyed.

<sup>21</sup> I spoke to you in your prosperity;  
but you said, ‘I will not listen.’  
This has been your way from your youth,  
that you didn’t obey my voice.

<sup>22</sup> The wind shall feed all your shepherds,  
and your lovers shall go into captivity.

Surely then you will be ashamed  
and confounded for all your wickedness.

<sup>23</sup> Inhabitant of Lebanon,  
who makes your nest in the cedars,  
how greatly to be pitied you will be  
when pangs come on you,  
the pain as of a woman in travail!

<sup>24</sup> “As I live,” says Yahweh, “though Coniah the son of Jehoiakim king of Judah were the signet on my right hand, yet

would I pluck you from there; <sup>25</sup> and I would give you into the hand of those who seek your life, and into the hand of them of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. <sup>26</sup> I will cast you out with your mother who bore you, into another country, where you were not born; and there you will die. <sup>27</sup> But to the land to which their soul longs to return, there shall they not return.”

<sup>28</sup> Is this man Coniah a despised broken vessel?

Is he a vessel in which no one delights?

Why are they cast out, he and his offspring,<sup>g</sup> and cast into a land which they don't know?

<sup>29</sup> O earth, earth, earth, hear Yahweh's word!

<sup>30</sup> Yahweh says, “Record this man as childless, a man who will not prosper in his days;

for no more shall a man of his offspring<sup>h</sup> prosper, sitting on David's throne, and ruling in Judah.”

## 23

<sup>1</sup> “Woe to the shepherds who destroy and scatter the sheep of my pasture!” says Yahweh. <sup>2</sup> Therefore Yahweh, the God of Israel, says against the shepherds who feed my people: “You have scattered my flock, and driven them away, and have not visited them; behold, I will visit on you the evil of your doings,” says Yahweh. <sup>3</sup> “I will gather the remnant of my flock out of all the

countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. <sup>4</sup> I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking,” says Yahweh.

<sup>5</sup> “Behold, the days come,” says Yahweh, “that I will raise to David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely. This is his name by which he shall be called:

Yahweh our righteousness.

<sup>7</sup> “Therefore behold, the days come,” says Yahweh, “that they shall no more say, ‘As Yahweh lives, who brought up the children of Israel out of the land of Egypt;’ <sup>8</sup> but, ‘As Yahweh lives, who brought up and who led the offspring<sup>i</sup> of the house of Israel out of the north country, and from all the countries where I had driven them.’ Then they will dwell in their own land.”

<sup>9</sup> Concerning the prophets: My heart within me is broken.

All my bones shake.

I am like a drunken man, and like a man whom wine has overcome, because of Yahweh, and because of his holy words.

<sup>10</sup> For the land is full of adulterers; for because of the curse the land mourns.

- The pastures of the wilderness are dried up.  
 Their course is evil,  
 and their might is not right;  
<sup>11</sup> for both prophet and priest are profane;  
 yes, in my house have I found their wickedness," says Yahweh.
- <sup>12</sup> Therefore their way shall be to them as slippery places in the darkness.  
 They shall be driven on,  
 and fall therein;  
 for I will bring evil on them,  
 even the year of their visitation," says Yahweh.
- <sup>13</sup> "I have seen folly in the prophets of Samaria.  
 They prophesied by Baal,  
 and caused my people Israel to err.
- <sup>14</sup> In the prophets of Jerusalem also I have seen a horrible thing:  
 they commit adultery,  
 and walk in lies.  
 They strengthen the hands of evildoers,  
 so that no one returns from his wickedness.  
 They have all become to me as Sodom,  
 and its inhabitants as Gomorrah."
- <sup>15</sup> Therefore Yahweh of Armies says concerning the prophets:  
 "Behold, I will feed them with wormwood,  
 and make them drink the water of gall;  
 for from the prophets of Jerusalem ungodliness has gone out into all the land."
- <sup>16</sup> Yahweh of Armies says,  
 "Don't listen to the words of the prophets who prophesy to you.  
 They teach you vanity.  
 They speak a vision of their own heart,  
 and not out of the mouth of Yahweh.
- <sup>17</sup> They say continually to those who despise me,  
 'Yahweh has said, "You shall have peace;"'  
 and to everyone who walks in the stubbornness of his own heart they say,  
 'No evil shall come on you.'
- <sup>18</sup> For who has stood in the council of Yahweh,  
 that he should perceive and hear his word?  
 Who has listened to my word, and heard it?
- <sup>19</sup> Behold, Yahweh's storm, his wrath, has gone out.  
 Yes, a whirling storm.  
 It shall burst on the head of the wicked.
- <sup>20</sup> Yahweh's anger shall not return, until he has executed,  
 and until he has performed the intents of his heart.  
 In the latter days, you will understand it perfectly.
- <sup>21</sup> I didn't send these prophets, yet they ran.  
 I didn't speak to them, yet they prophesied.
- <sup>22</sup> But if they had stood in my council,  
 then they would have caused my people to hear my words,

and would have turned them from their  
evil way,  
and from the evil of their doings.

<sup>23</sup> “Am I a God at hand,” says Yahweh,  
“and not a God afar off?”

<sup>24</sup> Can anyone hide himself in secret  
places  
so that I can’t see him?” says  
Yahweh.  
“Don’t I fill heaven and earth?”  
says Yahweh.

<sup>25</sup> “I have heard what the prophets have  
said, who prophesy lies in my name,  
saying, ‘I had a dream! I had a dream!’ <sup>26</sup>  
How long shall this be in the heart of the  
prophets who prophesy lies, even the  
prophets of the deceit of their own heart? <sup>27</sup>  
They intend to cause my people to forget  
my name by their dreams which they each  
tell his neighbor, as their fathers forgot my  
name because of Baal. <sup>28</sup> The prophet who  
has a dream, let him tell a dream; and he  
who has my word, let him speak my word  
faithfully. What is the straw to the wheat?”  
says Yahweh. <sup>29</sup> “Isn’t my word like fire?”  
says Yahweh; “and like a hammer that  
breaks the rock in pieces?”

<sup>30</sup> “Therefore behold, I am against the  
prophets,” says Yahweh, “who each steal  
my words from his neighbor. <sup>31</sup> Behold, I  
am against the prophets,” says Yahweh,  
“who use their tongues, and say, ‘He says.’”  
<sup>32</sup> Behold, I am against those who prophesy  
lying dreams,” says Yahweh, “who tell  
them, and cause my people to err by their  
lies, and by their vain boasting; yet I didn’t  
send them, nor command them; neither do  
they profit this people at all,” says Yahweh.

<sup>33</sup> “When this people, or the prophet, or a  
priest, shall ask you, saying, ‘What is the

message from Yahweh?’ Then you shall  
tell them, “‘What message? I will cast you  
off,” says Yahweh.’ <sup>34</sup> As for the prophet,  
and the priest, and the people, who say,  
‘The message from Yahweh,’ I will even  
punish that man and his household. <sup>35</sup> You  
shall say everyone to his neighbor, and  
everyone to his brother, ‘What has Yahweh  
answered?’ and, ‘What has Yahweh  
spoken?’ <sup>36</sup> You shall mention the message  
from Yahweh no more: for every man’s  
own word has become his message; for you  
have perverted the words of the living God,  
of Yahweh of Armies, our God. <sup>37</sup> You  
shall say to the prophet, ‘What has Yahweh  
answered you?’ and, ‘What has Yahweh  
spoken?’ <sup>38</sup> Although you say, ‘The  
message from Yahweh;’ therefore Yahweh  
says: ‘Because you say this word, “The  
message from Yahweh,” and I have sent to  
you, telling you not to say, “The message  
from Yahweh;” <sup>39</sup> therefore, behold, I will  
utterly forget you, and I will cast you off,  
and the city that I gave to you and to your  
fathers, away from my presence. <sup>40</sup> I will  
bring an everlasting reproach on you, and a  
perpetual shame, which shall not be  
forgotten.””

## 24

<sup>1</sup> Yahweh showed me, and behold, two  
baskets of figs set before Yahweh’s temple,  
after that Nebuchadnezzar king of Babylon  
had carried away captive Jeconiah the son  
of Jehoiakim, king of Judah, and the  
princes of Judah, with the craftsmen and  
smiths, from Jerusalem, and had brought  
them to Babylon. <sup>2</sup> One basket had very  
good figs, like the figs that are first-ripe;  
and the other basket had very bad figs,  
which could not be eaten, they were so bad.

<sup>3</sup> Then Yahweh asked me, “What do you see, Jeremiah?”

I said, “Figs. The good figs are very good, and the bad are very bad, so bad that can’t be eaten.”

<sup>4</sup> Yahweh’s word came to me, saying, <sup>5</sup> “Yahweh, the God of Israel says: ‘Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. <sup>6</sup> For I will set my eyes on them for good, and I will bring them again to this land. I will build them, and not pull them down. I will plant them, and not pluck them up. <sup>7</sup> I will give them a heart to know me, that I am Yahweh: and they shall be my people, and I will be their God; for they shall return to me with their whole heart.

<sup>8</sup> “‘As the bad figs, which can’t be eaten, they are so bad,’ surely Yahweh says, ‘So I will give up Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, who remain in this land, and those who dwell in the land of Egypt. <sup>9</sup> I will even give them up to be tossed back and forth among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places where I shall drive them. <sup>10</sup> I will send the sword, the famine, and the pestilence, among them, until they be consumed from off the land that I gave to them and to their fathers.’”

## 25

<sup>1</sup> The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (the same was the first year of Nebuchadnezzar king of Babylon), <sup>2</sup> which Jeremiah the prophet spoke to all the

people of Judah, and to all the inhabitants of Jerusalem, saying: <sup>3</sup> From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years, Yahweh’s word has come to me, and I have spoken to you, rising up early and speaking; but you have not listened.

<sup>4</sup> Yahweh has sent to you all his servants the prophets, rising up early and sending them (but you have not listened, nor inclined your ear to hear) <sup>5</sup> saying, “Return now everyone from his evil way, and from the evil of your doings, and dwell in the land that Yahweh has given to you and to your fathers, from of old and even forever more. <sup>6</sup> Don’t go after other gods to serve them or worship them, and don’t provoke me to anger with the work of your hands; and I will do you no harm.”

<sup>7</sup> “Yet you have not listened to me,” says Yahweh; “that you may provoke me to anger with the work of your hands to your own hurt.”

<sup>8</sup> Therefore Yahweh of Armies says: “Because you have not heard my words, <sup>9</sup> behold, I will send and take all the families of the north,” says Yahweh, “and I will send to Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations around. I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. <sup>10</sup> Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. <sup>11</sup> This whole land shall be a desolation, and an astonishment; and these

nations shall serve the king of Babylon seventy years.

<sup>12</sup> “It shall happen, when seventy years are accomplished, that I will punish the king of Babylon, and that nation,” says Yahweh, “for their iniquity, and the land of the Chaldeans; and I will make it desolate forever. <sup>13</sup> I will bring on that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations. <sup>14</sup> For many nations and great kings shall make bondservants of them, even of them; and I will recompense them according to their deeds, and according to the work of their hands.”

<sup>15</sup> For Yahweh, the God of Israel, says to me: “take this cup of the wine of wrath at my hand, and cause all the nations, to whom I send you, to drink it. <sup>16</sup> They shall drink, and reel back and forth, and be mad, because of the sword that I will send among them.”

<sup>17</sup> Then took I the cup at Yahweh’s hand, and made all the nations to drink, to whom Yahweh had sent me: <sup>18</sup> Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as it is today; <sup>19</sup> Pharaoh king of Egypt, and his servants, and his princes, and all his people; <sup>20</sup> and all the mixed people, and all the kings of the land of the Uz, and all the kings of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod; <sup>21</sup> Edom, and Moab, and the children of Ammon; <sup>22</sup> and all the kings of Tyre, and all the kings of Sidon, and the kings of the isle which is beyond the sea; <sup>23</sup> Dedan, and Tema, and Buz, and all who

have the corners of their beard cut off; <sup>24</sup> and all the kings of Arabia, and all the kings of the mixed people who dwell in the wilderness; <sup>25</sup> and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes; <sup>26</sup> and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are on the surface of the earth: and the king of Sheshach shall drink after them.

<sup>27</sup> “You shall tell them, ‘Yahweh of Armies, the God of Israel says: “Drink, and be drunk, vomit, fall, and rise no more, because of the sword which I will send among you.”’ <sup>28</sup> It shall be, if they refuse to take the cup at your hand to drink, then you shall tell them, ‘Yahweh of Armies says: “You shall surely drink. <sup>29</sup> For, behold, I begin to work evil at the city which is called by my name; and should you be utterly unpunished? You shall not be unpunished; for I will call for a sword on all the inhabitants of the earth, says Yahweh of Armies.”’

<sup>30</sup> “Therefore prophesy you against them all these words, and tell them,

“Yahweh will roar from on high,  
and utter his voice from his holy  
habitation;  
he will mightily roar against his  
fold.

He will give a shout, as those who tread  
grapes,  
against all the inhabitants of the  
earth.

<sup>31</sup> A noise shall come even to the end of  
the earth;  
for Yahweh has a controversy with  
the nations;  
he will enter into judgment with all  
flesh:

as for the wicked, he will give them  
to the sword,” says  
Yahweh.”

<sup>32</sup> Yahweh of Armies says,  
“Behold, evil shall go out from nation to  
nation,  
and a great storm shall be raised up  
from the uttermost parts of  
the earth.”

<sup>33</sup> The slain of Yahweh shall be at that day  
from one end of the earth even to the other  
end of the earth: they shall not be lamented,  
neither gathered, nor buried; they shall be  
dung on the surface of the ground.

<sup>34</sup> Wail, you shepherds, and cry;  
and wallow in dust, you leader of  
the flock;  
for the days of your slaughter and of  
your dispersions are fully  
come,  
and you shall fall like a goodly  
vessel.

<sup>35</sup> The shepherds shall have no way to  
flee,  
nor the leader of the flock to  
escape.

<sup>36</sup> A voice of the cry of the shepherds,  
and the wailing of the leader of the  
flock,  
for Yahweh lays waste their  
pasture.

<sup>37</sup> The peaceable folds are brought to  
silence  
because of the fierce anger of  
Yahweh.

<sup>38</sup> He has left his covert, as the lion;  
for their land has become an  
astonishment because of the  
fierceness of the oppression,  
and because of his fierce anger.

## 26

<sup>1</sup> In the beginning of the reign of  
Jehoiakim the son of Josiah, king of Judah,  
this word came from Yahweh: <sup>2</sup> “Yahweh  
says: ‘Stand in the court of Yahweh’s  
house, and speak to all the cities of Judah,  
which come to worship in Yahweh’s house,  
all the words that I command you to speak  
to them. Don’t omit a word. <sup>3</sup> It may be  
they will listen, and turn every man from  
his evil way; that I may relent from the evil  
which I intend to do to them because of the  
evil of their doings.’ <sup>4</sup> You shall tell them,  
“Yahweh says: ‘If you will not listen to me,  
to walk in my law, which I have set before  
you, <sup>5</sup> to listen to the words of my servants  
the prophets, whom I send to you, even  
rising up early and sending them, but you  
have not listened; <sup>6</sup> then I will make this  
house like Shiloh, and will make this city a  
curse to all the nations of the earth.’””

<sup>7</sup> The priests and the prophets and all the  
people heard Jeremiah speaking these  
words in Yahweh’s house. <sup>8</sup> When  
Jeremiah had finished speaking all that  
Yahweh had commanded him to speak to  
all the people, the priests and the prophets  
and all the people seized him, saying, “You  
shall surely die! <sup>9</sup> Why have you  
prophesied in Yahweh’s name, saying,  
‘This house shall be like Shiloh, and this  
city shall be desolate, without inhabitant?’”  
All the people were crowded around  
Jeremiah in Yahweh’s house.

<sup>10</sup> When the princes of Judah heard these  
things, they came up from the king’s house  
to Yahweh’s house; and they sat in the  
entry of the new gate of Yahweh’s house. <sup>11</sup>  
Then spoke the priests and the prophets to  
the princes and to all the people, saying,

“This man is worthy of death; for he has prophesied against this city, as you have heard with your ears.”

<sup>12</sup> Then Jeremiah spoke to all the princes and to all the people, saying, “Yahweh sent me to prophesy against this house and against this city all the words that you have heard. <sup>13</sup> Now therefore amend your ways and your doings, and obey Yahweh your God’s voice; and Yahweh will relent from the evil that he has pronounced against you.

<sup>14</sup> But as for me, behold, I am in your hand. Do with me what is good and right in your eyes. <sup>15</sup> Only know for certain that, if you put me to death, you will bring innocent blood on yourselves, and on this city, and on its inhabitants; for in truth Yahweh has sent me to you to speak all these words in your ears.”

<sup>16</sup> Then the princes and all the people said to the priests and to the prophets: “This man is not worthy of death; for he has spoken to us in the name of Yahweh our God.”

<sup>17</sup> Then certain of the elders of the land rose up, and spoke to all the assembly of the people, saying, <sup>18</sup> “Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, ‘Yahweh of Armies says:

“‘Zion will be plowed as a field,  
and Jerusalem shall become heaps,  
and the mountain of the house as  
the high places of a forest.’

<sup>19</sup> Did Hezekiah king of Judah and all Judah put him to death? Didn’t he fear Yahweh, and entreat the favor of Yahweh, and Yahweh relented of the disaster which he had pronounced against them? We

would commit great evil against our own souls that way!”

<sup>20</sup> There was also a man who prophesied in Yahweh’s name, Uriah the son of Shemaiah of Kiriath Jearim; and he prophesied against this city and against this land according to all the words of Jeremiah.

<sup>21</sup> When Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt: <sup>22</sup> and Jehoiakim the king sent men into Egypt, Elnathan the son of Achbor, and certain men with him, into Egypt; <sup>23</sup> and they fetched Uriah out of Egypt, and brought him to Jehoiakim the king, who killed him with the sword, and cast his dead body into the graves of the common people.

<sup>24</sup> But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

## 27

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word to Jeremiah from Yahweh, saying, <sup>2</sup> Yahweh says to me: “Make bonds and bars, and put them on your neck. <sup>3</sup> Then send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. <sup>4</sup> Give them a command to their masters, saying, ‘Yahweh of Armies, the God of Israel says, “You shall tell your masters: <sup>5</sup> ‘I have made the earth, the men and the animals that are on the surface of the earth, by my

great power and by my outstretched arm; and I give it to whom it seems right to me. <sup>6</sup> Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and I have also given the animals of the field to him to serve him. <sup>7</sup> All the nations will serve him, and his son, and his son's son, until the time of his own land comes. Then many nations and great kings will make him their bondservant.

<sup>8</sup> "It will happen that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish," says Yahweh, "with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. <sup>9</sup> But as for you, don't you listen to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon;" <sup>10</sup> for they prophesy a lie to you, to remove you far from your land, and that I should drive you out, and you should perish. <sup>11</sup> But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land," says Yahweh; "and they shall till it, and dwell therein.""

<sup>12</sup> I spoke to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. <sup>13</sup> Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as Yahweh has spoken concerning the nation that will not serve the king of Babylon? <sup>14</sup> Don't listen to the

words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon;' for they prophesy a lie to you. <sup>15</sup> For I have not sent them," says Yahweh, "but they prophesy falsely in my name; that I may drive you out, and that you may perish, you, and the prophets who prophesy to you."

<sup>16</sup> Also I spoke to the priests and to all this people, saying, Yahweh says, "Don't listen to the words of your prophets who prophesy to you, saying, 'Behold, the vessels of Yahweh's house shall now shortly be brought again from Babylon;' for they prophesy a lie to you. <sup>17</sup> Don't listen to them. Serve the king of Babylon, and live. Why should this city become a desolation? <sup>18</sup> But if they are prophets, and if Yahweh's word is with them, let them now make intercession to Yahweh of Armies, that the vessels which are left in Yahweh's house, and in the house of the king of Judah, and at Jerusalem, don't go to Babylon. <sup>19</sup> For Yahweh of Armies says concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city, <sup>20</sup> which Nebuchadnezzar king of Babylon didn't take, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; <sup>21</sup> yes, Yahweh of Armies, the God of Israel, says concerning the vessels that are left in Yahweh's house, and in the house of the king of Judah, and at Jerusalem: <sup>22</sup> 'They shall be carried to Babylon, and there shall they be, until the day that I visit them,' says Yahweh; 'then I will bring them up, and restore them to this place.'"

## 28

<sup>1</sup> That same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was of Gibeon, spoke to me in Yahweh's house, in the presence of the priests and of all the people, saying, <sup>2</sup> "Thus speaks Yahweh of Armies, the God of Israel, saying, 'I have broken the yoke of the king of Babylon. <sup>3</sup> Within two full years will I bring again into this place all the vessels of Yahweh's house, that Nebuchadnezzar king of Babylon took away from this place, and carried to Babylon. <sup>4</sup> I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah, who went to Babylon,' says Yahweh; 'for I will break the yoke of the king of Babylon.'"

<sup>5</sup> Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people who stood in Yahweh's house, <sup>6</sup> even the prophet Jeremiah said, "Amen! May Yahweh do so. May Yahweh perform your words which you have prophesied, to bring again the vessels of Yahweh's house, and all them of the captivity, from Babylon to this place. <sup>7</sup> Nevertheless listen now to this word that I speak in your ears, and in the ears of all the people: <sup>8</sup> The prophets who have been before me and before you of old prophesied against many countries, and against great kingdoms, of war, and of evil, and of pestilence. <sup>9</sup> The prophet who prophesies of peace, when the word of the prophet shall happen, then shall the prophet be known, that Yahweh has truly sent him."

<sup>10</sup> Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and broke it. <sup>11</sup> Hananiah spoke in the presence of all the people, saying, "Yahweh says: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon within two full years from off the neck of all the nations.'" Then the prophet Jeremiah went his way.

<sup>12</sup> Then Yahweh's word came to Jeremiah, after that Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying, <sup>13</sup> "Go, and tell Hananiah, saying, 'Yahweh says, "You have broken the bars of wood, but you have made in their place bars of iron." <sup>14</sup> For Yahweh of Armies, the God of Israel says, "I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they will serve him. I have also given him the animals of the field.'"

<sup>15</sup> Then the prophet Jeremiah said to Hananiah the prophet, "Listen, Hananiah! Yahweh has not sent you, but you make this people trust in a lie. <sup>16</sup> Therefore Yahweh says, 'Behold, I will send you away from off the surface of the earth. This year you will die, because you have spoken rebellion against Yahweh.'"

<sup>17</sup> So Hananiah the prophet died the same year in the seventh month.

## 29

<sup>1</sup> Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the residue of the elders of the captivity, and to the priests, to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, <sup>2</sup> (after that

Jecooniah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths, had departed from Jerusalem), <sup>3</sup> by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon), saying,

<sup>4</sup> Yahweh of Armies, the God of Israel, says to all the captivity, whom I have caused to be carried away captive from Jerusalem to Babylon: <sup>5</sup> “Build houses, and dwell in them; and plant gardens, and eat their fruit. <sup>6</sup> Take wives, and father sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply there, and don’t be diminished. <sup>7</sup> Seek the peace of the city where I have caused you to be carried away captive, and pray to Yahweh for it; for in its peace you shall have peace.” <sup>8</sup> For Yahweh of Armies, the God of Israel says: “Don’t let your prophets who are among you, and your diviners, deceive you; neither listen to your dreams which you cause to be dreamed. <sup>9</sup> For they prophesy falsely to you in my name. I have not sent them,” says Yahweh. <sup>10</sup> For Yahweh says, “After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. <sup>11</sup> For I know the thoughts that I think toward you,” says Yahweh, “thoughts of

peace, and not of evil, to give you hope and a future. <sup>12</sup> You shall call on me, and you shall go and pray to me, and I will listen to you. <sup>13</sup> You shall seek me, and find me, when you shall search for me with all your heart. <sup>14</sup> I will be found by you,” says Yahweh, “and I will turn again your captivity, and I will gather you from all the nations, and from all the places where I have driven you, says Yahweh; and I will bring you again to the place from where I caused you to be carried away captive.”

<sup>15</sup> Because you have said, “Yahweh has raised us up prophets in Babylon;” <sup>16</sup> Yahweh says concerning the king who sits on David’s throne, and concerning all the people who dwell in this city, your brothers who haven’t gone with you into captivity; <sup>17</sup> Yahweh of Armies says: “Behold, I will send on them the sword, the famine, and the pestilence, and will make them like vile figs, that can’t be eaten, they are so bad. <sup>18</sup> I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed back and forth among all the kingdoms of the earth, to be an object of horror, and an astonishment, and a hissing, and a reproach, among all the nations where I have driven them; <sup>19</sup> because they have not listened to my words,” says Yahweh, “with which I sent to them my servants the prophets, rising up early and sending them; but you would not hear,” says Yahweh.

<sup>20</sup> Hear therefore Yahweh's word, all you of the captivity, whom I have sent away from Jerusalem to Babylon. <sup>21</sup> Yahweh of Armies, the God of Israel, says concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: "Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall kill them before your eyes. <sup>22</sup> A curse shall be taken up about them by all the captives of Judah who are in Babylon, saying, 'Yahweh make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;' <sup>23</sup> because they have done foolish things in Israel, and have committed adultery with their neighbors' wives, and have spoken words in my name falsely, which I didn't command them. I am he who knows, and am witness," says Yahweh.

<sup>24</sup> Concerning Shemaiah the Nehelamite you shall speak, saying, <sup>25</sup> "Thus speaks Yahweh of Armies, the God of Israel, saying, 'Because you have sent letters in your own name to all the people who are at Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying, <sup>26</sup> "Yahweh has made you priest in the place of Jehoiada the priest, that there may be officers in Yahweh's house, for every man who is mad, and makes himself a prophet, that you should put him in the stocks and in shackles. <sup>27</sup> Now therefore, why have you not rebuked Jeremiah of Anathoth, who makes himself a prophet to

you, <sup>28</sup> because he has sent to us in Babylon, saying, The captivity is long: build houses, and dwell in them; and plant gardens, and eat their fruit?'"

<sup>29</sup> Zephaniah the priest read this letter in the ears of Jeremiah the prophet. <sup>30</sup> Then Yahweh's word came to Jeremiah, saying, <sup>31</sup> "Send to all them of the captivity, saying, 'Yahweh says concerning Shemaiah the Nehelamite: "Because Shemaiah has prophesied to you, and I didn't send him, and he has caused you to trust in a lie;" <sup>32</sup> therefore Yahweh says, "Behold, I will punish Shemaiah the Nehelamite, and his offspring. He shall not have a man to dwell among this people, neither shall he see the good that I will do to my people," says Yahweh, "because he has spoken rebellion against Yahweh."'"

## 30

<sup>1</sup> The word that came to Jeremiah from Yahweh, saying, <sup>2</sup> Thus speaks Yahweh, the God of Israel, saying, Write all the words that I have spoken to you in a book. <sup>3</sup> For, behold, the days come, says Yahweh, that I will turn again the captivity of my people Israel and Judah, says Yahweh; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. <sup>4</sup> These are the words that Yahweh spoke concerning Israel and concerning Judah. <sup>5</sup> For Yahweh says: We have heard a voice of trembling, of fear, and not of peace. <sup>6</sup> Ask now, and see whether a man does travail with child: why do I see every man with his hands on his waist, as a woman in travail, and all faces are turned into paleness? <sup>7</sup> Alas! for that day is great, so that none is like it: it is even the time of

Jacob's trouble; but he shall be saved out of it. <sup>8</sup> It shall come to pass in that day, says Yahweh of Armies, that I will break his yoke from off your neck, and will burst your bonds; and strangers shall no more make him their bondservant; <sup>9</sup> but they shall serve Yahweh their God, and David their king, whom I will raise up to them. <sup>10</sup> Therefore don't you be afraid, O Jacob my servant, says Yahweh; neither be dismayed, Israel: for, behold, I will save you from afar, and your offspring<sup>k</sup> from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and no one shall make him afraid. <sup>11</sup> For I am with you, says Yahweh, to save you: for I will make a full end of all the nations where I have scattered you, but I will not make a full end of you; but I will correct you in measure, and will in no way leave you unpunished. <sup>12</sup> For Yahweh says, Your hurt is incurable, and your wound grievous. <sup>13</sup> There is no one to plead your cause, that you may be bound up: you have no healing medicines. <sup>14</sup> All your lovers have forgotten you; they don't seek you: for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the greatness of your iniquity, because your sins were increased. <sup>15</sup> Why do you cry for your hurt? Your pain is incurable: for the greatness of your iniquity, because your sins were increased, I have done these things to you. <sup>16</sup> Therefore all those who devour you shall be devoured; and all your adversaries, everyone of them, shall go into captivity; and those who plunder you shall be plunder, and all who prey on you will I give for a prey. <sup>17</sup> For I will restore health to you, and I will heal you of your wounds,

<sup>k</sup> or, seed

says Yahweh; because they have called you an outcast, saying, It is Zion, whom no man seeks after. <sup>18</sup> Yahweh says: Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be built on its own hill, and the palace shall be inhabited in its own way. <sup>19</sup> Out of them shall proceed thanksgiving and the voice of those who make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. <sup>20</sup> Their children also shall be as before, and their congregation shall be established before me; and I will punish all who oppress them. <sup>21</sup> Their prince shall be of themselves, and their ruler shall proceed from among them; and I will cause him to draw near, and he shall approach to me: for who is he who has had boldness to approach to me? says Yahweh. <sup>22</sup> You shall be my people, and I will be your God. <sup>23</sup> Behold, Yahweh's storm, his wrath, has gone out, a sweeping storm: it shall burst on the head of the wicked. <sup>24</sup> The fierce anger of Yahweh will not return, until he has executed, and until he has performed the intentions of his heart. In the latter days you will understand it.

## 31

<sup>1</sup> At that time, says Yahweh, will I be the God of all the families of Israel, and they shall be my people. <sup>2</sup> Yahweh says, The people who were left of the sword found favor in the wilderness; even Israel, when I went to cause him to rest. <sup>3</sup> Yahweh appeared of old to me, saying, Yes, I have loved you with an everlasting love: therefore with loving kindness have I

drawn you. <sup>4</sup> Again will I build you, and you shall be built, O virgin of Israel: again you shall be adorned with your tambourines, and shall go out in the dances of those who make merry. <sup>5</sup> Again you shall plant vineyards on the mountains of Samaria; the planters shall plant, and shall enjoy its fruit. <sup>6</sup> For there shall be a day, that the watchmen on the hills of Ephraim shall cry, Arise, and let us go up to Zion to Yahweh our God. <sup>7</sup> For Yahweh says, Sing with gladness for Jacob, and shout for the chief of the nations: publish, praise, and say, Yahweh, save your people, the remnant of Israel. <sup>8</sup> Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, along with the blind and the lame, the woman with child and her who travails with child together: a great company shall they return here. <sup>9</sup> They shall come with weeping; and with petitions will I lead them: I will cause them to walk by rivers of waters, in a straight way in which they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn. <sup>10</sup> Hear Yahweh's word, you nations, and declare it in the islands afar off; and say, He who scattered Israel will gather him, and keep him, as a shepherd does his flock. <sup>11</sup> For Yahweh has ransomed Jacob, and redeemed him from the hand of him who was stronger than he. <sup>12</sup> They shall come and sing in the height of Zion, and shall flow to the goodness of Yahweh, to the grain, and to the new wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. <sup>13</sup> Then shall the virgin rejoice in the dance, and the young men and the old

together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. <sup>14</sup> I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, says Yahweh. <sup>15</sup> Yahweh says: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuses to be comforted for her children, because they are no more. <sup>16</sup> Yahweh says: Refrain your voice from weeping, and your eyes from tears; for your work shall be rewarded, says Yahweh; and they shall come again from the land of the enemy. <sup>17</sup> There is hope for your latter end, says Yahweh; and your children shall come again to their own border. <sup>18</sup> I have surely heard Ephraim bemoaning himself thus, You have chastised me, and I was chastised, as an untrained calf: turn me, and I shall be turned; for you are Yahweh my God. <sup>19</sup> Surely after that I was turned, I repented; and after that I was instructed, I struck on my thigh: I was ashamed, yes, even confounded, because I bore the reproach of my youth. <sup>20</sup> Is Ephraim my dear son? is he a darling child? for as often as I speak against him, I do earnestly remember him still: therefore my heart yearns for him; I will surely have mercy on him, says Yahweh. <sup>21</sup> Set up road signs, make guideposts; set your heart toward the highway, even the way by which you went: turn again, virgin of Israel, turn again to these your cities. <sup>22</sup> How long will you go here and there, you backsliding daughter? for Yahweh has created a new thing in the earth: a woman shall encompass a man. <sup>23</sup> Yahweh of Armies, the God of Israel, says: Yet again shall they use this speech in the

land of Judah and in its cities, when I shall bring again their captivity: Yahweh bless you, habitation of righteousness, mountain of holiness. <sup>24</sup> Judah and all its cities shall dwell therein together, the farmers, and those who go about with flocks. <sup>25</sup> For I have satiated the weary soul, and every sorrowful soul have I replenished. <sup>26</sup> On this I awakened, and saw; and my sleep was sweet to me. <sup>27</sup> Behold, the days come, says Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of animal. <sup>28</sup> It shall happen that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, says Yahweh. <sup>29</sup> In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. <sup>30</sup> But everyone shall die for his own iniquity: every man who eats the sour grapes, his teeth shall be set on edge. <sup>31</sup> Behold, the days come, says Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband to them, says Yahweh. <sup>33</sup> But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: <sup>34</sup> and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all

<sup>l</sup> or, seed <sup>m</sup> or, seed

know me, from their least to their greatest, says Yahweh: for I will forgive their iniquity, and their sin will I remember no more. <sup>35</sup> Yahweh, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, so that its waves roar; Yahweh of Armies is his name, says: <sup>36</sup> If these ordinances depart from before me, says Yahweh, then the offspring<sup>l</sup> of Israel also shall cease from being a nation before me forever. <sup>37</sup> Yahweh says: If heaven above can be measured, and the foundations of the earth searched out beneath, then I will also cast off all the offspring<sup>m</sup> of Israel for all that they have done, says Yahweh. <sup>38</sup> Behold, the days come, says Yahweh, that the city shall be built to Yahweh from the tower of Hananel to the gate of the corner. <sup>39</sup> The measuring line shall go out further straight onward to the hill Gareb, and shall turn about to Goah. <sup>40</sup> The whole valley of the dead bodies and of the ashes, and all the fields to the brook Kidron, to the corner of the horse gate toward the east, shall be holy to Yahweh; it shall not be plucked up, nor thrown down any more forever.

## 32

<sup>1</sup> The word that came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. <sup>2</sup> Now at that time the king of Babylon's army was besieging Jerusalem; and Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house. <sup>3</sup> For Zedekiah king of Judah had shut him up, saying, Why do you prophesy, and say,

Yahweh says, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; <sup>4</sup> and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall see his eyes; <sup>5</sup> and he shall bring Zedekiah to Babylon, and he shall be there until I visit him, says Yahweh: though you fight with the Chaldeans, you shall not prosper? <sup>6</sup> Jeremiah said, Yahweh's word came to me, saying, <sup>7</sup> Behold, Hanamel the son of Shallum your uncle shall come to you, saying, Buy my field that is in Anathoth; for the right of redemption is yours to buy it. <sup>8</sup> So Hanamel my uncle's son came to me in the court of the guard according to Yahweh's word, and said to me, Please buy my field that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is yours, and the redemption is yours; buy it for yourself. Then I knew that this was Yahweh's word. <sup>9</sup> I bought the field that was in Anathoth of Hanamel my uncle's son, and weighed him the money, even seventeen shekels<sup>n</sup> of silver. <sup>10</sup> I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. <sup>11</sup> So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and that which was open; <sup>12</sup> and I delivered the deed of the purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who subscribed the deed of the purchase, before all the Jews who sat in the court of the guard. <sup>13</sup> I commanded Baruch before

them, saying, <sup>14</sup> Yahweh of Armies, the God of Israel says: Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days. <sup>15</sup> For Yahweh of Armies, the God of Israel says: Houses and fields and vineyards shall yet again be bought in this land. <sup>16</sup> Now after I had delivered the deed of the purchase to Baruch the son of Neriah, I prayed to Yahweh, saying, <sup>17</sup> Ah Lord Yahweh! Behold, you have made the heavens and the earth by your great power and by your outstretched arm; there is nothing too hard for you, <sup>18</sup> who show loving kindness to thousands, and recompense the iniquity of the fathers into the bosom of their children after them; the great, the mighty God, Yahweh of Armies is his name; <sup>19</sup> great in counsel, and mighty in work; whose eyes are open to all the ways of the sons of men, to give everyone according to his ways, and according to the fruit of his doings: <sup>20</sup> who performed signs and wonders in the land of Egypt, even to this day, both in Israel and among other men; and made yourself a name, as it is today; <sup>21</sup> and brought your people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and with great terror; <sup>22</sup> and gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey; <sup>23</sup> and they came in, and possessed it, but they didn't obey your voice, neither walked in your law; they have done nothing of all that you commanded them to do: therefore you have caused all this evil to come upon

<sup>n</sup> a shekel is about 10 grams or about 0.35 ounces.

them. <sup>24</sup> Behold, the mounds, they have come to the city to take it; and the city is given into the hand of the Chaldeans who fight against it, because of the sword, and of the famine, and of the pestilence; and what you have spoken has happened; and behold, you see it. <sup>25</sup> You have said to me, Lord Yahweh, Buy the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans. <sup>26</sup> Then Yahweh's word came to Jeremiah, saying, <sup>27</sup> Behold, I am Yahweh, the God of all flesh: is there anything too hard for me? <sup>28</sup> Therefore Yahweh says: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it: <sup>29</sup> and the Chaldeans, who fight against this city, shall come and set this city on fire, and burn it, with the houses, on whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke me to anger. <sup>30</sup> For the children of Israel and the children of Judah have done only that which was evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, says Yahweh. <sup>31</sup> For this city has been to me a provocation of my anger and of my wrath from the day that they built it even to this day; that I should remove it from before my face, <sup>32</sup> because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. <sup>33</sup> They have turned to me the back, and not the face: and though I taught them, rising up early and

teaching them, yet they have not listened to receive instruction. <sup>34</sup> But they set their abominations in the house which is called by my name, to defile it. <sup>35</sup> They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through fire to Molech; which I didn't command them, neither did it come into my mind, that they should do this abomination, to cause Judah to sin. <sup>36</sup> Now therefore Yahweh, the God of Israel, says concerning this city, about which you say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: <sup>37</sup> Behold, I will gather them out of all the countries, where I have driven them in my anger, and in my wrath, and in great indignation; and I will bring them again to this place, and I will cause them to dwell safely: <sup>38</sup> and they shall be my people, and I will be their God: <sup>39</sup> and I will give them one heart and one way, that they may fear me forever, for their good, and of their children after them: <sup>40</sup> and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put my fear in their hearts, that they may not depart from me. <sup>41</sup> Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. <sup>42</sup> For Yahweh says: Like as I have brought all this great evil on this people, so will I bring on them all the good that I have promised them. <sup>43</sup> Fields shall be bought in this land, about which you say, It is desolate, without man or animal; it is given into the hand of the Chaldeans. <sup>44</sup> Men shall buy fields for money, and

subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the lowland, and in the cities of the South: for I will cause their captivity to return, says Yahweh.

### 33

<sup>1</sup> Moreover Yahweh's word came to Jeremiah the second time, while he was yet shut up in the court of the guard, saying, <sup>2</sup> Yahweh who does it, Yahweh who forms it to establish it; Yahweh is his name, says: <sup>3</sup> Call to me, and I will answer you, and will show you great things, and difficult, which you don't know. <sup>4</sup> For Yahweh, the God of Israel, says concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a defense against the mounds and against the sword; <sup>5</sup> while men come to fight with the Chaldeans, and to fill them with the dead bodies of men, whom I have killed in my anger and in my wrath, and for all whose wickedness I have hidden my face from this city: <sup>6</sup> Behold, I will bring it health and cure, and I will cure them; and I will reveal to them abundance of peace and truth. <sup>7</sup> I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. <sup>8</sup> I will cleanse them from all their iniquity, by which they have sinned against me; and I will pardon all their iniquities, by which they have sinned against me, and by which they have transgressed against me. <sup>9</sup> This city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do to

them, and shall fear and tremble for all the good and for all the peace that I procure to it. <sup>10</sup> Yahweh says: Yet again there shall be heard in this place, about which you say, It is waste, without man and without animal, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without animal, <sup>11</sup> the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, Give thanks to Yahweh of Armies, for Yahweh is good, for his loving kindness endures forever; who bring thanksgiving into Yahweh's house. For I will cause the captivity of the land to return as at the first, says Yahweh.

<sup>12</sup> Yahweh of Armies says: Yet again shall there be in this place, which is waste, without man and without animal, and in all its cities, a habitation of shepherds causing their flocks to lie down. <sup>13</sup> In the cities of the hill country, in the cities of the lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him who numbers them, says Yahweh. <sup>14</sup> Behold, the days come, says Yahweh, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. <sup>15</sup> In those days, and at that time, will I cause a Branch of righteousness to grow up to David; and he shall execute justice and righteousness in the land. <sup>16</sup> In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called: Yahweh our righteousness. <sup>17</sup> For Yahweh says: David shall never want a man to sit on the throne of the house of

Israel; <sup>18</sup> neither shall the priests the Levites want a man before me to offer burnt offerings, and to burn meal offerings, and to do sacrifice continually. <sup>19</sup> Yahweh's word came to Jeremiah, saying, <sup>20</sup> Yahweh says: If you can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; <sup>21</sup> then may also my covenant be broken with David my servant, that he shall not have a son to reign on his throne; and with the Levites the priests, my ministers. <sup>22</sup> As the army of the sky can't be numbered, neither the sand of the sea measured; so I will multiply the offspring<sup>o</sup> of David my servant, and the Levites who minister to me. <sup>23</sup> Yahweh's word came to Jeremiah, saying, <sup>24</sup> Don't consider what this people has spoken, saying, The two families which Yahweh chose, he has cast them off? thus do they despise my people, that they should be no more a nation before them. <sup>25</sup> Yahweh says: If my covenant of day and night fails, if I have not appointed the ordinances of heaven and earth; <sup>26</sup> then I will also cast away the offspring<sup>p</sup> of Jacob, and of David my servant, so that I will not take of his offspring<sup>q</sup> to be rulers over the offspring<sup>r</sup> of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them.

### 34

<sup>1</sup> The word which came to Jeremiah from Yahweh, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth that were under his dominion, and all the peoples, were fighting against Jerusalem, and against all

the cities of it, saying: <sup>2</sup> Yahweh, the God of Israel, says, Go, and speak to Zedekiah king of Judah, and tell him, Yahweh says, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: <sup>3</sup> and you shall not escape out of his hand, but shall surely be taken, and delivered into his hand; and your eyes shall see the eyes of the king of Babylon, and he shall speak with you mouth to mouth, and you shall go to Babylon. <sup>4</sup> Yet hear Yahweh's word, O Zedekiah king of Judah: Yahweh says concerning you, You shall not die by the sword; <sup>5</sup> you shall die in peace; and with the burnings of your fathers, the former kings who were before you, so shall they make a burning for you; and they shall lament you, saying, Ah Lord! for I have spoken the word, says Yahweh. <sup>6</sup> Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, <sup>7</sup> when the king of Babylon's army was fighting against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fortified cities. <sup>8</sup> The word that came to Jeremiah from Yahweh, after that the king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim liberty to them; <sup>9</sup> that every man should let his male servant, and every man his female servant, who is a Hebrew or a Hebrewess, go free; that no one should make bondservants of them, of a Jew his brother. <sup>10</sup> All the princes and all the people obeyed, who had entered into the covenant, that everyone should let his male servant, and everyone his female servant, go free, that no one

should make bondservants of them any more; they obeyed, and let them go: <sup>11</sup> but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. <sup>12</sup> Therefore Yahweh's word came to Jeremiah from Yahweh, saying, <sup>13</sup> Yahweh, the God of Israel, says: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, <sup>14</sup> At the end of seven years you shall let go every man his brother who is a Hebrew, who has been sold to you, and has served you six years, you shall let him go free from you: but your fathers didn't listen to me, neither inclined their ear. <sup>15</sup> You had now turned, and had done that which is right in my eyes, in proclaiming liberty every man to his neighbor; and you had made a covenant before me in the house which is called by my name: <sup>16</sup> but you turned and profaned my name, and caused every man his servant, and every man his handmaid, whom you had let go free at their pleasure, to return; and you brought them into subjection, to be to you for servants and for handmaids. <sup>17</sup> Therefore Yahweh says: you have not listened to me, to proclaim liberty, every man to his brother, and every man to his neighbor: behold, I proclaim to you a liberty, says Yahweh, to the sword, to the pestilence, and to the famine; and I will make you to be tossed back and forth among all the kingdoms of the earth. <sup>18</sup> I will give the men who have transgressed my covenant, who have not performed the words of the covenant which they made before me, when they cut the calf in two and passed between its parts; <sup>19</sup> the princes

of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the parts of the calf; <sup>20</sup> I will even give them into the hand of their enemies, and into the hand of those who seek their life; and their dead bodies shall be for food to the birds of the sky, and to the animals of the earth. <sup>21</sup> Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of those who seek their life, and into the hand of the king of Babylon's army, who have gone away from you. <sup>22</sup> Behold, I will command, says Yahweh, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant.

## 35

<sup>1</sup> The word which came to Jeremiah from Yahweh in the days of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup> Go to the house of the Rechabites, and speak to them, and bring them into Yahweh's house, into one of the rooms, and give them wine to drink. <sup>3</sup> Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brothers, and all his sons, and the whole house of the Rechabites; <sup>4</sup> and I brought them into Yahweh's house, into the room of the sons of Hanan the son of Igdaliah, the man of God, which was by the room of the princes, which was above the room of Maaseiah the son of Shallum, the keeper of the threshold. <sup>5</sup> I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, Drink wine! <sup>6</sup> But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, You shall drink no

wine, neither you, nor your sons, forever: <sup>7</sup> neither shall you build house, nor sow seed, nor plant vineyard, nor have any; but all your days you shall dwell in tents; that you may live many days in the land in which you live. <sup>8</sup> We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, we, our wives, our sons, or our daughters; <sup>9</sup> nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: <sup>10</sup> but we have lived in tents, and have obeyed, and done according to all that Jonadab our father commanded us. <sup>11</sup> But when Nebuchadnezzar king of Babylon came up into the land, we said, "Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we will dwell at Jerusalem." <sup>12</sup> Then Yahweh's word came to Jeremiah, saying, <sup>13</sup> Yahweh of Armies, the God of Israel, says: Go, and tell the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction to listen to my words? says Yahweh. <sup>14</sup> The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and to this day they drink none, for they obey their father's commandment: but I have spoken to you, rising up early and speaking; and you have not listened to me. <sup>15</sup> I have sent also to you all my servants the prophets, rising up early and sending them, saying, Return now every man from his evil way, and amend your doings, and don't go after other gods to serve them, and you shall dwell in the land which I have given to you and to your fathers: but you have not inclined your ear, nor listened to me. <sup>16</sup> Because the sons of Jonadab the son of

Rechab have performed the commandment of their father which he commanded them, but this people has not listened to me; <sup>17</sup> therefore Yahweh, the God of Armies, the God of Israel, says: Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken to them, but they have not heard; and I have called to them, but they have not answered. <sup>18</sup> Jeremiah said to the house of the Rechabites, Yahweh of Armies, the God of Israel, says: Because you have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he commanded you; <sup>19</sup> therefore Yahweh of Armies, the God of Israel, says: Jonadab the son of Rechab shall not want a man to stand before me forever.

## 36

<sup>1</sup> In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from Yahweh, saying, <sup>2</sup> Take a scroll of a book, and write therein all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day. <sup>3</sup> It may be that the house of Judah will hear all the evil which I purpose to do to them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. <sup>4</sup> Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all Yahweh's words, which he had spoken to him, on a scroll of a book. <sup>5</sup> Jeremiah commanded Baruch, saying, I am shut up; I can't go into Yahweh's house: <sup>6</sup> therefore

you go, and read in the scroll, which you have written from my mouth, Yahweh's words in the ears of the people in Yahweh's house on the fast day; and also you shall read them in the ears of all Judah who come out of their cities. <sup>7</sup> It may be they will present their supplication before Yahweh, and will return everyone from his evil way; for great is the anger and the wrath that Yahweh has pronounced against this people. <sup>8</sup> Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book Yahweh's words in Yahweh's house. <sup>9</sup> Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem, and all the people who came from the cities of Judah to Jerusalem, proclaimed a fast before Yahweh. <sup>10</sup> Then Baruch read the words of Jeremiah from the book in Yahweh's house, in the room of Gemariah the son of Shaphan, the scribe, in the upper court, at the entry of the new gate of Yahweh's house, in the ears of all the people. <sup>11</sup> When Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all Yahweh's words, <sup>12</sup> he went down into the king's house, into the scribe's room: and behold, all the princes were sitting there, Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. <sup>13</sup> Then Micaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people. <sup>14</sup> Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, Take in your

hand the scroll in which you have read in the ears of the people, and come. So Baruch the son of Neriah took the scroll in his hand, and came to them. <sup>15</sup> They said to him, Sit down now, and read it in our ears. So Baruch read it in their ears. <sup>16</sup> Now when they had heard all the words, they turned in fear one toward another, and said to Baruch, "We will surely tell the king of all these words." <sup>17</sup> They asked Baruch, saying, Tell us now, How did you write all these words at his mouth? <sup>18</sup> Then Baruch answered them, He pronounced all these words to me with his mouth, and I wrote them with ink in the book. <sup>19</sup> Then the princes said to Baruch, Go, hide, you and Jeremiah; and let no man know where you are. <sup>20</sup> They went in to the king into the court; but they had laid up the scroll in the room of Elishama the scribe; and they told all the words in the ears of the king. <sup>21</sup> So the king sent Jehudi to get the scroll; and he took it out of the room of Elishama the scribe. Jehudi read it in the ears of the king, and in the ears of all the princes who stood beside the king. <sup>22</sup> Now the king was sitting in the winter house in the ninth month: and there was a fire in the brazier burning before him. <sup>23</sup> When Jehudi had read three or four leaves, the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier. <sup>24</sup> They were not afraid, nor tore their garments, neither the king, nor any of his servants who heard all these words. <sup>25</sup> Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll; but he would not hear them. <sup>26</sup> The king

commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Yahweh hid them. <sup>27</sup> Then Yahweh's word came to Jeremiah, after that the king had burned the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying, <sup>28</sup> Take again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned. <sup>29</sup> Concerning Jehoiakim king of Judah you shall say, Yahweh says: You have burned this scroll, saying, Why have you written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from there man and animal? <sup>30</sup> Therefore Yahweh says concerning Jehoiakim king of Judah: He will have no one to sit on David's throne; and his dead body shall be cast out in the day to the heat, and in the night to the frost. <sup>31</sup> I will punish him and his offspring<sup>s</sup> and his servants for their iniquity; and I will bring on them, and on the inhabitants of Jerusalem, and on the men of Judah, all the evil that I have pronounced against them, but they didn't listen. <sup>32</sup> Then took Jeremiah another scroll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and many similar words were added to them.

### 37

<sup>1</sup> Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of

Babylon made king in the land of Judah. <sup>2</sup> But neither he, nor his servants, nor the people of the land, listened to Yahweh's words, which he spoke by the prophet Jeremiah. <sup>3</sup> Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, Pray now to Yahweh our God for us. <sup>4</sup> Now Jeremiah came in and went out among the people; for they had not put him into prison. <sup>5</sup> Pharaoh's army had come out of Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they broke up from Jerusalem. <sup>6</sup> Then came Yahweh's word to the prophet Jeremiah, saying, <sup>7</sup> Yahweh, the God of Israel, says, You shall tell the king of Judah, who sent you to me to inquire of me: Behold, Pharaoh's army, which has come out to help you, shall return to Egypt into their own land. <sup>8</sup> The Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire. <sup>9</sup> Yahweh says, Don't deceive yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart. <sup>10</sup> For though you had struck the whole army of the Chaldeans who fight against you, and there remained but wounded men among them, yes would they rise up every man in his tent, and burn this city with fire. <sup>11</sup> When the army of the Chaldeans had broken up from Jerusalem for fear of Pharaoh's army, <sup>12</sup> then Jeremiah went out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the middle of the people. <sup>13</sup> When he was in the gate of Benjamin, a captain of the guard was there, whose name was Irijah, the son of Shelemiah, the son of

<sup>s</sup> or, seed

Hananiah; and he laid hold on Jeremiah the prophet, saying, You are falling away to the Chaldeans. <sup>14</sup> Then Jeremiah said, It is false; I am not falling away to the Chaldeans. But he didn't listen to him; so Irijah laid hold on Jeremiah, and brought him to the princes. <sup>15</sup> The princes were angry with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison. <sup>16</sup> When Jeremiah had come into the dungeon house, and into the cells, and Jeremiah had remained there many days; <sup>17</sup> Then Zedekiah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from Yahweh? Jeremiah said, There is. He said also, You shall be delivered into the hand of the king of Babylon. <sup>18</sup> Moreover Jeremiah said to king Zedekiah, Wherein have I sinned against you, or against your servants, or against this people, that you have put me in prison? <sup>19</sup> Where now are your prophets who prophesied to you, saying, The king of Babylon shall not come against you, nor against this land? <sup>20</sup> Now please hear, my lord the king: please let my supplication be presented before you, that you not cause me to return to the house of Jonathan the scribe, lest I die there. <sup>21</sup> Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard; and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

### 38

<sup>1</sup> Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of

Malchijah, heard the words that Jeremiah spoke to all the people, saying, <sup>2</sup> Yahweh says, He who remains in this city shall die by the sword, by the famine, and by the pestilence; but he who goes out to the Chaldeans shall live, and his life shall be to him for a prey, and he shall live. <sup>3</sup> Yahweh says, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it. <sup>4</sup> Then the princes said to the king, "Please let this man be put to death; because he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking such words to them: for this man doesn't seek the welfare of this people, but the hurt." <sup>5</sup> Zedekiah the king said, Behold, he is in your hand; for the king is not he who can do anything against you. <sup>6</sup> Then took they Jeremiah, and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. In the dungeon there was no water, but mire; and Jeremiah sank in the mire. <sup>7</sup> Now when Ebedmelech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin), <sup>8</sup> Ebedmelech went out of the king's house, and spoke to the king, saying, <sup>9</sup> My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is likely to die in the place where he is, because of the famine; for there is no more bread in the city. <sup>10</sup> Then the king commanded Ebedmelech the Ethiopian, saying, Take from here thirty men with you, and take up Jeremiah the prophet out of the dungeon, before he dies. <sup>11</sup> So Ebedmelech took the

men with him, and went into the house of the king under the treasury, and took there rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah. <sup>12</sup> Ebedmelech the Ethiopian said to Jeremiah, Put now these rags and worn-out garments under your armpits under the cords. Jeremiah did so. <sup>13</sup> So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard. <sup>14</sup> Then Zedekiah the king sent, and took Jeremiah the prophet to him into the third entry that is in Yahweh's house: and the king said to Jeremiah, I will ask you something. Hide nothing from me. <sup>15</sup> Then Jeremiah said to Zedekiah, If I declare it to you, will you not surely put me to death? and if I give you counsel, you will not listen to me. <sup>16</sup> So Zedekiah the king swore secretly to Jeremiah, saying, As Yahweh lives, who made us this soul, I will not put you to death, neither will I give you into the hand of these men who seek your life. <sup>17</sup> Then Jeremiah said to Zedekiah, Yahweh, the God of Armies, the God of Israel, says: If you will go out to the king of Babylon's princes, then your soul shall live, and this city shall not be burned with fire; and you shall live, and your house. <sup>18</sup> But if you will not go out to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and you shall not escape out of their hand. <sup>19</sup> Zedekiah the king said to Jeremiah, I am afraid of the Jews who are fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me. <sup>20</sup> But Jeremiah said, They shall not deliver you. Obey, I beg you, Yahweh's

voice, in that which I speak to you: so it shall be well with you, and your soul shall live. <sup>21</sup> But if you refuse to go out, this is the word that Yahweh has shown me: <sup>22</sup> behold, all the women who are left in the king of Judah's house shall be brought out to the king of Babylon's princes, and those women shall say, Your familiar friends have set you on, and have prevailed over you. Your feet are sunk in the mire, they have turned away back. <sup>23</sup> They shall bring out all your wives and your children to the Chaldeans; and you shall not escape out of their hand, but shall be taken by the hand of the king of Babylon: and you shall cause this city to be burned with fire. <sup>24</sup> Then Zedekiah said to Jeremiah, Let no man know of these words, and you shall not die. <sup>25</sup> But if the princes hear that I have talked with you, and they come to you, and tell you, Declare to us now what you have said to the king; don't hide it from us, and we will not put you to death; also what the king said to you: <sup>26</sup> then you shall tell them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. <sup>27</sup> Then came all the princes to Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. <sup>28</sup> So Jeremiah stayed in the court of the guard until the day that Jerusalem was taken.

## 39

<sup>1</sup> When Jerusalem was taken, (in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against

Jerusalem, and besieged it; <sup>2</sup> in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city), <sup>3</sup> all the princes of the king of Babylon came in, and sat in the middle gate, Nergal Sharezer, Samgarnebo, Sarsechim, Rabsaris, Nergal Sharezer, Rabmag, with all the rest of the princes of the king of Babylon. <sup>4</sup> When Zedekiah the king of Judah and all the men of war saw them, then they fled, and went out of the city by night, by the way of the king's garden, through the gate between the two walls; and he went out toward the Arabah. <sup>5</sup> But the army of the Chaldeans pursued them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; and he gave judgment on him. <sup>6</sup> Then the king of Babylon killed the sons of Zedekiah in Riblah before his eyes: also the king of Babylon killed all the nobles of Judah. <sup>7</sup> Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon. <sup>8</sup> The Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem. <sup>9</sup> Then Nebuzaradan the captain of the guard carried away captive into Babylon the residue of the people who remained in the city, the deserters also who fell away to him, and the residue of the people who remained. <sup>10</sup> But Nebuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Judah, and gave them vineyards and fields at the same time. <sup>11</sup> Now Nebuchadnezzar king of Babylon commanded Nebuzaradan the captain of the guard concerning

Jeremiah, saying, <sup>12</sup> Take him, and look well to him, and do him no harm; but do to him even as he shall tell you. <sup>13</sup> So Nebuzaradan the captain of the guard sent, and Nebushazban, Rabsaris, and Nergal Sharezer, Rabmag, and all the chief officers of the king of Babylon; <sup>14</sup> they sent, and took Jeremiah out of the court of the guard, and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he lived among the people. <sup>15</sup> Now Yahweh's word came to Jeremiah, while he was shut up in the court of the guard, saying, <sup>16</sup> Go, and speak to Ebedmelech the Ethiopian, saying, Yahweh of Armies, the God of Israel, says: Behold, I will bring my words on this city for evil, and not for good; and they shall be accomplished before you in that day. <sup>17</sup> But I will deliver you in that day, says Yahweh; and you shall not be given into the hand of the men of whom you are afraid. <sup>18</sup> For I will surely save you, and you shall not fall by the sword, but your life shall be for a prey to you; because you have put your trust in me, says Yahweh.

## 40

<sup>1</sup> The word which came to Jeremiah from Yahweh, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all the captives of Jerusalem and Judah, who were carried away captive to Babylon. <sup>2</sup> The captain of the guard took Jeremiah, and said to him, Yahweh your God pronounced this evil on this place; <sup>3</sup> and Yahweh has brought it, and done according as he spoke: because you have sinned against Yahweh, and have not obeyed his voice, therefore this thing has

come on you. <sup>4</sup> Now, behold, I release you today from the chains which are on your hand. If it seems good to you to come with me into Babylon, come, and I will take care of you; but if it seems bad to you to come with me into Babylon, don't: behold, all the land is before you; where it seems good and right to you to go, there go. <sup>5</sup> Now while he had not yet gone back, Go back then, he said, to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people; or go wherever it seems right to you to go. So the captain of the guard gave him food and a present, and let him go. <sup>6</sup> Then went Jeremiah to Gedaliah the son of Ahikam to Mizpah, and lived with him among the people who were left in the land. <sup>7</sup> Now when all the captains of the forces who were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, and women, and children, and of the poorest of the land, of those who were not carried away captive to Babylon; <sup>8</sup> then they came to Gedaliah to Mizpah, Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men. <sup>9</sup> Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, Don't be afraid to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. <sup>10</sup> As for me, behold, I will dwell at Mizpah, to stand before the

Chaldeans who shall come to us: but you, gather wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that you have taken. <sup>11</sup> Likewise when all the Jews who were in Moab, and among the children of Ammon, and in Edom, and who were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; <sup>12</sup> then all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits very much. <sup>13</sup> Moreover Johanan the son of Kareah, and all the captains of the forces who were in the fields, came to Gedaliah to Mizpah, <sup>14</sup> and said to him, Do you know that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take your life? But Gedaliah the son of Ahikam didn't believe them. <sup>15</sup> Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, Please let me go, and I will kill Ishmael the son of Nethaniah, and no man shall know it: why should he take your life, that all the Jews who are gathered to you should be scattered, and the remnant of Judah perish? <sup>16</sup> But Gedaliah the son of Ahikam said to Johanan the son of Kareah, You shall not do this thing; for you speak falsely of Ishmael.

## 41

<sup>1</sup> Now in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal offspring<sup>t</sup> and one of the chief officers of the king, and ten men with him, came to Gedaliah the son of Ahikam to

<sup>t</sup> or, seed

Mizpah; and there they ate bread together in Mizpah. <sup>2</sup> Then arose Ishmael the son of Nethaniah, and the ten men who were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, whom the king of Babylon had made governor over the land. <sup>3</sup> Ishmael also killed all the Jews who were with him, with Gedaliah, at Mizpah, and the Chaldeans who were found there, the men of war. <sup>4</sup> The second day after he had killed Gedaliah, and no man knew it, <sup>5</sup> men came from Shechem, from Shiloh, and from Samaria, even eighty men, having their beards shaved and their clothes torn, and having cut themselves, with meal offerings and frankincense in their hand, to bring them to Yahweh's house. <sup>6</sup> Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping all along as he went: and as he met them, he said to them, "Come to Gedaliah the son of Ahikam." <sup>7</sup> It was so, when they came into the middle of the city, that Ishmael the son of Nethaniah killed them, and cast them into the middle of the pit, he, and the men who were with him. <sup>8</sup> But ten men were found among those who said to Ishmael, Don't kill us; for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey. So he stopped, and didn't kill them among their brothers. <sup>9</sup> Now the pit in which Ishmael cast all the dead bodies of the men whom he had killed, by the side of Gedaliah (the same was who which Asa the king had made for fear of Baasha king of Israel), Ishmael the son of Nethaniah filled it with those who were killed. <sup>10</sup> Then Ishmael carried away captive all the residue of the people who were in Mizpah, even

the king's daughters, and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam; Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon. <sup>11</sup> But when Johanan the son of Kareah, and all the captains of the forces who were with him, heard of all the evil that Ishmael the son of Nethaniah had done, <sup>12</sup> then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. <sup>13</sup> Now when all the people who were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who were with him, then they were glad. <sup>14</sup> So all the people who Ishmael had carried away captive from Mizpah turned about and came back, and went to Johanan the son of Kareah. <sup>15</sup> But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon. <sup>16</sup> Then took Johanan the son of Kareah, and all the captains of the forces who were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had killed Gedaliah the son of Ahikam, the men of war, and the women, and the children, and the eunuchs, whom he had brought back from Gibeon: <sup>17</sup> and they departed, and lived in Geruth Chimham, which is by Bethlehem, to go to enter into Egypt, <sup>18</sup> because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.

## 42

<sup>1</sup> Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiiah, and all the people from the least even to the greatest, came near, <sup>2</sup> and said to Jeremiah the prophet, Please let our supplication be presented before you, and pray for us to Yahweh your God, even for all this remnant; for we are left but a few of many, as your eyes do see us: <sup>3</sup> that Yahweh your God may show us the way in which we should walk, and the thing that we should do. <sup>4</sup> Then Jeremiah the prophet said to them, I have heard you; behold, I will pray to Yahweh your God according to your words; and it shall happen that whatever thing Yahweh shall answer you, I will declare it to you; I will keep nothing back from you. <sup>5</sup> Then they said to Jeremiah, Yahweh be a true and faithful witness among us, if we don't do according to all the word with which Yahweh your God shall send you to us. <sup>6</sup> Whether it is good, or whether it is bad, we will obey the voice of Yahweh our God, to whom we send you; that it may be well with us, when we obey the voice of Yahweh our God. <sup>7</sup> After ten days, Yahweh's word came to Jeremiah. <sup>8</sup> Then called he Johanan the son of Kareah, and all the captains of the forces who were with him, and all the people from the least even to the greatest, <sup>9</sup> and said to them, Yahweh, the God of Israel, to whom you sent me to present your supplication before him, says: <sup>10</sup> If you will still live in this land, then I will build you, and not pull you down, and I will plant you, and not pluck you up; for I grieve over the distress that I have brought on you. <sup>11</sup> Don't be afraid of the king of

Babylon, of whom you are afraid; don't be afraid of him, says Yahweh: for I am with you to save you, and to deliver you from his hand. <sup>12</sup> I will grant you mercy, that he may have mercy on you, and cause you to return to your own land. <sup>13</sup> But if you say, We will not dwell in this land; so that you don't obey Yahweh your God's voice, <sup>14</sup> saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: <sup>15</sup> now therefore hear Yahweh's word, O remnant of Judah: Yahweh of Armies, the God of Israel, says, If you indeed set your faces to enter into Egypt, and go to live there; <sup>16</sup> then it shall happen, that the sword, which you fear, shall overtake you there in the land of Egypt; and the famine, about which you are afraid, shall follow close behind you there in Egypt; and there you shall die. <sup>17</sup> So shall it be with all the men who set their faces to go into Egypt to live there: they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring on them. <sup>18</sup> For Yahweh of Armies, the God of Israel, says: As my anger and my wrath has been poured out on the inhabitants of Jerusalem, so shall my wrath be poured out on you, when you shall enter into Egypt; and you shall be an object of horror, and an astonishment, and a curse, and a reproach; and you shall see this place no more. <sup>19</sup> Yahweh has spoken concerning you, remnant of Judah, Don't you go into Egypt: know certainly that I have testified to you today. <sup>20</sup> For you have dealt deceitfully against your own souls; for you sent me to Yahweh your God, saying, Pray for us to Yahweh our God;

and according to all that Yahweh our God shall say, so declare to us, and we will do it: <sup>21</sup> and I have declared it to you today; but you have not obeyed Yahweh your God's voice in anything for which he has sent me to you. <sup>22</sup> Now therefore know certainly that you shall die by the sword, by the famine, and by the pestilence, in the place where you desire to go to live there.

### 43

<sup>1</sup> When Jeremiah had finished speaking to all the people all the words of Yahweh their God, with which Yahweh their God had sent him to them, even all these words, <sup>2</sup> then spoke Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, You speak falsely: Yahweh our God has not sent you to say, You shall not go into Egypt to live there; <sup>3</sup> but Baruch the son of Neriah sets you on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captive to Babylon. <sup>4</sup> So Johanan the son of Kareah, and all the captains of the forces, and all the people, didn't obey Yahweh's voice, to dwell in the land of Judah. <sup>5</sup> But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who were returned from all the nations where they had been driven, to live in the land of Judah; <sup>6</sup> the men, and the women, and the children, and the king's daughters, and every person who Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan; and Jeremiah the prophet, and Baruch the son of Neriah; <sup>7</sup> and they came into the land of Egypt; for they didn't obey Yahweh's voice: and they came to Tahpanhes. <sup>8</sup> Then

Yahweh's word came to Jeremiah in Tahpanhes, saying, <sup>9</sup> Take great stones in your hand, and hide them in mortar in the brick work, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; <sup>10</sup> and tell them, Yahweh of Armies, the God of Israel, says: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne on these stones that I have hidden; and he shall spread his royal pavilion over them. <sup>11</sup> He shall come, and shall strike the land of Egypt; such as are for death shall be put to death, and such as are for captivity to captivity, and such as are for the sword to the sword. <sup>12</sup> I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captive: and he shall array himself with the land of Egypt, as a shepherd puts on his garment; and he shall go out from there in peace. <sup>13</sup> He shall also break the pillars of Beth Shemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

### 44

<sup>1</sup> The word that came to Jeremiah concerning all the Jews who lived in the land of Egypt, who lived at Migdol, and at Tahpanhes, and at Memphis, and in the country of Pathros, saying, <sup>2</sup> Yahweh of Armies, the God of Israel, says: You have seen all the evil that I have brought on Jerusalem, and on all the cities of Judah; and behold, today they are a desolation, and no man dwells therein, <sup>3</sup> because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, to serve other

gods, that they didn't know, neither they, nor you, nor your fathers. <sup>4</sup> However I sent to you all my servants the prophets, rising up early and sending them, saying, Oh, don't do this abominable thing that I hate. <sup>5</sup> But they didn't listen, nor inclined their ear to turn from their wickedness, to burn no incense to other gods. <sup>6</sup> Therefore my wrath and my anger was poured out, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is today. <sup>7</sup> Therefore now Yahweh, the God of Armies, the God of Israel, says: Why do you commit great evil against your own souls, to cut off from yourselves man and woman, infant and nursing child out of the middle of Judah, to leave yourselves no one remaining; <sup>8</sup> in that you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt, where you have gone to live; that you may be cut off, and that you may be a curse and a reproach among all the nations of the earth? <sup>9</sup> Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives which they committed in the land of Judah, and in the streets of Jerusalem? <sup>10</sup> They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers. <sup>11</sup> Therefore Yahweh of Armies, the God of Israel, says: Behold, I will set my face against you for evil, even to cut off all Judah. <sup>12</sup> I will take the remnant of Judah, that have set their faces to go into the land of Egypt to live there, and they shall all be consumed; in the land

of Egypt shall they fall; they shall be consumed by the sword and by the famine; they shall die, from the least even to the greatest, by the sword and by the famine; and they shall be an object of horror, an astonishment, and a curse, and a reproach.

<sup>13</sup> For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; <sup>14</sup> so that none of the remnant of Judah, who have gone into the land of Egypt to live there, shall escape or be left, to return into the land of Judah, to which they have a desire to return to dwell there: for no one shall return save such as shall escape. <sup>15</sup> Then all the men who knew that their wives burned incense to other gods, and all the women who stood by, a great assembly, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah, saying, <sup>16</sup> As for the word that you have spoken to us in Yahweh's name, we will not listen to you.

<sup>17</sup> But we will certainly perform every word that has gone out of our mouth, to burn incense to the queen of the sky, and to pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of food, and were well, and saw no evil. <sup>18</sup> But since we left off burning incense to the queen of the sky, and pouring out drink offerings to her, we have wanted all things, and have been consumed by the sword and by the famine. <sup>19</sup> When we burned incense to the queen of the sky, and poured out drink offerings to her, did we make her cakes to worship her, and pour out drink offerings to her, without our husbands? <sup>20</sup> Then Jeremiah said to all the people, to the

men, and to the women, even to all the people who had given him an answer, saying, <sup>21</sup> The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, didn't Yahweh remember them, and didn't it come into his mind? <sup>22</sup> so that Yahweh could no longer bear, because of the evil of your doings, and because of the abominations which you have committed; therefore your land has become a desolation, and an astonishment, and a curse, without inhabitant, as it is today. <sup>23</sup> Because you have burned incense, and because you have sinned against Yahweh, and have not obeyed Yahweh's voice, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil has happened to you, as it is today. <sup>24</sup> Moreover Jeremiah said to all the people, and to all the women, Hear Yahweh's word, all Judah who are in the land of Egypt: <sup>25</sup> Yahweh of Armies, the God of Israel, says, You and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of the sky, and to pour out drink offerings to her: establish then your vows, and perform your vows. <sup>26</sup> Therefore hear Yahweh's word, all Judah who dwell in the land of Egypt: Behold, I have sworn by my great name, says Yahweh, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord Yahweh lives. <sup>27</sup> Behold, I watch over them for evil, and not for good; and all the men of Judah who are in the land of Egypt shall be consumed by the sword and

by the famine, until they are all gone. <sup>28</sup> Those who escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, who have gone into the land of Egypt to live there, shall know whose word shall stand, mine, or theirs. <sup>29</sup> This shall be the sign to you, says Yahweh, that I will punish you in this place, that you may know that my words shall surely stand against you for evil: <sup>30</sup> Yahweh says, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of those who seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, who was his enemy, and sought his life.

## 45

<sup>1</sup> The message that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup> Yahweh, the God of Israel, says to you, Baruch: <sup>3</sup> You said, Woe is me now! for Yahweh has added sorrow to my pain; I am weary with my groaning, and I find no rest. <sup>4</sup> You shall tell him, Yahweh says: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land. <sup>5</sup> Do you seek great things for yourself? Don't seek them; for, behold, I will bring evil on all flesh, says Yahweh; but your life will I give to you for a prey in all places where you go.

## 46

<sup>1</sup> Yahweh's word which came to Jeremiah the prophet concerning the

nations. <sup>2</sup> Of Egypt: concerning the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon struck in the fourth year of Jehoiakim the son of Josiah, king of Judah. <sup>3</sup> Prepare the buckler and shield, and draw near to battle! <sup>4</sup> Harness the horses, and get up, you horsemen, and stand up with your helmets; furbish the spears, put on the coats of mail. <sup>5</sup> Why have I seen it? they are dismayed and are turned backward; and their mighty ones are beaten down, and have fled apace, and don't look back: terror is on every side, says Yahweh. <sup>6</sup> Don't let the swift flee away, nor the mighty man escape; in the north by the river Euphrates have they stumbled and fallen. <sup>7</sup> Who is this who rises up like the Nile, whose waters toss themselves like the rivers? <sup>8</sup> Egypt rises up like the Nile, and his waters toss themselves like the rivers: and he says, I will rise up, I will cover the earth; I will destroy cities and its inhabitants. <sup>9</sup> Go up, you horses; and rage, you chariots; and let the mighty men go out: Cush and Put, who handle the shield; and the Ludim, who handle and bend the bow. <sup>10</sup> For that day is of the Lord, Yahweh of Armies, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour and be satiate, and shall drink its fill of their blood; for the Lord, Yahweh of Armies, has a sacrifice in the north country by the river Euphrates. <sup>11</sup> Go up into Gilead, and take balm, virgin daughter of Egypt: in vain do you use many medicines; there is no healing for you. <sup>12</sup> The nations have heard of your shame, and the earth is full of your cry; for the mighty man has stumbled

against the mighty, they are fallen both of them together. <sup>13</sup> The word that Yahweh spoke to Jeremiah the prophet, how that Nebuchadnezzar king of Babylon should come and strike the land of Egypt. <sup>14</sup> Declare in Egypt, and publish in Migdol, and publish in Memphis and in Tahpanhes: say, Stand up, and prepare; for the sword has devoured around you. <sup>15</sup> Why are your strong ones swept away? they didn't stand, because Yahweh pushed them. <sup>16</sup> He made many to stumble, yes, they fell one on another: and they said, Arise, and let us go again to our own people, and to the land of our birth, from the oppressing sword. <sup>17</sup> They cried there, Pharaoh king of Egypt is but a noise; he has let the appointed time pass by. <sup>18</sup> As I live, says the King, whose name is Yahweh of Armies, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come. <sup>19</sup> You daughter who dwells in Egypt, furnish yourself to go into captivity; for Memphis shall become a desolation, and shall be burned up, without inhabitant. <sup>20</sup> Egypt is a very beautiful heifer; but destruction out of the north has come, it has come. <sup>21</sup> Also her hired men in the middle of her are like calves of the stall; for they also are turned back, they are fled away together, they didn't stand: for the day of their calamity has come on them, the time of their visitation. <sup>22</sup> The sound of it shall go like the serpent; for they shall march with an army, and come against her with axes, as wood cutters. <sup>23</sup> They shall cut down her forest, says Yahweh, though it can't be searched; because they are more than the locusts, and are innumerable. <sup>24</sup> The daughter of Egypt shall be disappointed;

she shall be delivered into the hand of the people of the north. <sup>25</sup> Yahweh of Armies, the God of Israel, says: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and those who trust in him: <sup>26</sup> and I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants; and afterwards it shall be inhabited, as in the days of old, says Yahweh. <sup>27</sup> But don't you be afraid, Jacob my servant, neither be dismayed, Israel: for, behold, I will save you from afar, and your offspring<sup>u</sup> from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and no one shall make him afraid. <sup>28</sup> Don't you be afraid, O Jacob my servant, says Yahweh; for I am with you: for I will make a full end of all the nations where I have driven you; but I will not make a full end of you, but I will correct you in measure, and will in no way leave you unpunished.

## 47

<sup>1</sup> Yahweh's word that came to Jeremiah the prophet concerning the Philistines, before that Pharaoh struck Gaza. <sup>2</sup> Yahweh says: Behold, waters rise up out of the north, and shall become an overflowing stream, and shall overflow the land and all that is therein, the city and those who dwell therein; and the men shall cry, and all the inhabitants of the land shall wail. <sup>3</sup> At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers don't look back to their children for feebleness of hands; <sup>4</sup> because of the day

<sup>u</sup> or, seed

that comes to destroy all the Philistines, to cut off from Tyre and Sidon every helper who remains: for Yahweh will destroy the Philistines, the remnant of the isle of Caphtor. <sup>5</sup> Baldness has come on Gaza; Ashkelon is brought to nothing, the remnant of their valley: how long will you cut yourself? <sup>6</sup> You sword of Yahweh, how long will it be before you be quiet? Put up yourself into your scabbard; rest, and be still. <sup>7</sup> How can you be quiet, since Yahweh has given you a command? Against Ashkelon, and against the seashore, there has he appointed it.

## 48

<sup>1</sup> Of Moab. Yahweh of Armies, the God of Israel, says: Woe to Nebo! for it is laid waste; Kiriathaim is disappointed, it is taken; Misgab is put to shame and broken down. <sup>2</sup> The praise of Moab is no more; in Heshbon they have devised evil against her: Come, and let us cut her off from being a nation. You also, Madmen, shall be brought to silence: the sword shall pursue you. <sup>3</sup> The sound of a cry from Horonaim, desolation and great destruction! <sup>4</sup> Moab is destroyed; her little ones have caused a cry to be heard. <sup>5</sup> For by the ascent of Luhith with continual weeping shall they go up; for at the descent of Horonaim they have heard the distress of the cry of destruction. <sup>6</sup> Flee, save your lives, and be like the heath in the wilderness. <sup>7</sup> For, because you have trusted in your works and in your treasures, you also shall be taken: and Chemosh shall go out into captivity, his priests and his princes together. <sup>8</sup> The destroyer shall come on every city, and no city shall escape; the valley also shall perish, and the

plain shall be destroyed; as Yahweh has spoken. <sup>9</sup> Give wings to Moab, that she may fly and get her away: and her cities shall become a desolation, without any to dwell therein. <sup>10</sup> Cursed is he who does the work of Yahweh negligently; and cursed is he who keeps back his sword from blood. <sup>11</sup> Moab has been at ease from his youth, and he has settled on his lees, and has not been emptied from vessel to vessel, neither has he gone into captivity: therefore his taste remains in him, and his scent is not changed. <sup>12</sup> Therefore behold, the days come, says Yahweh, that I will send to him those who pour off, and they shall pour him off; and they shall empty his vessels, and break their bottles in pieces. <sup>13</sup> Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence. <sup>14</sup> How do you say, We are mighty men, and valiant men for the war? <sup>15</sup> Moab is laid waste, and they are gone up into his cities, and his chosen young men are gone down to the slaughter, says the King, whose name is Yahweh of Armies. <sup>16</sup> The calamity of Moab is near to come, and his affliction hurries fast. <sup>17</sup> All you who are around him, bemoan him, and all you who know his name; say, How is the strong staff broken, the beautiful rod! <sup>18</sup> You daughter who dwells in Dibon, come down from your glory, and sit in thirst; for the destroyer of Moab has come up against you, he has destroyed your strongholds. <sup>19</sup> Inhabitant of Aroer, stand by the way, and watch: ask him who flees, and her who escapes; say, What has been done? <sup>20</sup> Moab is disappointed; for it is broken down: wail and cry; tell it by the Arnon, that Moab is laid waste. <sup>21</sup> Judgment has come on the

plain country, on Holon, and on Jahzah, and on Mephaath, <sup>22</sup> and on Dibon, and on Nebo, and on Beth Diblathaim, <sup>23</sup> and on Kiriathaim, and on Beth Gamul, and on Beth Meon, <sup>24</sup> and on Kerioth, and on Bozrah, and on all the cities of the land of Moab, far or near. <sup>25</sup> The horn of Moab is cut off, and his arm is broken, says Yahweh. <sup>26</sup> Make him drunken; for he magnified himself against Yahweh: and Moab shall wallow in his vomit, and he also shall be in derision. <sup>27</sup> For wasn't Israel a derision to you? was he found among thieves? for as often as you speak of him, you shake your head. <sup>28</sup> You inhabitants of Moab, leave the cities, and dwell in the rock; and be like the dove that makes her nest over the mouth of the abyss. <sup>29</sup> We have heard of the pride of Moab. He is very proud; his loftiness, and his pride, and his arrogance, and the haughtiness of his heart. <sup>30</sup> I know his wrath, says Yahweh, that it is nothing; his boastings have worked nothing. <sup>31</sup> Therefore will I wail for Moab; yes, I will cry out for all Moab: for the men of Kir Heres shall they mourn. <sup>32</sup> With more than the weeping of Jazer will I weep for you, vine of Sibmah: your branches passed over the sea, they reached even to the sea of Jazer: on your summer fruits and on your vintage the destroyer is fallen. <sup>33</sup> Gladness and joy is taken away from the fruitful field and from the land of Moab; and I have caused wine to cease from the wine presses: no one shall tread with shouting; the shouting shall be no shouting. <sup>34</sup> From the cry of Heshbon even to Elealeh, even to Jahaz have they uttered their voice, from Zoar even to

Horonaim, to Eglath Shelishiyah: for the waters of Nimrim also shall become desolate. <sup>35</sup> Moreover I will cause to cease in Moab, says Yahweh, him who offers in the high place, and him who burns incense to his gods. <sup>36</sup> Therefore my heart sounds for Moab like pipes, and my heart sounds like pipes for the men of Kir Heres: therefore the abundance that he has gotten is perished. <sup>37</sup> For every head is bald, and every beard clipped: on all the hands are cuttings, and on the waist sackcloth. <sup>38</sup> On all the housetops of Moab and in its streets there is lamentation every where; for I have broken Moab like a vessel in which no one delights, says Yahweh. <sup>39</sup> How it is broken down! How they wail! How Moab has turned the back with shame! So shall Moab become a derision and a terror to all who are around him. <sup>40</sup> For Yahweh says: Behold, he shall fly as an eagle, and shall spread out his wings against Moab. <sup>41</sup> Kerioth is taken, and the strongholds are seized, and the heart of the mighty men of Moab at that day shall be as the heart of a woman in her pangs. <sup>42</sup> Moab shall be destroyed from being a people, because he has magnified himself against Yahweh. <sup>43</sup> Fear, and the pit, and the snare, are on you, inhabitant of Moab, says Yahweh. <sup>44</sup> He who flees from the fear shall fall into the pit; and he who gets up out of the pit shall be taken in the snare: for I will bring on him, even on Moab, the year of their visitation, says Yahweh. <sup>45</sup> Those who fled stand without strength under the shadow of Heshbon; for a fire is gone out of Heshbon, and a flame from the middle of Sihon, and has devoured the corner of Moab, and the crown of the head of the tumultuous ones.

<sup>46</sup> Woe to you, O Moab! the people of Chemosh is undone; for your sons are taken away captive, and your daughters into captivity. <sup>47</sup> Yet will I bring back the captivity of Moab in the latter days, says Yahweh. Thus far is the judgment of Moab.

## 49

<sup>1</sup> Of the children of Ammon. Yahweh says: Has Israel no sons? has he no heir? why then does Malcam possess Gad, and his people dwell in its cities? <sup>2</sup> Therefore behold, the days come, says Yahweh, that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it shall become a desolate heap, and her daughters shall be burned with fire: then shall Israel possess those who possessed him, says Yahweh. <sup>3</sup> Wail, Heshbon, for Ai is laid waste; cry, you daughters of Rabbah, clothe yourself in sackcloth: lament, and run back and forth among the fences; for Malcam shall go into captivity, his priests and his princes together. <sup>4</sup> Why do you glory in the valleys, your flowing valley, backsliding daughter? who trusted in her treasures, saying, Who shall come to me? <sup>5</sup> Behold, I will bring a fear on you, says the Lord, Yahweh of Armies, from all who are around you; and you shall be driven out every man right out, and there shall be no one to gather together the fugitives. <sup>6</sup> But afterward I will bring back the captivity of the children of Ammon, says Yahweh. <sup>7</sup> Of Edom. Yahweh of Armies says: Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? <sup>8</sup> Flee, turn back, dwell in the depths, inhabitants of Dedan; for I will bring the calamity of Esau on him, the time that I

shall visit him. <sup>9</sup> If grape gatherers came to you, would they not leave some gleaning grapes? if thieves by night, wouldn't they destroy until they had enough? <sup>10</sup> But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his offspring<sup>v</sup> is destroyed, and his brothers, and his neighbors; and he is no more. <sup>11</sup> Leave your fatherless children, I will preserve them alive; and let your widows trust in me. <sup>12</sup> For Yahweh says: Behold, they to whom it didn't pertain to drink of the cup shall certainly drink; and are you he who shall altogether go unpunished? You shall not go unpunished, but you shall surely drink. <sup>13</sup> For I have sworn by myself, says Yahweh, that Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all its cities shall be perpetual wastes. <sup>14</sup> I have heard news from Yahweh, and an ambassador is sent among the nations, saying, Gather yourselves together, and come against her, and rise up to the battle. <sup>15</sup> For, behold, I have made you small among the nations, and despised among men. <sup>16</sup> As for your terror, the pride of your heart has deceived you, O you who dwell in the clefts of the rock, who hold the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there, says Yahweh. <sup>17</sup> Edom shall become an astonishment: everyone who passes by it shall be astonished, and shall hiss at all its plagues. <sup>18</sup> As in the overthrow of Sodom and Gomorrah and the neighbor cities of it, says Yahweh, no man shall dwell there, neither shall any son of man live therein. <sup>19</sup> Behold, he shall come up like a lion from

<sup>v</sup> or, seed

the pride of the Jordan against the strong habitation: for I will suddenly make them run away from it; and whoever is chosen, him will I appoint over it: for who is like me? and who will appoint me a time? and who is the shepherd who will stand before me? <sup>20</sup> Therefore hear the counsel of Yahweh, that he has taken against Edom; and his purposes, that he has purposed against the inhabitants of Teman: Surely they shall drag them away, the little ones of the flock; surely he shall make their habitation desolate over them. <sup>21</sup> The earth trembles at the noise of their fall; there is a cry, the noise which is heard in the Red Sea. <sup>22</sup> Behold, he shall come up and fly as the eagle, and spread out his wings against Bozrah: and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs. <sup>23</sup> Of Damascus. Hamath is confounded, and Arpad; for they have heard evil news, they are melted away: there is sorrow on the sea; it can't be quiet. <sup>24</sup> Damascus has grown feeble, she turns herself to flee, and trembling has seized on her: anguish and sorrows have taken hold of her, as of a woman in travail. <sup>25</sup> How is the city of praise not forsaken, the city of my joy? <sup>26</sup> Therefore her young men shall fall in her streets, and all the men of war shall be brought to silence in that day, says Yahweh of Armies. <sup>27</sup> I will kindle a fire in the wall of Damascus, and it shall devour the palaces of Ben Hadad. <sup>28</sup> Of Kedar, and of the kingdoms of Hazor, which Nebuchadnezzar king of Babylon struck. Yahweh says: Arise, go up to Kedar, and destroy the children of the east. <sup>29</sup> Their tents and their flocks shall they take; they shall carry away for themselves

their curtains, and all their vessels, and their camels; and they shall cry to them, Terror on every side! <sup>30</sup> Flee, wander far off, dwell in the depths, you inhabitants of Hazor, says Yahweh; for Nebuchadnezzar king of Babylon has taken counsel against you, and has conceived a purpose against you. <sup>31</sup> Arise, go up to a nation that is at ease, that dwells without care, says Yahweh; that have neither gates nor bars, that dwell alone. <sup>32</sup> Their camels shall be a booty, and the multitude of their livestock a plunder: and I will scatter to all winds those who have the corners of their beards cut off; and I will bring their calamity from every side of them, says Yahweh. <sup>33</sup> Hazor shall be a dwelling place of jackals, a desolation forever: no man shall dwell there, neither shall any son of man live therein. <sup>34</sup> Yahweh's word that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying, <sup>35</sup> Yahweh of Armies says: Behold, I will break the bow of Elam, the chief of their might. <sup>36</sup> On Elam will I bring the four winds from the four quarters of the sky, and will scatter them toward all those winds; and there shall be no nation where the outcasts of Elam shall not come. <sup>37</sup> I will cause Elam to be dismayed before their enemies, and before those who seek their life; and I will bring evil on them, even my fierce anger, says Yahweh; and I will send the sword after them, until I have consumed them; <sup>38</sup> and I will set my throne in Elam, and will destroy from there king and princes, says Yahweh. <sup>39</sup> But it shall happen in the latter days, that I will bring back the captivity of Elam, says Yahweh.

## 50

<sup>1</sup> The word that Yahweh spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet. <sup>2</sup> Declare among the nations and publish, and set up a standard; publish, and don't conceal: say, Babylon is taken, Bel is disappointed, Merodach is dismayed; her images are disappointed, her idols are dismayed. <sup>3</sup> For out of the north there comes up a nation against her, which shall make her land desolate, and no one shall dwell therein: they are fled, they are gone, both man and animal. <sup>4</sup> In those days, and in that time, says Yahweh, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek Yahweh their God. <sup>5</sup> They shall inquire concerning Zion with their faces turned toward it, saying, Come, and join yourselves to Yahweh in an everlasting covenant that shall not be forgotten. <sup>6</sup> My people have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place. <sup>7</sup> All who found them have devoured them; and their adversaries said, We are not guilty, because they have sinned against Yahweh, the habitation of righteousness, even Yahweh, the hope of their fathers. <sup>8</sup> Flee out of the middle of Babylon, and go out of the land of the Chaldeans, and be as the male goats before the flocks. <sup>9</sup> For, behold, I will stir up and cause to come up against Babylon a company of great nations from the north country; and they shall set themselves in array against her; from there she shall be

taken: their arrows shall be as of an expert mighty man; no one shall return in vain. <sup>10</sup> Chaldea shall be a prey: all who prey on her shall be satisfied, says Yahweh. <sup>11</sup> Because you are glad, because you rejoice, O you who plunder my heritage, because you are wanton as a heifer that treads out the grain, and neigh as strong horses; <sup>12</sup> your mother shall be utterly disappointed; she who bore you shall be confounded: behold, she shall be the least of the nations, a wilderness, a dry land, and a desert. <sup>13</sup> Because of Yahweh's wrath she shall not be inhabited, but she shall be wholly desolate: everyone who goes by Babylon shall be astonished, and hiss at all her plagues. <sup>14</sup> Set yourselves in array against Babylon all around, all you who bend the bow; shoot at her, spare no arrows: for she has sinned against Yahweh. <sup>15</sup> Shout against her all around: she has submitted herself; her bulwarks are fallen, her walls are thrown down; for it is the vengeance of Yahweh: take vengeance on her; as she has done, do to her. <sup>16</sup> Cut off the sower from Babylon, and him who handles the sickle in the time of harvest: for fear of the oppressing sword they shall turn everyone to his people, and they shall flee everyone to his own land. <sup>17</sup> Israel is a hunted sheep; the lions have driven him away: first, the king of Assyria devoured him; and now at last Nebuchadnezzar king of Babylon has broken his bones. <sup>18</sup> Therefore Yahweh of Armies, the God of Israel, says: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. <sup>19</sup> I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied on

the hills of Ephraim and in Gilead. <sup>20</sup> In those days, and in that time, says Yahweh, the iniquity of Israel shall be sought for, and there shall be no one; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant. <sup>21</sup> Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: kill and utterly destroy after them, says Yahweh, and do according to all that I have commanded you. <sup>22</sup> A sound of battle is in the land, and of great destruction. <sup>23</sup> How is the hammer of the whole earth cut apart and broken! how is Babylon become a desolation among the nations! <sup>24</sup> I have laid a snare for you, and you are also taken, Babylon, and you weren't aware: you are found, and also caught, because you have striven against Yahweh. <sup>25</sup> Yahweh has opened his armory, and has brought out the weapons of his indignation; for the Lord, Yahweh of Armies, has a work to do in the land of the Chaldeans. <sup>26</sup> Come against her from the utmost border; open her storehouses; cast her up as heaps, and destroy her utterly; let nothing of her be left. <sup>27</sup> Kill all her bulls; let them go down to the slaughter: woe to them! for their day has come, the time of their visitation. <sup>28</sup> The voice of those who flee and escape out of the land of Babylon, to declare in Zion the vengeance of Yahweh our God, the vengeance of his temple. <sup>29</sup> Call together the archers against Babylon, all those who bend the bow; encamp against her all around; let none of it escape: recompense her according to her work; according to all that she has done, do to her; for she has been proud against Yahweh, against the Holy One of Israel. <sup>30</sup>

Therefore her young men will fall in her streets, and all her men of war will be brought to silence in that day, says Yahweh. <sup>31</sup> Behold, I am against you, you proud one, says the Lord, Yahweh of Armies; for your day has come, the time that I will visit you. <sup>32</sup> The proud one shall stumble and fall, and no one shall raise him up; and I will kindle a fire in his cities, and it shall devour all who are around him. <sup>33</sup> Yahweh of Armies says: The children of Israel and the children of Judah are oppressed together; and all who took them captive hold them fast; they refuse to let them go. <sup>34</sup> Their Redeemer is strong; Yahweh of Armies is his name: he will thoroughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon. <sup>35</sup> A sword is on the Chaldeans, says Yahweh, and on the inhabitants of Babylon, and on her princes, and on her wise men. <sup>36</sup> A sword is on the boasters, and they shall become fools; a sword is on her mighty men, and they shall be dismayed. <sup>37</sup> A sword is on their horses, and on their chariots, and on all the mixed people who are in the middle of her; and they shall become as women: a sword is on her treasures, and they shall be robbed. <sup>38</sup> A drought is on her waters, and they shall be dried up; for it is a land of engraved images, and they are mad over idols. <sup>39</sup> Therefore the wild animals of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited forever; neither shall it be lived in from generation to generation. <sup>40</sup> As when God overthrew Sodom and Gomorrah and the neighbor cities of it, says Yahweh, so shall no man dwell there,

neither shall any son of man live therein. <sup>41</sup> Behold, a people comes from the north; and a great nation and many kings shall be stirred up from the uttermost parts of the earth. <sup>42</sup> They lay hold on bow and spear; they are cruel, and have no mercy; their voice roars like the sea; and they ride on horses, everyone set in array, as a man to the battle, against you, daughter of Babylon. <sup>43</sup> The king of Babylon has heard the news of them, and his hands wax feeble: anguish has taken hold of him, pains as of a woman in labor. <sup>44</sup> Behold, the enemy shall come up like a lion from the pride of the Jordan against the strong habitation: for I will suddenly make them run away from it; and whoever is chosen, him will I appoint over it: for who is like me? and who will appoint me a time? and who is the shepherd who can stand before me? <sup>45</sup> Therefore hear the counsel of Yahweh, that he has taken against Babylon; and his purposes, that he has purposed against the land of the Chaldeans: Surely they shall drag them away, even the little ones of the flock; surely he shall make their habitation desolate over them. <sup>46</sup> At the noise of the taking of Babylon the earth trembles, and the cry is heard among the nations.

## 51

<sup>1</sup> Yahweh says: Behold, I will raise up against Babylon, and against those who dwell in Lebkamai, a destroying wind. <sup>2</sup> I will send to Babylon strangers, who shall winnow her; and they shall empty her land: for in the day of trouble they shall be against her around. <sup>3</sup> Against him who bends let the archer bend his bow, and against him who lifts himself up in his coat

of mail: and don't spare her young men; utterly destroy all her army. <sup>4</sup> They shall fall down slain in the land of the Chaldeans, and thrust through in her streets. <sup>5</sup> For Israel is not forsaken, nor Judah, of his God, of Yahweh of Armies; though their land is full of guilt against the Holy One of Israel. <sup>6</sup> Flee out of the middle of Babylon, and save every man his life; don't be cut off in her iniquity: for it is the time of Yahweh's vengeance; he will render to her a recompense. <sup>7</sup> Babylon has been a golden cup in Yahweh's hand, who made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad. <sup>8</sup> Babylon is suddenly fallen and destroyed: wail for her; take balm for her pain, if so be she may be healed. <sup>9</sup> We would have healed Babylon, but she is not healed: forsake her, and let us go everyone into his own country; for her judgment reaches to heaven, and is lifted up even to the skies. <sup>10</sup> Yahweh has produced our righteousness: come, and let us declare in Zion the work of Yahweh our God. <sup>11</sup> Make sharp the arrows; hold firm the shields: Yahweh has stirred up the spirit of the kings of the Medes; because his purpose is against Babylon, to destroy it: for it is the vengeance of Yahweh, the vengeance of his temple. <sup>12</sup> Set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes; for Yahweh has both purposed and done that which he spoke concerning the inhabitants of Babylon. <sup>13</sup> You who dwell on many waters, abundant in treasures, your end has come, the measure of your covetousness. <sup>14</sup> Yahweh of Armies has sworn by himself, saying,

Surely I will fill you with men, as with the canker worm; and they shall lift up a shout against you. <sup>15</sup> He has made the earth by his power, he has established the world by his wisdom, and by his understanding has he stretched out the heavens: <sup>16</sup> when he utters his voice, there is a tumult of waters in the heavens, and he causes the vapors to ascend from the ends of the earth; he makes lightning for the rain, and brings the wind out of his treasuries. <sup>17</sup> Every man has become brutish without knowledge. Every goldsmith is disappointed by his image; for his molten image is falsehood, and there is no breath in them. <sup>18</sup> They are vanity, a work of delusion: in the time of their visitation they shall perish. <sup>19</sup> The portion of Jacob is not like these; for he is the former of all things; and is the tribe of his inheritance: Yahweh of Armies is his name. <sup>20</sup> You are my battle ax and weapons of war: and with you will I break in pieces the nations; and with you will I destroy kingdoms; <sup>21</sup> and with you will I break in pieces the horse and his rider; <sup>22</sup> and with you will I break in pieces the chariot and him who rides therein; and with you will I break in pieces man and woman; and with you will I break in pieces the old man and the youth; and with you will I break in pieces the young man and the virgin; <sup>23</sup> and with you will I break in pieces the shepherd and his flock; and with you will I break in pieces the farmer and his yoke; and with you will I break in pieces governors and deputies. <sup>24</sup> I will render to Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, says Yahweh. <sup>25</sup> Behold, I am against you,

destroying mountain, says Yahweh, which destroys all the earth; and I will stretch out my hand on you, and roll you down from the rocks, and will make you a burned mountain. <sup>26</sup> They shall not take of you a stone for a corner, nor a stone for foundations; but you shall be desolate for ever, says Yahweh. <sup>27</sup> Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashkenaz: appoint a marshal against her; cause the horses to come up as the rough canker worm. <sup>28</sup> Prepare against her the nations, the kings of the Medes, its governors, and all its deputies, and all the land of their dominion. <sup>29</sup> The land trembles and is in pain; for the purposes of Yahweh against Babylon do stand, to make the land of Babylon a desolation, without inhabitant. <sup>30</sup> The mighty men of Babylon have forborne to fight, they remain in their strongholds; their might has failed; they are become as women: her dwelling places are set on fire; her bars are broken. <sup>31</sup> One runner will run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken on every quarter: <sup>32</sup> and the passages are seized, and the reeds they have burned with fire, and the men of war are frightened. <sup>33</sup> For Yahweh of Armies, the God of Israel says: The daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while, and the time of harvest shall come for her. <sup>34</sup> Nebuchadnezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has, like a monster, swallowed me up, he has filled his maw with my delicacies; he has cast me

out. <sup>35</sup> The violence done to me and to my flesh be on Babylon, shall the inhabitant of Zion say; and, My blood be on the inhabitants of Chaldea, shall Jerusalem say. <sup>36</sup> Therefore Yahweh says: Behold, I will plead your cause, and take vengeance for you; and I will dry up her sea, and make her fountain dry. <sup>37</sup> Babylon shall become heaps, a dwelling place for jackals, an astonishment, and a hissing, without inhabitant. <sup>38</sup> They shall roar together like young lions; they shall growl as lions' cubs. <sup>39</sup> When they are heated, I will make their feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, says Yahweh. <sup>40</sup> I will bring them down like lambs to the slaughter, like rams with male goats. <sup>41</sup> How is Sheshach taken! and the praise of the whole earth seized! how is Babylon become a desolation among the nations! <sup>42</sup> The sea has come up on Babylon; she is covered with the multitude of its waves. <sup>43</sup> Her cities are become a desolation, a dry land, and a desert, a land in which no man dwells, neither does any son of man pass thereby. <sup>44</sup> I will execute judgment on Bel in Babylon, and I will bring out of his mouth that which he has swallowed up; and the nations shall not flow any more to him: yes, the wall of Babylon shall fall. <sup>45</sup> My people, go away from the middle of her, and save yourselves every man from the fierce anger of Yahweh. <sup>46</sup> Don't let your heart faint, neither fear for the news that shall be heard in the land; for news shall come one year, and after that in another year shall come news, and violence in the land, ruler against ruler. <sup>47</sup> Therefore behold, the days come, that I will execute

judgment on the engraved images of Babylon; and her whole land shall be confounded; and all her slain shall fall in the middle of her. <sup>48</sup> Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come to her from the north, says Yahweh. <sup>49</sup> As Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land. <sup>50</sup> You who have escaped the sword, go, don't stand still; remember Yahweh from afar, and let Jerusalem come into your mind. <sup>51</sup> We are confounded, because we have heard reproach; confusion has covered our faces: for strangers have come into the sanctuaries of Yahweh's house. <sup>52</sup> Therefore behold, the days come, says Yahweh, that I will execute judgment on her engraved images; and through all her land the wounded shall groan. <sup>53</sup> Though Babylon should mount up to the sky, and though she should fortify the height of her strength, yet from me shall destroyers come to her, says Yahweh. <sup>54</sup> The sound of a cry from Babylon, and of great destruction from the land of the Chaldeans! <sup>55</sup> For Yahweh lays Babylon waste, and destroys out of her the great voice; and their waves roar like many waters; the noise of their voice is uttered: <sup>56</sup> for the destroyer has come on her, even on Babylon, and her mighty men are taken, their bows are broken in pieces; for Yahweh is a God of recompenses, he will surely requite. <sup>57</sup> I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men; and they shall sleep a perpetual sleep, and not wake up, says the King, whose name is Yahweh of Armies. <sup>58</sup> Yahweh of Armies

says: The wide walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labor for vanity, and the nations for the fire; and they shall be weary. <sup>59</sup> The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief quartermaster. <sup>60</sup> Jeremiah wrote in a book all the evil that should come on Babylon, even all these words that are written concerning Babylon. <sup>61</sup> Jeremiah said to Seraiah, When you come to Babylon, then see that you read all these words, <sup>62</sup> and say, Yahweh, you have spoken concerning this place, to cut it off, that no one shall dwell therein, neither man nor animal, but that it shall be desolate forever. <sup>63</sup> It shall be, when you have finished reading this book, that you shall bind a stone to it, and cast it into the middle of the Euphrates: <sup>64</sup> and you shall say, Thus shall Babylon sink, and shall not rise again because of the evil that I will bring on her; and they shall be weary. Thus far are the words of Jeremiah.

## 52

<sup>1</sup> Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. <sup>2</sup> He did that which was evil in Yahweh's sight, according to all that Jehoiakim had done. <sup>3</sup> For through Yahweh's anger this happened in Jerusalem and Judah, until he had cast them out from his presence. Zedekiah rebelled against the king of Babylon. <sup>4</sup> In the ninth year of his reign, in the tenth month, in the

tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.<sup>5</sup> So the city was besieged to the eleventh year of king Zedekiah.<sup>6</sup> In the fourth month, in the ninth day of the month, the famine was severe in the city, so that there was no bread for the people of the land.<sup>7</sup> Then a breach was made in the city, and all the men of war fled, and went out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were against the city all around;) and they went toward the Arabah.<sup>8</sup> But the army of the Chaldeans pursued the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.<sup>9</sup> Then they took the king, and carried him up to the king of Babylon to Riblah in the land of Hamath; and he gave judgment on him.<sup>10</sup> The king of Babylon killed the sons of Zedekiah before his eyes: he killed also all the princes of Judah in Riblah.<sup>11</sup> He put out the eyes of Zedekiah; and the king of Babylon bound him in fetters, and carried him to Babylon, and put him in prison until the day of his death.<sup>12</sup> Now in the fifth month, in the tenth day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, who stood before the king of Babylon, into Jerusalem:<sup>13</sup> and he burned Yahweh's house, and the king's house; and all the houses of Jerusalem, even every great house, he burned with fire.<sup>14</sup> All the army of the Chaldeans, who were with the

captain of the guard, broke down all the walls of Jerusalem all around.<sup>15</sup> Then Nebuzaradan the captain of the guard carried away captive of the poorest of the people, and the residue of the people who were left in the city, and those who fell away, who fell to the king of Babylon, and the residue of the multitude.<sup>16</sup> But Nebuzaradan the captain of the guard left of the poorest of the land to be vineyard keepers and farmers.<sup>17</sup> The Chaldeans broke the pillars of brass that were in Yahweh's house, and the bases and the bronze sea that were in Yahweh's house in pieces, and carried all of their brass to Babylon.<sup>18</sup> They also took away the pots, the shovels, the snuffers, the basins, the spoons, and all the vessels of brass with which they ministered.<sup>19</sup> The captain of the guard took away the cups, the fire pans, the basins, the pots, the lamp stands, the spoons, and the bowls; that which was of gold, in gold, and that which was of silver, in silver.<sup>20</sup> They took the two pillars, the one sea, and the twelve bronze bulls that were under the bases, which king Solomon had made for Yahweh's house. The brass of all these vessels was without weight.<sup>21</sup> As for the pillars, the height of the one pillar was eighteen cubits;<sup>w</sup> and a line of twelve cubits encircled it; and its thickness was four fingers. It was hollow.<sup>22</sup> A capital of brass was on it; and the height of the one capital was five cubits,<sup>x</sup> with network and pomegranates on the capital all around, all of brass: and the second pillar also had like these, and pomegranates.<sup>23</sup> There were ninety-six pomegranates on the sides; all the

<sup>w</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>x</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

pomegranates were one hundred on the network all around. <sup>24</sup> The captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold: <sup>25</sup> and out of the city he took an officer who was set over the men of war; and seven men of those who saw the king's face, who were found in the city; and the scribe of the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the middle of the city. <sup>26</sup> Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. <sup>27</sup> The king of Babylon struck them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. <sup>28</sup> This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand twenty-three Jews; <sup>29</sup> in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight

hundred thirty-two persons; <sup>30</sup> in the twenty-third year of Nebuchadnezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty-five persons: all the persons were four thousand and six hundred. <sup>31</sup> In the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth day of the month, Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and released him from prison; <sup>32</sup> and he spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon, <sup>33</sup> and changed his prison garments. Jehoiachin ate bread before him continually all the days of his life: <sup>34</sup> and for his allowance, there was a continual allowance given him by the king of Babylon, every day a portion until the day of his death, all the days of his life.

# BARUCH

## 1

<sup>1</sup> AND these are the words of the book, which Baruch the son of Nerias, the son of Maaseas, the son of Sedekias, the son of Asadias, the son of Helkias, wrote in Babylon, <sup>2</sup> in the fifth year, *and* in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burned it with fire. <sup>3</sup> And Baruch did read the words of this book in the hearing of Jechonias the son of Joakim king of Judah, and in the hearing of all the people that came to *hear* the book, <sup>4</sup> and in the hearing of the mighty men, and of the kings' sons, and in the hearing of the elders, and in the hearing of all the people, from the least to the greatest, even of all them that lived at Babylon by the river Sud. <sup>5</sup> And they wept, and fasted, <sup>a</sup> and prayed before the Lord; <sup>6</sup> they made also a collection of money according to every man's power: <sup>7</sup> and they sent *it* to Jerusalem to Joakim the *high* priest, the son of Helkias, the son of Salom, and to the priests, and to all the people which were found with him at Jerusalem, <sup>8</sup> at the same time when he took the vessels of the house of the Lord, that had been carried out of the temple, to return *them* into the land of Judah, the tenth day of *the month* Sivan, *namely*, silver vessels, which Sedekias the son of Josias king of Judah had made, <sup>9</sup> after that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them to Babylon. <sup>10</sup> And they said, Behold, we have sent you

money; buy you therefore with the money burnt offerings, and sin offerings, and incense, and prepare an oblation, and offer upon the altar of the Lord our God; <sup>11</sup> and pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his son, that their days may be <sup>b</sup> as the days of heaven above the earth: <sup>12</sup> and the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Baltasar his son, and we shall serve them many days, and find favor in their sight. <sup>13</sup> Pray for us also to the Lord our God, for we have sinned against the Lord our God; and to this day the wrath of the Lord and his indignation is not turned from us. <sup>14</sup> And you<sup>Ⓜ</sup> shall read this book which we have sent to you, to make confession in the house of the Lord, upon the day of the feast and on the days of the solemn assembly.

<sup>15</sup> And you<sup>Ⓜ</sup> shall say, To the Lord our God *belongs* righteousness, but to us confusion of face, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, <sup>16</sup> and to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: <sup>17</sup> for that we have sinned before the Lord, <sup>18</sup> and disobeyed him, and have not hearkened to the voice of the Lord our God, to walk in the commandments of the Lord that he has set before us: <sup>19</sup> since the day that the Lord brought our fathers out of the land of Egypt, to this present day, we have been disobedient to the Lord our God, and we have dealt unadvisedly in not hearkening to

<sup>a</sup> Another reading is, *and vowed vows*. <sup>b</sup> See Deut. xi. 21.

his voice.<sup>20</sup> Wherefore the plagues came to us, and the curse, which the Lord commanded Moses his servant to *pronounce* in the day that he brought our fathers out of the land of Egypt, to give us a land that flows with milk and honey, as at this day.<sup>21</sup> Nevertheless we hearkened not to the voice of the Lord our God, according to all the words of the prophets, whom he sent to us:<sup>22</sup> but we walked every man in the imagination of his own wicked heart, to serve strange gods, and to do that which is evil in the sight of the Lord our God.

## 2

<sup>1</sup> Therefore the Lord has made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Judah,<sup>2</sup> to bring upon us great plagues, such as never happened under the whole heaven,<sup>c</sup> as it came to pass in Jerusalem, according to the things that are written in the law of Moses;<sup>3</sup> That we should eat every man the flesh of his own son, and every man the flesh of his own daughter.<sup>4</sup> Moreover he has given them to be in subjection to all the kingdoms that are round about us, to be a reproach and a desolation among all the people round about, where the Lord has scattered them.<sup>5</sup> Thus were they cast down, and not exalted, because we sinned against the Lord our God, in not hearkening to his voice.<sup>6</sup> To the Lord our God *belongs* righteousness: but to us and to our fathers confusion of face, as at this day.<sup>7</sup> *For* all these plagues are come upon us, which the Lord has pronounced against us.<sup>8</sup> Yet have we not entreated the favor of the Lord, in

<sup>c</sup> Another reading is, *even as he has done.* <sup>d</sup> Gr. *Hades.*

turning every one from the thoughts of his wicked heart.<sup>9</sup> Therefore has the Lord kept watch over the plagues, and the Lord has brought *them* upon us; for the Lord is righteous in all his works which he has commanded us.<sup>10</sup> Yet we have not hearkened to his voice, to walk in the commandments of the Lord that he has set before us.

<sup>11</sup> And now, O Lord, you God of Israel, that have brought your people out of the land of Egypt with a mighty hand, and with signs, and with wonders, and with great power, and with a high arm, and have gotten yourself a name, as at this day:<sup>12</sup> O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all your ordinances.<sup>13</sup> Let your wrath turn from us: for we are but a few left among the heathen, where you have scattered us.<sup>14</sup> Hear our prayer, O Lord, and our petition, and deliver us for your own sake, and give us favor in the sight of them which have led us away captive:<sup>15</sup> that all the earth may know that you are the Lord our God, because Israel and his posterity is called by your name.<sup>16</sup> O Lord, look down from your holy house, and consider us: incline your ear, O Lord, and hear:<sup>17</sup> open your eyes, and behold: for the dead are in <sup>d</sup> the grave, whose breath is taken from their bodies, will give to the Lord neither glory nor righteousness:<sup>18</sup> but the soul that is greatly vexed, which goes stooping and feeble, and the eyes that fail, and the hungry soul, will give you glory and righteousness, O Lord.<sup>19</sup> For we do not present our supplication before you, O Lord our God, for the righteousness of our fathers, and of our kings.<sup>20</sup> For you have

sent your wrath and your indignation upon us, as you have spoken by your servants the prophets, *saying*,<sup>21</sup> Thus says the Lord, Bow your shoulders to serve the king of Babylon, and remain in the land that I gave to your fathers.<sup>22</sup> But if you<sup>g</sup> will not hear the voice of the Lord, to serve the king of Babylon,<sup>23</sup> I will cause to cease out of the cities of Judah, and from without Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate without inhabitant.<sup>24</sup> But we would not hearken to your voice, to serve the king of Babylon: therefore have you made good your words that you spoke by your servants the prophets, *namely*, that the bones of our kings, and the bones of our fathers, should be taken out of their places.<sup>25</sup> And, behold, they are cast out to the heat by day, and to the frost by night, and they died in great miseries by famine, by sword, and by<sup>e</sup> pestilence.<sup>26</sup> And the house which is called by your name have you laid *waste*, as at this day, for the wickedness of the house of Israel and the house of Judah.<sup>27</sup> Yet, O Lord our God, you have dealt with us after all your kindness, and according to all that great mercy of your,<sup>28</sup> as you spoke by your servant Moses in the day when you did command him to write your law before the children of Israel, *saying*,<sup>29</sup> If you<sup>g</sup> will not hear my voice, surely this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.<sup>30</sup> For I know that they will not hear me, because it is a stiff-necked people: but in the land of their captivity they shall lay it to heart,<sup>31</sup> And

shall know that I am the Lord their God: and I will give them a heart, and ears to hear:<sup>32</sup> and they shall praise me in the land of their captivity, and think upon my name,<sup>33</sup> and shall return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.<sup>34</sup> And I will bring them again into the land which I sware to their fathers, to Abraham, to Isaac, and to Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.<sup>35</sup> And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more remove my people of Israel out of the land that I have given them.

### 3

<sup>1</sup> O Lord Almighty, you God of Israel, the soul in anguish, the troubled spirit, cries to you.<sup>2</sup> Hear, O Lord, and have mercy; for you are a merciful God: yes, have mercy upon us, because we have sinned before you.<sup>3</sup> For you sit *as king* for ever, and we perish evermore.<sup>4</sup> O Lord Almighty, you God of Israel, hear now the prayer of<sup>f</sup> the dead Israelites, and of the children of them which were sinners before you, that hearkened not to the voice of you their God: for the which cause these plagues clave to us.<sup>5</sup> Remember not the iniquities of our fathers: but remember your power and your name *now* at this time.<sup>6</sup> For you are the Lord our God, and you, O Lord, will we praise.<sup>7</sup> For for this cause you have put your fear in our hearts,<sup>g</sup> to the intent that we should call upon your name: and we will praise you in our captivity, for

<sup>e</sup> See Jer. xxxii. 36. <sup>f</sup> Probably a mistake for *the men of Israel*. <sup>g</sup> Another reading is, *and made us to call*.

we have <sup>h</sup> called to mind all the iniquity of our fathers, that sinned before you. <sup>8</sup> Behold, we are yet this day in our captivity, where you have scattered us, for a reproach and a curse, and to be subject to penalty, according to all the iniquities of our fathers, which departed from the Lord our God.

<sup>9</sup> Hear, O Israel, the commandments of life: give ear to understand wisdom. <sup>10</sup> How is it, O Israel, that you are in your enemies' land, that you have become old in a strange country, that you are defiled with the dead, <sup>11</sup> that you are counted with them that *go down* into <sup>i</sup> the grave? <sup>12</sup> You have forsaken the fountain of wisdom. <sup>13</sup> *For* if you had walked in the way of God, you should have dwelled in peace for ever. <sup>14</sup> Learn where is <sup>j</sup> wisdom, where is strength, where is understanding; that you may know also where is length of days, and life, where is the light of the eyes, and peace. <sup>15</sup> Who has found out her place? and who has come into her treasuries? <sup>16</sup> Where are the princes of the heathen, and such as ruled the beasts that are upon the earth; <sup>17</sup> they that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust; and of whose getting there is no end? <sup>18</sup> For they that <sup>k</sup> wrought in silver, and were so careful, and whose works are past finding out, <sup>19</sup> they are vanished and gone down to <sup>l</sup> the grave, and others are come up in their steads. <sup>20</sup> Younger men have seen the light, and lived upon the earth: but the way of knowledge have they not known, <sup>21</sup> neither understood they the paths thereof: neither have their children laid hold of it: they are far off

from <sup>m</sup> their way. <sup>22</sup> It has not been heard of in Canaan, neither has it been seen in Teman. <sup>23</sup> The sons also of Agar that seek understanding, which are in the land, the merchants of Merran and Teman, and the authors of fables, and the searchers out of understanding; none of these have known the way of wisdom, or remembered her paths. <sup>24</sup> O Israel, how great is the house of God! and how large is the place of his possession! <sup>25</sup> great, and has none end; high, and unmeasurable. <sup>26</sup> There were the giants born that were famous of old, great of stature, *and* expert in war. <sup>27</sup> These did not God choose, neither gave he the way of knowledge to them: <sup>28</sup> so they perished, because they had no <sup>n</sup> wisdom, they perished through their own foolishness. <sup>29</sup> Who has gone up into heaven, and taken her, and brought her down from the clouds? <sup>30</sup> Who has gone over the sea, and found her, and will bring her for choice gold? <sup>31</sup> There is none that knows her way, nor any that comprehendeth her path. <sup>32</sup> But he that knows all things knows her, he found her out with his understanding: he that prepared the earth for evermore has filled it with four-footed beasts: <sup>33</sup> He that sends forth the light, and it goes; he called it, and it obeyed him with fear: <sup>34</sup> and the stars shined in their watches, and were glad: when he called them, they said, Here we be; they shined with gladness to him that made them. <sup>35</sup> This is our God, *and* there shall none other be accounted of in comparison of him. <sup>36</sup> He has found out all the way of knowledge, and has given it to Jacob his servant, and to Israel that is

<sup>h</sup> Another reading is, *put away from our heart all &c.* <sup>i</sup> Gr. *Hades.* <sup>j</sup> Or, *prudence* <sup>k</sup> Or, *diligently sought after:* Prov. xi. 27 (Sept.). <sup>l</sup> Gr. *Hades.* <sup>m</sup> Another reading is, *the way thereof.* <sup>n</sup> Or, *prudence*

beloved of him. <sup>37</sup> Afterward did she appear upon earth, and was conversant with men.

#### 4

<sup>1</sup> This is the book of the commandments of God, and the law that endures for ever: all they that hold it fast *are appointed* to life; but such as leave it shall die. <sup>2</sup> Turn you, O Jacob, and take hold of it: walk towards her shining in the presence of the light thereof. <sup>3</sup> Give not your glory to another, nor the things that are profitable to you to a strange nation. <sup>4</sup> O Israel, happy are we: for the things that are pleasing to God are made known to us. <sup>5</sup> Be of good cheer, my people, the memorial of Israel. <sup>6</sup> You<sup>63</sup> were sold to the nations, *but* not for destruction: because you<sup>63</sup> moved God to wrath, you<sup>63</sup> were delivered to your adversaries. <sup>7</sup> For you<sup>63</sup> provoked him that made you by sacrificing to demons, and not to God. <sup>8</sup> You<sup>63</sup> forgot the everlasting God, that brought you up; you<sup>63</sup> grieved also Jerusalem, that nursed you. <sup>9</sup> For she saw the wrath that is come upon you from God, and said, Hearken, you<sup>63</sup> *women* that dwell about Sion: for God has brought upon me great mourning; <sup>10</sup> for I have seen the captivity of my sons and daughters, which the Everlasting has brought upon them. <sup>11</sup> For with joy did I nourish them; but sent them away with weeping and mourning. <sup>12</sup> Let no man rejoice over me, a widow, and forsaken of many: for the sins of my children am I left desolate; because they turned aside from the law of God, <sup>13</sup> and had no regard to his statutes, neither walked they in the ways of God's

commandments, nor trod in the paths of discipline in his righteousness. <sup>14</sup> Let them that dwell about Sion come, and remember you<sup>63</sup> the captivity of my sons and daughters, which the Everlasting has brought upon them. <sup>15</sup> For he has brought a nation upon them from far, a shameless nation, and of a strange language, <sup>o</sup> who neither revered old man, nor pitied child. <sup>16</sup> And they have carried away the dear beloved sons of the widow, and left her that was alone desolate of her daughters. <sup>17</sup> But I, what can I help you? <sup>18</sup> For he that brought these plagues upon you will deliver you from the hand of your enemies. <sup>19</sup> Go your way, O my children, go your way: for I am left desolate. <sup>20</sup> I have put off the garment of peace, and put upon me the sackcloth of my petition: I will cry to the Everlasting as long as I live. <sup>21</sup> Be of good cheer, O my children, cry to God, and he shall deliver you from the power and hand of the enemies. <sup>22</sup> For I have trusted in the Everlasting, that he will save you; and joy is come to me from the Holy One, because of the mercy which shall soon come to you <sup>p</sup> from the Everlasting your Saviour. <sup>23</sup> For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. <sup>24</sup> For like as now they that dwell about Sion have seen your captivity: so shall they see shortly your salvation from <sup>q</sup> our God, which shall come upon you with great glory, and brightness of the Everlasting. <sup>25</sup> My children, suffer patiently the wrath that is come upon you from God: for your enemy has persecuted you; but shortly you shall see his

<sup>o</sup> Another reading is, *for they.* <sup>p</sup> Or, *from your everlasting Saviour* <sup>q</sup> Another reading is, *your.*

destruction, and shall tread upon their necks. <sup>26</sup> My delicate ones have gone rough ways; they were taken away as a flock carried off by the enemies. <sup>27</sup> Be of good cheer, O my children, and cry to God: for you shall be remembered of him that has brought *these things* upon you. <sup>28</sup> For as it was your mind to go astray from God: *so*, return and seek him ten times more. <sup>29</sup> For he that brought these plagues upon you shall bring you everlasting joy again with your salvation. <sup>30</sup> Be of good cheer, O Jerusalem: for he that called you by name will comfort you. <sup>31</sup> Miserable are they that afflicted you, and rejoiced at your fall. <sup>32</sup> Miserable are the cities which your children served: miserable is she that received your sons. <sup>33</sup> For as she rejoiced at your fall, and was glad of your ruin: so shall she be grieved for her own desolation. <sup>34</sup> And I will take away her exultation in her great multitude, and her boasting shall be turned into mourning. <sup>35</sup> For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of <sup>r</sup> devils for a great time.

<sup>36</sup> O Jerusalem, look about you toward the east, and behold the joy that comes to you from God. <sup>37</sup> Behold, your sons come, whom you sent away, they come gathered together from the east to the west at the word of the Holy One, rejoicing in the glory of God.

## 5

<sup>1</sup> Put off, O Jerusalem, the garment of your mourning and affliction, and put on the comeliness of the glory that *comes* from God for ever. <sup>2</sup> Cast about you the robe of the righteousness which *comes* from God; set a diadem on your head of the glory of the Everlasting. <sup>3</sup> For God will show your brightness to every *region* under heaven. <sup>4</sup> For your name shall be called of God for ever The peace of righteousness, and The glory of godliness. <sup>5</sup> Arise, O Jerusalem, and stand upon the height, and look about you toward the east, and behold your children gathered from the going down of the sun to the rising thereof at the word of the Holy One, rejoicing that God has remembered them. <sup>6</sup> For they went from you on foot, being led away of their enemies: but God brings them in to you borne on high with glory, <sup>s</sup> as *on* a royal throne. <sup>7</sup> For God has appointed that every high mountain, and the everlasting hills, should be made low, and the valleys filled up, to make plain the ground, that Israel may go safely in the glory of God. <sup>8</sup> Moreover the woods and every sweet smelling tree have overshadowed Israel by the commandment of God. <sup>9</sup> For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that comes from him.

<sup>r</sup> Gr. *demons*. <sup>s</sup> Another reading is, as *children of the kingdom*.

*The*  
**Lamentations**  
*of Jeremiah*

**1**

<sup>1</sup> How the city sits solitary, that was full of people!

She has become as a widow, who was  
great among the nations!

She who was a princess among the  
provinces has become  
tributary!

<sup>2</sup> She weeps bitterly in the night, and her  
tears are on her cheeks;  
among all her lovers she has no one to  
comfort her:

All her friends have dealt treacherously  
with her; they are become  
her enemies.

<sup>3</sup> Judah is gone into captivity because of  
affliction, and because of  
great servitude;  
she dwells among the nations, she finds  
no rest:  
all her persecutors overtook her within  
the straits.

<sup>4</sup> The ways of Zion do mourn, because  
no one come to the solemn  
assembly;  
all her gates are desolate, her priests do  
sigh:  
her virgins are afflicted, and she herself  
is in bitterness.

<sup>5</sup> Her adversaries are become the head,  
her enemies prosper;  
for Yahweh<sup>a</sup> has afflicted her for the  
multitude of her  
transgressions:

her young children are gone into  
captivity before the  
adversary.

<sup>6</sup> From the daughter of Zion all her  
majesty is departed:  
her princes are become like deer that  
find no pasture,  
they are gone without strength before  
the pursuer.

<sup>7</sup> Jerusalem remembers in the days of  
her affliction and of her  
miseries all her pleasant  
things that were from the  
days of old:

when her people fell into the hand of the  
adversary, and no one helped  
her,

The adversaries saw her, they mocked at  
her desolations.

<sup>8</sup> Jerusalem has grievously sinned;  
therefore she has become as  
an unclean thing;

all who honored her despise her,  
because they have seen her  
nakedness:

yes, she sighs, and turns backward.

<sup>9</sup> Her filthiness was in her skirts; she  
didn't remember her latter  
end;

therefore is she come down  
wonderfully; she has no  
comforter:

see, Yahweh, my affliction; for the  
enemy has magnified  
himself.

<sup>a</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

<sup>10</sup> The adversary has spread out his hand  
on all her pleasant things:  
for she has seen that the nations are  
entered into her sanctuary,  
concerning whom you commanded that  
they should not enter into  
your assembly.

<sup>11</sup> All her people sigh, they seek bread;  
they have given their pleasant things for  
food to refresh the soul:  
look, Yahweh, and see; for I am become  
abject.

<sup>12</sup> Is it nothing to you, all you who pass  
by?  
Look, and see if there is any sorrow like  
my sorrow, which is brought  
on me,  
With which Yahweh has afflicted me in  
the day of his fierce anger.

<sup>13</sup> From on high has he sent fire into my  
bones, and it prevails against  
them;  
He has spread a net for my feet, he has  
turned me back:  
He has made me desolate and faint all  
the day.

<sup>14</sup> The yoke of my transgressions is  
bound by his hand;  
They are knit together, they have come  
up on my neck; he has made  
my strength to fail:  
The Lord<sup>b</sup> has delivered me into their  
hands, against whom I am  
not able to stand.

<sup>15</sup> The Lord has set at nothing all my  
mighty men within me;  
He has called a solemn assembly against  
me to crush my young men:  
The Lord has trodden as in a wine press  
the virgin daughter of Judah.

<sup>16</sup> For these things I weep; my eye, my  
eye runs down with water;  
Because the comforter who should  
refresh my soul is far from  
me:

My children are desolate, because the  
enemy has prevailed.

<sup>17</sup> Zion spreads out her hands; there is  
no one to comfort her;  
Yahweh has commanded concerning  
Jacob, that those who are  
around him should be his  
adversaries:

Jerusalem is among them as an unclean  
thing.

<sup>18</sup> Yahweh is righteous; for I have  
rebelled against his  
commandment:

Please hear all you peoples, and see my  
sorrow:

My virgins and my young men are gone  
into captivity.

<sup>19</sup> I called for my lovers, but they  
deceived me:

My priests and my elders gave up the  
spirit in the city,

While they sought them food to refresh  
their souls.

<sup>20</sup> See, Yahweh; for I am in distress; my  
heart is troubled;

My heart is turned within me; for I have  
grievously rebelled:

Abroad the sword bereaves, at home  
there is as death.

<sup>21</sup> They have heard that I sigh; there is  
no one to comfort me;

All my enemies have heard of my  
trouble; they are glad that  
you have done it:

<sup>b</sup> The word translated "Lord" is "Adonai."

You will bring the day that you have  
proclaimed, and they shall be  
like me.

<sup>22</sup> Let all their wickedness come before  
you;

Do to them, as you have done to me for  
all my transgressions:

For my sighs are many, and my heart is  
faint.

## 2

<sup>1</sup> How has the Lord covered the daughter  
of Zion with a cloud in his anger!

He has cast down from heaven to the  
earth the beauty of Israel,  
And hasn't remembered his footstool in  
the day of his anger.

<sup>2</sup> The Lord has swallowed up all the  
habitations of Jacob, and has  
not pitied:

He has thrown down in his wrath the  
strongholds of the daughter  
of Judah;

He has brought them down to the  
ground; he has profaned the  
kingdom and its princes.

<sup>3</sup> He has cut off in fierce anger all the  
horn of Israel;  
He has drawn back his right hand from  
before the enemy:

He has burned up Jacob like a flaming  
fire, which devours all  
around.

<sup>4</sup> He has bent his bow like an enemy, he  
has stood with his right hand  
as an adversary,

Has killed all that were pleasant to the  
eye:

In the tent of the daughter of Zion he has  
poured out his wrath like fire.

<sup>5</sup> The Lord has become as an enemy, he  
has swallowed up Israel;

He has swallowed up all her palaces, he  
has destroyed his  
strongholds;

He has multiplied in the daughter of  
Judah mourning and  
lamentation.

<sup>6</sup> He has violently taken away his  
tabernacle, as if it were of a  
garden; he has destroyed his  
place of assembly:

Yahweh has caused solemn assembly  
and Sabbath to be forgotten  
in Zion,

Has despised in the indignation of his  
anger the king and the priest.

<sup>7</sup> The Lord has cast off his altar, he has  
abhorred his sanctuary;

He has given up into the hand of the  
enemy the walls of her  
palaces:

They have made a noise in Yahweh's  
house, as in the day of a  
solemn assembly.

<sup>8</sup> Yahweh has purposed to destroy the  
wall of the daughter of Zion;  
He has stretched out the line, he has not  
withdrawn his hand from  
destroying;

He has made the rampart and wall to  
lament; they languish  
together.

<sup>9</sup> Her gates are sunk into the ground; he  
has destroyed and broken her  
bars:

Her king and her princes are among the  
nations where the law is not;

Yes, her prophets find no vision from  
Yahweh.

<sup>10</sup> The elders of the daughter of Zion sit  
on the ground, they keep  
silence;  
They have cast up dust on their heads;  
they have clothed themselves  
with sackcloth:  
The virgins of Jerusalem hang down  
their heads to the ground.  
<sup>11</sup> My eyes do fail with tears, my heart is  
troubled;  
My liver is poured on the earth, because  
of the destruction of the  
daughter of my people,  
Because the young children and the  
infants swoon in the streets  
of the city.  
<sup>12</sup> They tell their mothers, Where is  
grain and wine?  
When they swoon as the wounded in the  
streets of the city,  
When their soul is poured out into their  
mothers' bosom.  
<sup>13</sup> What shall I testify to you? what shall  
I liken to you, daughter of  
Jerusalem?  
What shall I compare to you, that I may  
comfort you, virgin daughter  
of Zion?  
For your breach is great like the sea:  
who can heal you?  
<sup>14</sup> Your prophets have seen for you false  
and foolish visions;  
They have not uncovered your iniquity,  
to bring back your captivity,  
but have seen for you false revelations  
and causes of banishment.  
<sup>15</sup> All that pass by clap their hands at  
you.  
They hiss and wag their head at the  
daughter of Jerusalem,  
saying,

Is this the city that men called The  
perfection of beauty, The joy  
of the whole earth?  
<sup>16</sup> All your enemies have opened their  
mouth wide against you;  
They hiss and gnash the teeth; they say,  
We have swallowed her up;  
Certainly this is the day that we looked  
for; we have found, we have  
seen it.  
<sup>17</sup> Yahweh has done that which he  
purposed; he has fulfilled his  
word that he commanded in  
the days of old;  
He has thrown down, and has not pitied:  
He has caused the enemy to rejoice over  
you; he has exalted the horn  
of your adversaries.  
<sup>18</sup> Their heart cried to the Lord:  
wall of the daughter of Zion, let tears  
run down like a river day and  
night;  
Give yourself no respite; don't let the  
apple of your eye cease.  
<sup>19</sup> Arise, cry out in the night, at the  
beginning of the watches;  
Pour out your heart like water before the  
face of the Lord:  
Lift up your hands toward him for the  
life of your young children,  
that faint for hunger at the  
head of every street.  
<sup>20</sup> Look, Yahweh, and see to whom you  
have done thus!  
Shall the women eat their fruit, the  
children that are dandled in  
the hands?  
Shall the priest and the prophet be killed  
in the sanctuary of the Lord?

21 The youth and the old man lie on the  
ground in the streets;  
My virgins and my young men are fallen  
by the sword:  
You have killed them in the day of your  
anger; you have slaughtered,  
and not pitied.

22 You have called, as in the day of a  
solemn assembly, my terrors  
on every side;  
There was no one that escaped or  
remained in the day of  
Yahweh's anger:  
Those that I have dandled and brought  
up has my enemy consumed.

### 3

1 I am the man that has seen affliction  
by the rod of his wrath.

2 He has led me and caused me to walk  
in darkness, and not in light.

3 Surely against me he turns his hand  
again and again all the day.

4 My flesh and my skin has he made old;  
he has broken my bones.

5 He has built against me, and  
surrounded me with gall and  
travail.

6 He has made me to dwell in dark  
places, as those that have  
been long dead.

7 He has walled me about, that I can't go  
out; he has made my chain  
heavy.

8 Yes, when I cry, and call for help, he  
shuts out my prayer.

9 He has walled up my ways with cut  
stone; he has made my paths  
crooked.

10 He is to me as a bear lying in wait, as  
a lion in secret places.

11 He has turned aside my ways, and  
pulled me in pieces; he has  
made me desolate.

12 He has bent his bow, and set me as a  
mark for the arrow.

13 He has caused the shafts of his quiver  
to enter into my kidneys.

14 I am become a derision to all my  
people, and their song all the  
day.

15 He has filled me with bitterness, he  
has sated me with  
wormwood.

16 He has also broken my teeth with  
gravel stones; he has covered  
me with ashes.

17 You have removed my soul far off  
from peace; I forgot  
prosperity.

18 I said, My strength is perished, and  
my expectation from  
Yahweh.

19 Remember my affliction and my  
misery, the wormwood and  
the gall.

20 My soul still remembers them, and is  
bowed down within me.

21 This I recall to my mind; therefore  
have I hope.

22 It is because of Yahweh's loving  
kindnesses that we are not  
consumed, because his  
compassion doesn't fail.

23 They are new every morning; great is  
your faithfulness.

24 Yahweh is my portion, says my soul;  
therefore will I hope in him.

- 25 Yahweh is good to those who wait for him, to the soul that seeks him.
- 26 It is good that a man should hope and quietly wait for the salvation of Yahweh.
- 27 It is good for a man that he bear the yoke in his youth.
- 28 Let him sit alone and keep silence, because he has laid it on him.
- 29 Let him put his mouth in the dust, if so be there may be hope.
- 30 Let him give his cheek to him who strikes him; let him be filled full with reproach.
- 31 For the Lord will not cast off forever.
- 32 For though he cause grief, yet he will have compassion according to the multitude of his loving kindnesses.
- 33 For he does not afflict willingly, nor grieve the children of men.
- 34 To crush under foot all the prisoners of the earth,
- 35 To turn aside the right of a man before the face of the Most High,
- 36 To subvert a man in his cause, the Lord doesn't approve.
- 37 Who is he who says, and it comes to pass, when the Lord doesn't command it?
- 38 Doesn't evil and good come out of the mouth of the Most High?
- 39 Why does a living man complain, a man for the punishment of his sins?
- 40 Let us search and try our ways, and turn again to Yahweh.
- 41 Let us lift up our heart with our hands to God<sup>c</sup> in the heavens.
- 42 We have transgressed and have rebelled; you have not pardoned.
- 43 You have covered with anger and pursued us; you have killed, you have not pitied.
- 44 You have covered yourself with a cloud, so that no prayer can pass through.
- 45 You have made us an off-scouring and refuse in the middle of the peoples.
- 46 All our enemies have opened their mouth wide against us.
- 47 Fear and the pit have come on us, devastation and destruction.
- 48 My eye runs down with streams of water, for the destruction of the daughter of my people.
- 49 My eye pours down, and doesn't cease, without any intermission,
- 50 Until Yahweh looks down, and sees from heaven.
- 51 My eye affects my soul, because of all the daughters of my city.
- 52 They have chased me relentlessly like a bird, those who are my enemies without cause.
- 53 They have cut off my life in the dungeon, and have cast a stone on me.
- 54 Waters flowed over my head; I said, I am cut off.
- 55 I called on your name, Yahweh, out of the lowest dungeon.

<sup>c</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

- <sup>56</sup> You heard my voice; don't hide your ear at my breathing, at my cry.
- <sup>57</sup> You came near in the day that I called on you; you said, Don't be afraid.
- <sup>58</sup> Lord, you have pleaded the causes of my soul; you have redeemed my life.
- <sup>59</sup> Yahweh, you have seen my wrong. Judge my cause.
- <sup>60</sup> You have seen all their vengeance and all their devices against me.
- <sup>61</sup> You have heard their reproach, Yahweh, and all their devices against me,
- <sup>62</sup> The lips of those that rose up against me, and their device against me all the day.
- <sup>63</sup> You see their sitting down, and their rising up; I am their song.
- <sup>64</sup> You will render to them a recompense, Yahweh, according to the work of their hands.
- <sup>65</sup> You will give them hardness of heart, your curse to them.
- <sup>66</sup> You will pursue them in anger, and destroy them from under the heavens of Yahweh.

#### 4

- <sup>1</sup> How the gold has become dim! The most pure gold has changed!  
The stones of the sanctuary are poured out at the head of every street.
- <sup>2</sup> The precious sons of Zion, comparable to fine gold,

- How are they esteemed as earthen pitchers, the work of the hands of the potter!
- <sup>3</sup> Even the jackals draw out the breast, they nurse their young ones:  
The daughter of my people has become cruel, like the ostriches in the wilderness.
- <sup>4</sup> The tongue of the nursing child clings to the roof of his mouth for thirst:  
The young children ask bread, and no man breaks it to them.
- <sup>5</sup> Those who fed delicately are desolate in the streets:  
Those who were brought up in scarlet embrace dunghills.
- <sup>6</sup> For the iniquity of the daughter of my people is greater than the sin of Sodom,  
That was overthrown as in a moment, and no hands were laid on her.
- <sup>7</sup> Her nobles were purer than snow, they were whiter than milk;  
They were more ruddy in body than rubies, their polishing was as of sapphire.
- <sup>8</sup> Their appearance is blacker than a coal; they are not known in the streets:  
Their skin clings to their bones; it is withered, it has become like a stick.
- <sup>9</sup> Those who are killed with the sword are better than those who are killed with hunger;  
For these pine away, stricken through, for want of the fruits of the field.

<sup>10</sup> The hands of the pitiful women have  
 boiled their own children;  
 They were their food in the destruction  
 of the daughter of my people.  
<sup>11</sup> Yahweh has accomplished his wrath,  
 he has poured out his fierce  
 anger;  
 He has kindled a fire in Zion, which has  
 devoured its foundations.  
<sup>12</sup> The kings of the earth didn't believe,  
 neither all the inhabitants of  
 the world,  
 That the adversary and the enemy would  
 enter into the gates of  
 Jerusalem.  
<sup>13</sup> It is because of the sins of her  
 prophets, and the iniquities  
 of her priests,  
 That have shed the blood of the just in  
 the middle of her.  
<sup>14</sup> They wander as blind men in the  
 streets, they are polluted with  
 blood,  
 So that men can't touch their garments.  
<sup>15</sup> Depart! they cried to them, Unclean!  
 depart, depart, don't touch!  
 When they fled away and wandered,  
 men said among the nations,  
 They shall not live here any  
 more.  
<sup>16</sup> Yahweh's anger has scattered them;  
 he will no more regard them:  
 They didn't respect the persons of the  
 priests, they didn't favor the  
 elders.  
<sup>17</sup> Our eyes still fail, looking in vain for  
 our help:  
 In our watching we have watched for a  
 nation that could not save.  
<sup>18</sup> They hunt our steps, so that we can't  
 go in our streets:

Our end is near, our days are fulfilled;  
 for our end has come.  
<sup>19</sup> Our pursuers were swifter than the  
 eagles of the sky:  
 They chased us on the mountains, they  
 laid wait for us in the  
 wilderness.  
<sup>20</sup> The breath of our nostrils, the  
 anointed of Yahweh, was  
 taken in their pits;  
 Of whom we said, Under his shadow we  
 shall live among the nations.  
<sup>21</sup> Rejoice and be glad, daughter of  
 Edom, that dwell in the land  
 of Uz:  
 The cup shall pass through to you also;  
 you shall be drunken, and  
 shall make yourself naked.  
<sup>22</sup> The punishment of your iniquity is  
 accomplished, daughter of  
 Zion; he will no more carry  
 you away into captivity:  
 He will visit your iniquity, daughter of  
 Edom; he will uncover your  
 sins.

## 5

<sup>1</sup> Remember, Yahweh, what has come on  
 us:  
 Look, and see our reproach.  
<sup>2</sup> Our inheritance is turned to strangers,  
 Our houses to aliens.  
<sup>3</sup> We are orphans and fatherless;  
 Our mothers are as widows.  
<sup>4</sup> We have drunken our water for  
 money;  
 Our wood is sold to us.  
<sup>5</sup> Our pursuers are on our necks:  
 We are weary, and have no rest.  
<sup>6</sup> We have given the hand to the  
 Egyptians,

To the Assyrians, to be satisfied with  
bread.

<sup>7</sup> Our fathers sinned, and are no more;  
We have borne their iniquities.

<sup>8</sup> Servants rule over us:  
There is no one to deliver us out of their  
hand.

<sup>9</sup> We get our bread at the peril of our  
lives,  
Because of the sword of the wilderness.

<sup>10</sup> Our skin is black like an oven,  
Because of the burning heat of famine.

<sup>11</sup> They ravished the women in Zion,  
The virgins in the cities of Judah.

<sup>12</sup> Princes were hanged up by their hand:  
The faces of elders were not honored.

<sup>13</sup> The young men bare the mill;  
The children stumbled under the wood.

<sup>14</sup> The elders have ceased from the gate,  
The young men from their music.

<sup>15</sup> The joy of our heart is ceased;  
Our dance is turned into mourning.

<sup>16</sup> The crown is fallen from our head:  
Woe to us! for we have sinned.

<sup>17</sup> For this our heart is faint;  
For these things our eyes are dim;

<sup>18</sup> For the mountain of Zion, which is  
desolate:  
The foxes walk on it.

<sup>19</sup> You, Yahweh, remain forever;  
Your throne is from generation to  
generation.

<sup>20</sup> Why do you forget us forever,  
And forsake us so long time?

<sup>21</sup> Turn us to yourself, Yahweh, and we  
shall be turned.  
Renew our days as of old.

<sup>22</sup> But you have utterly rejected us;  
You are very angry against us.



# LETTER OF JEREMIAH

## 6

<sup>1</sup> A copy of an epistle, which Jeremy sent to them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

<sup>2</sup> Because of the sins which you<sup>23</sup> have committed before God, you<sup>23</sup> shall be led away captives to Babylon by Nabuchodonosor king of the Babylonians. <sup>3</sup> So when you<sup>23</sup> come to Babylon, you<sup>23</sup> shall remain there many years, and for a long season, even for seven generations: and after that I will bring you out peaceably from thence. <sup>4</sup> But now shall you<sup>23</sup> see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. <sup>5</sup> Beware therefore that you<sup>23</sup> in no wise become like to the strangers, neither let fear take hold upon you because of them, when you<sup>23</sup> see the multitude before them and behind them, worshipping them. <sup>6</sup> But say you<sup>23</sup> in your hearts, O Lord, we must worship you. <sup>7</sup> For mine angel is with you, <sup>a</sup> and I myself do care for your <sup>b</sup> souls. <sup>8</sup> For their tongue is polished by the workman, and they themselves are overlaid with gold and with silver; yet are they but false, and can't speak. <sup>9</sup> And taking gold, as it were for a virgin that loves to go gay, they make crowns for the heads of their gods: <sup>10</sup> and sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves; <sup>11</sup> and will even give thereof to the common harlots: and they

deck them as men with garments, *even* the gods of silver, and gods of gold, and of wood. <sup>12</sup> Yet can't these gods save themselves from rust and moths, though they be covered with purple raiment. <sup>13</sup> They wipe their faces because of the dust of the temple, which is thick upon them. <sup>14</sup> And he that can't put to death one that offends against him holds a sceptre, as though he were judge of a country. <sup>15</sup> He has also a dagger in his right hand, and an axe: but can't deliver himself from war and robbers. <sup>16</sup> Whereby they are known not to be gods: therefore fear them not. <sup>17</sup> For like as a vessel that a man uses is nothing worth when it is broken; even so it is with their gods: when they be set up in the temples their eyes be full of dust through the feet of them that come in. <sup>18</sup> And as the courts are made sure on every side upon him that offends the king, as being committed to suffer death; *even so* the priests make fast their temples with doors, with locks, and bars, lest they be carried off by robbers. <sup>19</sup> They light them candles, yes, more than for themselves, whereof they can't see one. <sup>20</sup> They are as one of the beams of the temple; and men say their hearts are eaten out, when things creeping out of the earth devour both them and their raiment: they feel it not <sup>21</sup> when their faces are blacked through the smoke that comes out of the temple: <sup>22</sup> upon their bodies and heads alight bats, swallows, and birds; and in like manner the cats also. <sup>23</sup> Whereby you<sup>23</sup> may know that they are no gods: therefore fear them not. <sup>24</sup> Notwithstanding the gold

<sup>a</sup> Or, and he careth    <sup>b</sup> Or, lives

wherewith they are beset to make them beautiful, except one wipe off the rust, they will not shine: for not even when they were molten did they feel it. <sup>25</sup> Things wherein there is no breath are bought at any cost. <sup>26</sup> Having no feet, they are borne upon shoulders, whereby they declare to men that they be nothing worth. <sup>27</sup> They also that serve them are ashamed: for if they fall to the ground at any time, they can't rise up again of themselves: neither, if they be set awry, can they make themselves straight: but the offerings are set before them, as if they were dead men. <sup>28</sup> And the things that are sacrificed to them, their priests sell and spend; and in like manner their wives also lay up part thereof in salt; but to the poor and to the impotent will they give nothing thereof. <sup>29</sup> The menstruous woman and the woman in childbed touch their sacrifices: knowing therefore by these things that they are no gods, fear them not. <sup>30</sup> For how can they be called gods? because women set meat before the gods of silver, gold, and wood. <sup>31</sup> And in their temples the priests <sup>c</sup> sit on seats, having their clothes tore, and their heads and beards shaven, and nothing upon their heads. <sup>32</sup> They roar and cry before their gods, as men do at the feast when one is dead. <sup>33</sup> The priests also take off garments from them, and clothe their wives and children withal. <sup>34</sup> Whether it be evil that one does to them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. <sup>35</sup> In like manner, they can neither give riches nor money: though a man make a vow to them, and keep it not, they will never exact it. <sup>36</sup> They can save no man from death, neither deliver the weak from the mighty. <sup>37</sup>

<sup>c</sup> Or, bear the litter

They can't restore a blind man to his sight, nor deliver any that is in distress. <sup>38</sup> They can show no mercy to the widow, nor do good to the fatherless. <sup>39</sup> They are like the stones that be *hewn* out of the mountain, *these gods* of wood, and that are overlaid with gold and with silver: they that minister to them shall be confounded. <sup>40</sup> How should a man then think or say that they are gods, when even the Chaldeans themselves dishonor them? <sup>41</sup> Who if they shall see one dumb that can't speak, they bring him, and entreat him to call upon Bel, as though he were able to understand. <sup>42</sup> Yet they can't perceive this themselves, and forsake them: for they have no understanding. <sup>43</sup> The women also with cords about them sit in the ways, burning bran for incense: but if any of them, drawn by some that passes by, lie with him, she reproaches her fellow, that she was not thought as worthy as herself, nor her cord broken. <sup>44</sup> Whatsoever is done among them is false: how should a man then think or say that they are gods? <sup>45</sup> They are fashioned by carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. <sup>46</sup> And they themselves that fashioned them can never continue long; how then should the things that are fashioned by them? <sup>47</sup> For they have left lies and reproaches to them that come after. <sup>48</sup> For when there comes any war or plague upon them, the priests consult with themselves, where they may be hidden with them. <sup>49</sup> How then can't men understand that they be no gods, which can neither save themselves from war, nor from plague? <sup>50</sup> For seeing they be but of wood, and overlaid with gold and

with silver, it shall be known hereafter that they are false: <sup>51</sup> and it shall be manifest to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them. <sup>52</sup> Who then may not know that they are no gods? <sup>53</sup> For neither can they set up a king in a land, nor give rain to men. <sup>54</sup> Neither can they judge their own cause, nor <sup>d</sup> redress a wrong, being unable: for they are as crows between heaven and earth. <sup>55</sup> For even when fire falls upon the house of gods of wood, or overlaid with gold or with silver, their priests will flee away, and escape, but they themselves shall be burned asunder like beams. <sup>56</sup> Moreover they can't withstand any king or enemies: how should a man then allow or think that they be gods? <sup>57</sup> Neither are those gods of wood, and overlaid with silver or with gold, able to escape either from thieves or robbers. <sup>58</sup> Whose gold, and silver, and garments wherewith they are clothed, they that are strong will take from them, and go away withal: neither shall they be able to help themselves. <sup>59</sup> Therefore it is better to be a king that shows his manhood, or else a vessel in a house profitable for that whereof the owner shall have need, than such false gods; or even a door in a house, to keep the things safe that be therein, than such false gods; or a pillar of wood in a palace, than such false gods. <sup>60</sup> For sun, and moon, and stars, being bright and sent to do their offices, are obedient. <sup>61</sup> Likewise also the lightning when it glittereth is fair to see; and after the same

manner the wind also blows in every country. <sup>62</sup> And when God commands the clouds to go over the whole world, they do as they are bidden. <sup>63</sup> And the fire sent from above to consume mountains and woods does as it is commanded: but these are to be likened to them neither in show nor power. <sup>64</sup> Wherefore a man should neither think nor say that they are gods, seeing they are able neither to judge causes, nor to do good to men. <sup>65</sup> Knowing therefore that they are no gods, fear them not. <sup>66</sup> For they can neither curse nor bless kings: <sup>67</sup> neither can they show signs in the heavens among the nations, nor shine as the sun, nor give light as the moon. <sup>68</sup> The beasts are better than they: for they can get under a covert, and help themselves. <sup>69</sup> In no wise then is it manifest to us that they are gods: therefore fear them not. <sup>70</sup> For as a scarecrow in a garden of cucumbers that keeps nothing, so are their gods of wood, and overlaid with gold and with silver. <sup>71</sup> Likewise also their gods of wood, and overlaid with gold and with silver, are like to a white thorn in an orchard, that every bird sits upon; as also to a dead body, that is cast forth into the dark. <sup>72</sup> And you <sup>73</sup> shall know them to be no gods by the <sup>e</sup> bright purple that rots upon them: And they themselves afterward shall be consumed, and shall be a reproach in the country. <sup>73</sup> Better therefore is the just man that has none idols: for he shall be far from reproach.

<sup>d</sup> Another reading is, *deliver him that is wronged.* <sup>e</sup> Gr. *purple and brightness.*



**THE**  
**PRAYER OF MANASSES**

*KING OF JUDAH,*

**WHEN HE WAS HELD CAPTIVE IN BABYLON**

<sup>1</sup> O LORD Almighty, that are in heaven, you God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous seed; <sup>2</sup> who have made heaven and earth, with all the <sup>a</sup> ornament thereof; <sup>3</sup> who have bound the sea by the word of your commandment; who have shut up the deep, and sealed it by your terrible and glorious name; <sup>4</sup> whom all things fear, yes, tremble before your power; <sup>5</sup> for the majesty of your glory can't be borne, and the anger of your threatening toward sinners is importable: <sup>6</sup> your merciful promise is unmeasurable and unsearchable; <sup>7</sup> for you are the Lord Most High, of great compassion, longsuffering and abundant in mercy, and repent <sup>b</sup> of bringing evils upon men. <sup>8</sup> <sup>c</sup>You, O Lord, according to your great goodness have promised repentance and forgiveness to them that have sinned against you: and of your infinite mercies have appointed repentance to sinners, that they may be saved. You therefore, O Lord, that are the God of the just, have not appointed repentance to the just, to Abraham, and Isaac, and Jacob, which have not sinned against you; but you have appointed repentance to me that am a sinner: <sup>9</sup> for I have sinned above the

number of the sands of the sea. My transgressions are multiplied, <sup>d</sup> O Lord: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. <sup>10</sup> I am bowed down with many iron bands, that I can't lift up mine head <sup>e</sup>by reason of my sins, neither have I any respite: for I have provoked your wrath, and done that which is evil before you: <sup>f</sup>I did not your will, neither kept I your commandments: I have set up abominations, and have multiplied <sup>g</sup>detestable things. <sup>11</sup> Now therefore I bow the knee of mine heart, beseeching you of grace. <sup>12</sup> I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: <sup>13</sup> but, I humbly beseech you, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For you, <sup>h</sup> O Lord, are the God of them that repent; <sup>14</sup> and in me you will show all your goodness: for you will save me, that am unworthy, according to your great mercy. <sup>15</sup> And I will praise the for ever all the days of my life: for all the host of heaven does sing your praise,

<sup>a</sup> Or, *order* Or, *array* Gen. ii. 1 (Sept.). <sup>b</sup> Gr. *of the evils of men*. <sup>c</sup> The Alex. MS. omits *You... saved*. <sup>d</sup> The Alex. MS. omits *O Lord... multiplied*. <sup>e</sup> Some authorities omit *by reason of my sins*. <sup>f</sup> The Alex. MS. omits *I did... commandments*. <sup>g</sup> Or, *stumbling blocks* <sup>h</sup> Another reading is, *O God*.

and your is the glory for ever and ever.  
Amen.

## *The Book of*

# **Ezekiel**

### **1**

<sup>1</sup> Now in the thirtieth year, in the fourth month, in the fifth of the month, as I was among the captives by the river Chebar, the heavens were opened, and I saw visions of God.<sup>a</sup> <sup>2</sup> In the fifth of the month, which was the fifth year of king Jehoiachin's captivity, <sup>3</sup> Yahweh's<sup>b</sup> word came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and Yahweh's hand was there on him. <sup>4</sup> I looked, and behold,<sup>c</sup> a stormy wind came out of the north, a great cloud, with flashing lightning, and a brightness around it, and out of the middle of it as it were glowing metal, out of the middle of the fire. <sup>5</sup> Out of its center came the likeness of four living creatures. This was their appearance: they had the likeness of a man. <sup>6</sup> Everyone had four faces, and each one of them had four wings. <sup>7</sup> Their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass. <sup>8</sup> They had the hands of a man under their wings on their four sides; and the four of them had their faces and their wings thus: <sup>9</sup> their wings were joined to one another; they didn't turn when they went; each one went straight forward. <sup>10</sup> As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side; and the four of them had the face of an ox on the left side; the four of

them also had the face of an eagle. <sup>11</sup> Such were their faces. Their wings were spread out above. Two wings of each one touched another, and two covered their bodies. <sup>12</sup> Each one went straight forward: where the spirit was to go, they went; they didn't turn when they went. <sup>13</sup> As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches: the fire went up and down among the living creatures; and the fire was bright, and lightning went out of the fire. <sup>14</sup> The living creatures ran and returned as the appearance of a flash of lightning. <sup>15</sup> Now as I saw the living creatures, behold, one wheel on the earth beside the living creatures, for each of the four faces of it. <sup>16</sup> The appearance of the wheels and their work was like a beryl: and the four of them had one likeness; and their appearance and their work was as it were a wheel within a wheel. <sup>17</sup> When they went, they went in their four directions: they didn't turn when they went. <sup>18</sup> As for their rims, they were high and dreadful; and the four of them had their rims full of eyes all around. <sup>19</sup> When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. <sup>20</sup> Wherever the spirit was to go, they went; there was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. <sup>21</sup> When those went, these went; and when

<sup>a</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim). <sup>b</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations. <sup>c</sup> "Behold", from "וַיַּבְהִי" , means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. <sup>22</sup> Over the head of the living creature there was the likeness of an expanse, like the awesome crystal to look on, stretched out over their heads above. <sup>23</sup> Under the expanse were their wings straight, the one toward the other: each one had two which covered on this side, and every one had two which covered on that side, their bodies. <sup>24</sup> When they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an army: when they stood, they let down their wings. <sup>25</sup> There was a voice above the expanse that was over their heads: when they stood, they let down their wings. <sup>26</sup> Above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire<sup>d</sup> stone; and on the likeness of the throne was a likeness as the appearance of a man on it above. <sup>27</sup> I saw as it were glowing metal, as the appearance of fire within it all around, from the appearance of his waist and upward; and from the appearance of his waist and downward I saw as it were the appearance of fire, and there was brightness around him. <sup>28</sup> As the appearance of the rainbow that is in the cloud in the day of rain, so was the appearance of the brightness all around. This was the appearance of the likeness of Yahweh's glory. When I saw it, I fell on my face, and I heard a voice of one that spoke.

## 2

<sup>1</sup> He said to me, Son of man, stand on your feet, and I will speak with you. <sup>2</sup> The Spirit entered into me when he spoke to me, and set me on my feet; and I heard him who spoke to me. <sup>3</sup> He said to me, Son of man, I send you to the children of Israel, to a nation of rebels who have rebelled against me. They and their fathers have transgressed against me even to this very day. <sup>4</sup> The children are impudent and stiff-hearted: I am sending you to them; and you shall tell them, Thus says the Lord<sup>e</sup> Yahweh. <sup>5</sup> They, whether they will hear, or whether they will forbear, (for they are a rebellious house), yet shall know that there has been a prophet among them. <sup>6</sup> You, son of man, don't be afraid of them, neither be afraid of their words, though briars and thorns are with you, and you do dwell among scorpions: don't be afraid of their words, nor be dismayed at their looks, though they are a rebellious house. <sup>7</sup> You shall speak my words to them, whether they will hear, or whether they will forbear; for they are most rebellious. <sup>8</sup> But you, son of man, hear what I tell you; don't be rebellious like that rebellious house: open your mouth, and eat that which I give you. <sup>9</sup> When I looked, behold, a hand was stretched out to me; and, behold, a scroll of a book was therein; <sup>10</sup> He spread it before me: and it was written within and without; and there were written therein lamentations, and mourning, and woe.

## 3

<sup>1</sup> He said to me, Son of man, eat that which you find. Eat this scroll, and go,

<sup>d</sup> or, lapis lazuli    <sup>e</sup> The word translated "Lord" is "Adonai."

speak to the house of Israel. <sup>2</sup> So I opened my mouth, and he caused me to eat the scroll. <sup>3</sup> He said to me, Son of man, cause your belly to eat, and fill your bowels with this scroll that I give you. Then I ate it; and it was as sweet as honey in my mouth. <sup>4</sup> He said to me, Son of man, go to the house of Israel, and speak my words to them. <sup>5</sup> For you are not sent to a people of a strange speech and of a hard language, but to the house of Israel; <sup>6</sup> not to many peoples of a strange speech and of a hard language, whose words you can not understand. Surely, if I sent you to them, they would listen to you. <sup>7</sup> But the house of Israel will not listen to you; for they will not listen to me: for all the house of Israel are obstinate<sup>f</sup> and hard-hearted. <sup>8</sup> Behold, I have made your face hard against their faces, and your forehead hard against their foreheads. <sup>9</sup> As an adamant harder than flint have I made your forehead: don't be afraid of them, neither be dismayed at their looks, though they are a rebellious house. <sup>10</sup> Moreover he said to me, Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears. <sup>11</sup> Go to them of the captivity, to the children of your people, and speak to them, and tell them, Thus says the Lord Yahweh; whether they will hear, or whether they will forbear. <sup>12</sup> Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be Yahweh's glory from his place. <sup>13</sup> I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. <sup>14</sup> So the Spirit lifted me up, and took me

away; and I went in bitterness, in the heat of my spirit; and Yahweh's hand was strong on me. <sup>15</sup> Then I came to them of the captivity at Tel Aviv, that lived by the river Chebar, and to where they lived; and I sat there overwhelmed among them seven days. <sup>16</sup> At the end of seven days, Yahweh's word came to me, saying, <sup>17</sup> Son of man, I have made you a watchman to the house of Israel: therefore hear the word from my mouth, and give them warning from me. <sup>18</sup> When I tell the wicked, You shall surely die; and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at your hand. <sup>19</sup> Yet if you warn the wicked, and he doesn't turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. <sup>20</sup> Again, when a righteous man does turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because you have not given him warning, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood will I require at your hand. <sup>21</sup> Nevertheless if you warn the righteous man, that the righteous not sin, and he does not sin, he shall surely live, because he took warning; and you have delivered your soul. <sup>22</sup> Yahweh's hand was there on me; and he said to me, Arise, go out into the plain, and I will there talk with you. <sup>23</sup> Then I arose, and went out into the plain: and behold, Yahweh's glory stood there, as the glory which I saw by the river Chebar; and I fell on my face. <sup>24</sup> Then the Spirit entered into me, and set me on

<sup>f</sup>Literally, have a hard forehead

my feet; and he spoke with me, and said to me, Go, shut yourself inside your house. <sup>25</sup> But you, son of man, behold, they shall lay bands on you, and shall bind you with them, and you shall not go out among them: <sup>26</sup> and I will make your tongue stick to the roof of your mouth, that you shall be mute, and shall not be to them a reprover; for they are a rebellious house. <sup>27</sup> But when I speak with you, I will open your mouth, and you shall tell them, Thus says the Lord Yahweh: He who hears, let him hear; and he who forbears, let him forbear: for they are a rebellious house.

#### 4

<sup>1</sup> You also, son of man, take a tile, and lay it before yourself, and portray on it a city, even Jerusalem: <sup>2</sup> and lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it all around. <sup>3</sup> Take for yourself an iron pan, and set it for a wall of iron between you and the city: and set your face toward it, and it shall be besieged, and you shall lay siege against it. This shall be a sign to the house of Israel. <sup>4</sup> Moreover lie on your left side, and lay the iniquity of the house of Israel on it; according to the number of the days that you shall lie on it, you shall bear their iniquity. <sup>5</sup> For I have appointed the years of their iniquity to be to you a number of days, even three hundred ninety days: so you shall bear the iniquity of the house of Israel. <sup>6</sup> Again, when you have accomplished these, you shall lie on your right side, and shall bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it to you. <sup>7</sup> You shall

set your face toward the siege of Jerusalem, with your arm uncovered; and you shall prophesy against it. <sup>8</sup> Behold, I lay bands on you, and you shall not turn you from one side to the other, until you have accomplished the days of your siege. <sup>9</sup> Take for yourself also wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make bread of it; according to the number of the days that you shall lie on your side, even three hundred ninety days, you shall eat of it. <sup>10</sup> Your food which you shall eat shall be by weight, twenty shekels<sup>g</sup> a day: from time to time you shall eat it. <sup>11</sup> You shall drink water by measure, the sixth part of a hin: from time to time you shall drink. <sup>12</sup> You shall eat it as barley cakes, and you shall bake it in their sight with dung that comes out of man. <sup>13</sup> Yahweh said, Even thus shall the children of Israel eat their bread unclean, among the nations where I will drive them. <sup>14</sup> Then I said, Ah Lord Yahweh! behold, my soul has not been polluted; for from my youth up even until now have I not eaten of that which dies of itself, or is torn of animals; neither came there abominable flesh into my mouth. <sup>15</sup> Then he said to me, Behold, I have given you cow's dung for man's dung, and you shall prepare your bread on it. <sup>16</sup> Moreover he said to me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay: <sup>17</sup> that they may want bread and water, and be dismayed one with another, and pine away in their iniquity.

<sup>g</sup> a shekel is about 10 grams or about 0.35 ounces.

## 5

<sup>1</sup> You, son of man, take a sharp sword; You shall take it as a barber's razor to you, and shall cause it to pass on your head and on your beard: then take balances to weigh, and divide the hair. <sup>2</sup> A third part you shall burn in the fire in the middle of the city, when the days of the siege are fulfilled; and you shall take a third part, and strike with the sword around it; and a third part you shall scatter to the wind, and I will draw out a sword after them. <sup>3</sup> You shall take of it a few in number, and bind them in your skirts. <sup>4</sup> Of these again you shall take, and cast them into the middle of the fire, and burn them in the fire; from it shall a fire come out into all the house of Israel. <sup>5</sup> Thus says the Lord Yahweh: This is Jerusalem; I have set her in the middle of the nations, and countries are around her. <sup>6</sup> She has rebelled against my ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are around her; for they have rejected my ordinances, and as for my statutes, they have not walked in them. <sup>7</sup> Therefore thus says the Lord Yahweh: Because you are turbulent more than the nations that are around you, and have not walked in my statutes, neither have kept my ordinances, neither have done after the ordinances of the nations that are around you; <sup>8</sup> therefore thus says the Lord Yahweh: Behold, I, even I, am against you; and I will execute judgments among you in the sight of the nations. <sup>9</sup> I will do in you that which I have not done, and which I will not do any more the like, because of all your abominations. <sup>10</sup> Therefore the fathers shall eat the sons in

within you, and the sons shall eat their fathers; and I will execute judgments on you; and the whole remnant of you will I scatter to all the winds. <sup>11</sup> Therefore as I live, says the Lord Yahweh, surely, because you have defiled my sanctuary with all your detestable things, and with all your abominations, therefore will I also diminish you; neither shall my eye spare, and I also will have no pity. <sup>12</sup> A third part of you shall die with the pestilence, and with famine shall they be consumed within you; and a third part shall fall by the sword around you; and a third part I will scatter to all the winds, and will draw out a sword after them. <sup>13</sup> Thus shall my anger be accomplished, and I will cause my wrath toward them to rest, and I shall be comforted; and they shall know that I, Yahweh, have spoken in my zeal, when I have accomplished my wrath on them. <sup>14</sup> Moreover I will make you a desolation and a reproach among the nations that are around you, in the sight of all that pass by. <sup>15</sup> So it shall be a reproach and a taunt, an instruction and an astonishment, to the nations that are around you, when I shall execute judgments on you in anger and in wrath, and in wrathful rebukes; (I, Yahweh, have spoken it;) <sup>16</sup> when I shall send on them the evil arrows of famine, that are for destruction, which I will send to destroy you: and I will increase the famine on you, and will break your staff of bread; <sup>17</sup> and I will send on you famine and evil animals, and they shall bereave you; and pestilence and blood shall pass through you; and I will bring the sword on you: I, Yahweh, have spoken it.

## 6

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, set your face toward the mountains of Israel, and prophesy to them, <sup>3</sup> and say, You mountains of Israel, hear the word of the Lord Yahweh: Thus says the Lord Yahweh to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword on you, and I will destroy your high places. <sup>4</sup> Your altars shall become desolate, and your incense altars shall be broken; and I will cast down your slain men before your idols. <sup>5</sup> I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones around your altars. <sup>6</sup> In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your incense altars may be cut down, and your works may be abolished. <sup>7</sup> The slain shall fall among you, and you shall know that I am Yahweh. <sup>8</sup> Yet will I leave a remnant, in that you shall have some that escape the sword among the nations, when you shall be scattered through the countries. <sup>9</sup> Those of you that escape shall remember me among the nations where they shall be carried captive, how that I have been broken with their lewd heart, which has departed from me, and with their eyes, which play the prostitute after their idols: and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations. <sup>10</sup> They shall know that I am Yahweh: I have not said in vain that I would do this evil to them. <sup>11</sup> Thus says the Lord Yahweh: Strike with your hand, and

stamp with your foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence. <sup>12</sup> He who is far off shall die of the pestilence; and he who is near shall fall by the sword; and he who remains and is besieged shall die by the famine: thus will I accomplish my wrath on them. <sup>13</sup> You shall know that I am Yahweh, when their slain men shall be among their idols around their altars, on every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered pleasant aroma to all their idols. <sup>14</sup> I will stretch out my hand on them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations: and they shall know that I am Yahweh.

## 7

<sup>1</sup> Moreover Yahweh's word came to me, saying, <sup>2</sup> You, son of man, thus says the Lord Yahweh to the land of Israel, An end: the end has come on the four corners of the land. <sup>3</sup> Now is the end on you, and I will send my anger on you, and will judge you according to your ways; and I will bring on you all your abominations. <sup>4</sup> My eye shall not spare you, neither will I have pity; but I will bring your ways on you, and your abominations shall be among you: and you shall know that I am Yahweh. <sup>5</sup> Thus says the Lord Yahweh: An evil, an only evil; behold, it comes. <sup>6</sup> An end has come, the end has come; it awakes against you; behold, it comes. <sup>7</sup> Your doom has come to you, inhabitant of the land: the time has come, the day is near, a day of tumult, and not of joyful shouting, on the mountains. <sup>8</sup>

Now will I shortly pour out my wrath on you, and accomplish my anger against you, and will judge you according to your ways; and I will bring on you all your abominations. <sup>9</sup> My eye shall not spare, neither will I have pity: I will bring on you according to your ways; and your abominations shall be among you; and you shall know that I, Yahweh, do strike. <sup>10</sup> Behold, the day, behold, it comes: your doom has gone out; the rod has blossomed, pride has budded. <sup>11</sup> Violence has risen up into a rod of wickedness. None of them shall remain, nor of their multitude, nor of their wealth. There shall be nothing of value among them. <sup>12</sup> The time has come, the day draws near: don't let the buyer rejoice, nor the seller mourn; for wrath is on all its multitude. <sup>13</sup> For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude of it, none shall return; neither shall any strengthen himself in the iniquity of his life. <sup>14</sup> They have blown the trumpet, and have made all ready; but no one goes to the battle; for my wrath is on all its multitude. <sup>15</sup> The sword is outside, and the pestilence and the famine within: he who is in the field shall die with the sword: and he who is in the city, famine and pestilence shall devour him. <sup>16</sup> But those of those who escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity. <sup>17</sup> All hands shall be feeble, and all knees shall be weak as water. <sup>18</sup> They shall also clothe themselves with sackcloth, and horror shall cover them; and shame shall be on all faces, and baldness on all their heads. <sup>19</sup> They shall cast their

silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of Yahweh's wrath: they shall not satisfy their souls, neither fill their bowels; because it has been the stumbling block of their iniquity. <sup>20</sup> As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein: therefore have I made it to them as an unclean thing. <sup>21</sup> I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a plunder; and they shall profane it. <sup>22</sup> My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it. <sup>23</sup> Make the chain; for the land is full of bloody crimes, and the city is full of violence. <sup>24</sup> Therefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned. <sup>25</sup> Destruction comes; and they shall seek peace, and there shall be none. <sup>26</sup> Mischief shall come on mischief, and rumor shall be on rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders. <sup>27</sup> The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do to them after their way, and according to their own judgments will I judge them; and they shall know that I am Yahweh.

## 8

<sup>1</sup> In the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before

me, the Lord Yahweh's hand fell there on me. <sup>2</sup> Then I saw, and behold, a likeness as the appearance of fire; from the appearance of his waist and downward, fire; and from his waist and upward, as the appearance of brightness, as it were glowing metal. <sup>3</sup> He stretched out the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and the sky, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looks toward the north; where there was the seat of the image of jealousy, which provokes to jealousy. <sup>4</sup> Behold, the glory of the God of Israel was there, according to the appearance that I saw in the plain. <sup>5</sup> Then he said to me, Son of man, lift up your eyes now the way toward the north. So I lifted up my eyes the way toward the north, and see, northward of the gate of the altar this image of jealousy in the entry. <sup>6</sup> He said to me, Son of man, do you see what they do? even the great abominations that the house of Israel do commit here, that I should go far off from my sanctuary? But you shall again see yet other great abominations. <sup>7</sup> He brought me to the door of the court; and when I looked, behold, a hole in the wall. <sup>8</sup> Then he said to me, Son of man, dig now in the wall: and when I had dug in the wall, behold, a door. <sup>9</sup> He said to me, Go in, and see the wicked abominations that they do here. <sup>10</sup> So I went in and saw; and see, every form of creeping things, and abominable animals, and all the idols of the house of Israel, portrayed around on the wall. <sup>11</sup> There stood before them seventy men of the elders of the house of Israel; and in the middle of them Jaazaniah the son of Shaphan stood, every man with his

censer in his hand; and the smell of the cloud of incense went up. <sup>12</sup> Then he said to me, Son of man, have you seen what the elders of the house of Israel do in the dark, every man in his rooms of imagery? for they say, Yahweh doesn't see us; Yahweh has forsaken the land. <sup>13</sup> He said also to me, You shall again see yet other great abominations which they do. <sup>14</sup> Then he brought me to the door of the gate of Yahweh's house which was toward the north; and see, there sat the women weeping for Tammuz. <sup>15</sup> Then he said to me, Have you seen this, son of man? You shall again see yet greater abominations than these. <sup>16</sup> He brought me into the inner court of Yahweh's house; and see, at the door of Yahweh's temple, between the porch and the altar, were about twenty-five men, with their backs toward Yahweh's temple, and their faces toward the east; and they were worshiping the sun toward the east. <sup>17</sup> Then he said to me, Have you seen this, son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me to anger: and behold, they put the branch to their nose. <sup>18</sup> Therefore will I also deal in wrath; my eye shall not spare, neither will I have pity; and though they cry in my ears with a loud voice, yet will I not hear them.

## 9

<sup>1</sup> Then he cried in my ears with a loud voice, saying, Cause those who are in charge of the city to draw near, every man with his destroying weapon in his hand. <sup>2</sup> Behold, six men came from the way of the upper gate, which lies toward the north,

every man with his slaughter weapon in his hand; and one man in the middle of them clothed in linen, with a writer's inkhorn by his side. They went in, and stood beside the bronze altar. <sup>3</sup> The glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. <sup>4</sup> Yahweh said to him, Go through the middle of the city, through the middle of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry over all the abominations that are done within it. <sup>5</sup> To the others he said in my hearing, Go through the city after him, and strike: don't let your eye spare, neither have pity; <sup>6</sup> kill utterly the old man, the young man and the virgin, and little children and women; but don't come near any man on whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house. <sup>7</sup> He said to them, "Defile the house, and fill the courts with the slain. Go out!"

They went out, and struck in the city. <sup>8</sup> While they were killing, and I was left, I fell on my face, and cried, and said, "Ah Lord Yahweh! will you destroy all the residue of Israel in your pouring out of your wrath on Jerusalem?"

<sup>9</sup> Then he said to me, "The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perversion: for they say, 'Yahweh has forsaken the land, and Yahweh doesn't see.' <sup>10</sup> As for me also, my eye shall not spare, neither will I have pity, but I will bring their way on their head."

<sup>11</sup> Behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, "I have done as you have commanded me."

## 10

<sup>1</sup> Then I looked, and see, in the expanse that was over the head of the cherubim there appeared above them as it were a sapphire<sup>h</sup> stone, as the appearance of the likeness of a throne. <sup>2</sup> He spoke to the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both your hands with coals of fire from between the cherubim, and scatter them over the city. He went in as I watched. <sup>3</sup> Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. <sup>4</sup> Yahweh's glory mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Yahweh's glory. <sup>5</sup> The sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaks. <sup>6</sup> It came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, that he went in, and stood beside a wheel. <sup>7</sup> The cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took of it, and put it into the hands of him who was clothed in linen, who took it and went out. <sup>8</sup> There appeared in the cherubim the form of a man's hand under their wings. <sup>9</sup> I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub,

<sup>h</sup> or, lapis lazuli

and another wheel beside another cherub; and the appearance of the wheels was like a beryl stone. <sup>10</sup> As for their appearance, the four of them had one likeness, like a wheel within a wheel. <sup>11</sup> When they went, they went in their four directions: they didn't turn as they went, but to the place where the head looked they followed it; they didn't turn as they went. <sup>12</sup> Their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes all around, even the wheels that the four of them had. <sup>13</sup> As for the wheels, they were called in my hearing, the whirling wheels. <sup>14</sup> Every one had four faces: the first face was the face of the cherub, and the second face was the face of a man, and the third face the face of a lion, and the fourth the face of an eagle. <sup>15</sup> The cherubim mounted up: this is the living creature that I saw by the river Chebar. <sup>16</sup> When the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also didn't turn from beside them. <sup>17</sup> When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them. <sup>18</sup> Yahweh's glory went out from over the threshold of the house, and stood over the cherubim. <sup>19</sup> The cherubim lifted up their wings, and mounted up from the earth in my sight when they went out, and the wheels beside them: and they stood at the door of the east gate of Yahweh's house; and the glory of the God of Israel was over them above. <sup>20</sup> This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. <sup>21</sup> Every one had four

faces, and every one four wings; and the likeness of the hands of a man was under their wings. <sup>22</sup> As for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward.

## 11

<sup>1</sup> Moreover the Spirit lifted me up, and brought me to the east gate of Yahweh's house, which looks eastward: and see, at the door of the gate twenty-five men; and I saw among them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. <sup>2</sup> He said to me, Son of man, these are the men who devise iniquity, and who give wicked counsel in this city; <sup>3</sup> who say, The time is not near to build houses: this is the cauldron, and we are the meat. <sup>4</sup> Therefore prophesy against them, prophesy, son of man. <sup>5</sup> Yahweh's Spirit fell on me, and he said to me, Speak, Yahweh says: Thus you have said, house of Israel; for I know the things that come into your mind. <sup>6</sup> You have multiplied your slain in this city, and you have filled its streets with the slain. <sup>7</sup> Therefore thus says the Lord Yahweh: Your slain whom you have laid in the middle of it, they are the meat, and this is the cauldron; but you shall be brought out of the middle of it. <sup>8</sup> You have feared the sword; and I will bring the sword on you, says the Lord Yahweh. <sup>9</sup> I will bring you out of the middle of it, and deliver you into the hands of strangers, and will execute judgments among you. <sup>10</sup> You shall fall by the sword; I will judge you in the border of Israel; and you shall know that I am Yahweh. <sup>11</sup> This shall not be your

cauldron, neither shall you be the meat in the middle of it; I will judge you in the border of Israel; <sup>12</sup> and you shall know that I am Yahweh: for you have not walked in my statutes, neither have you executed my ordinances, but have done after the ordinances of the nations that are around you. <sup>13</sup> When I prophesied, Pelatiah the son of Benaiah died. Then fell I down on my face, and cried with a loud voice, and said, "Ah Lord Yahweh! will you make a full end of the remnant of Israel?"

<sup>14</sup> Yahweh's word came to me, saying, <sup>15</sup> "Son of man, your brothers, even your brothers, the men of your relatives, and all the house of Israel, all of them, to whom the inhabitants of Jerusalem have said, 'Go far away from Yahweh. This land has been given to us for a possession.'" <sup>16</sup> Therefore say, Thus says the Lord Yahweh: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they have come. <sup>17</sup> Therefore say, Thus says the Lord Yahweh: I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel. <sup>18</sup> They shall come there, and they shall take away all the detestable things of it and all its abominations from there. <sup>19</sup> I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; <sup>20</sup> that they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God. <sup>21</sup> But as for them whose heart walks after the heart of their detestable things and their abominations, I

will bring their way on their own heads, says the Lord Yahweh. <sup>22</sup> Then the cherubim lifted up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. <sup>23</sup> Yahweh's glory went up from the middle of the city, and stood on the mountain which is on the east side of the city. <sup>24</sup> The Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. <sup>25</sup> Then I spoke to them of the captivity all the things that Yahweh had shown me.

## 12

<sup>1</sup> Yahweh's word also came to me, saying, <sup>2</sup> Son of man, you dwell in the middle of the rebellious house, who have eyes to see, and don't see, who have ears to hear, and don't hear; for they are a rebellious house. <sup>3</sup> Therefore, you son of man, prepare your stuff for moving, and move by day in their sight; and you shall move from your place to another place in their sight: it may be they will consider, though they are a rebellious house. <sup>4</sup> You shall bring out your stuff by day in their sight, as stuff for moving; and you shall go out yourself at evening in their sight, as when men go out into exile. <sup>5</sup> Dig through the wall in their sight, and carry your stuff out that way. <sup>6</sup> In their sight you shall bear it on your shoulder, and carry it out in the dark; you shall cover your face, so that you don't see the land: for I have set you for a sign to the house of Israel. <sup>7</sup> I did so as I was commanded: I brought out my stuff by day, as stuff for removing, and in the evening I dug through the wall with my hand; I brought it out in the dark, and bore

it on my shoulder in their sight. <sup>8</sup> In the morning, Yahweh's word came to me, saying, <sup>9</sup> Son of man, has not the house of Israel, the rebellious house, said to you, What are you doing? <sup>10</sup> Say to them, Thus says the Lord Yahweh: This burden concerns the prince in Jerusalem, and all the house of Israel among whom they are. <sup>11</sup> Say, I am your sign: like as I have done, so shall it be done to them; they shall go into exile, into captivity. <sup>12</sup> The prince who is among them shall bear on his shoulder in the dark, and shall go out: they shall dig through the wall to carry out thereby: he shall cover his face, because he shall not see the land with his eyes. <sup>13</sup> My net also will I spread on him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. <sup>14</sup> I will scatter toward every wind all who are around him to help him, and all his bands; and I will draw out the sword after them. <sup>15</sup> They shall know that I am Yahweh, when I shall disperse them among the nations, and scatter them through the countries. <sup>16</sup> But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations where they come; and they shall know that I am Yahweh. <sup>17</sup> Moreover Yahweh's word came to me, saying, <sup>18</sup> Son of man, eat your bread with quaking, and drink your water with trembling and with fearfulness; <sup>19</sup> and tell the people of the land, Thus says the Lord Yahweh concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with fearfulness, and drink their water in

dismay, that her land may be desolate, and all that is therein, because of the violence of all those who dwell therein. <sup>20</sup> The cities that are inhabited shall be laid waste, and the land shall be a desolation; and you shall know that I am Yahweh. <sup>21</sup> Yahweh's word came to me, saying, <sup>22</sup> Son of man, what is this proverb that you have in the land of Israel, saying, The days are prolonged, and every vision fails? <sup>23</sup> Tell them therefore, Thus says the Lord Yahweh: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but tell them, The days are at hand, and the fulfillment of every vision. <sup>24</sup> For there shall be no more any false vision nor flattering divination within the house of Israel. <sup>25</sup> For I am Yahweh; I will speak, and the word that I speak will be performed. It will be no more deferred: for in your days, rebellious house, will I speak the word, and will perform it, says the Lord Yahweh. <sup>26</sup> Again Yahweh's word came to me, saying, <sup>27</sup> Son of man, behold, they of the house of Israel say, The vision that he sees is for many day to come, and he prophesies of times that are far off. <sup>28</sup> Therefore tell them, Thus says the Lord Yahweh: None of my words shall be deferred any more, but the word which I shall speak shall be performed, says the Lord Yahweh.

## 13

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, Hear Yahweh's word: <sup>3</sup> Thus says the Lord Yahweh, Woe to the foolish prophets, who follow their own spirit, and have seen

nothing! <sup>4</sup> Israel, your prophets have been like foxes in the waste places. <sup>5</sup> You have not gone up into the gaps, neither built up the wall for the house of Israel, to stand in the battle in the day of Yahweh. <sup>6</sup> They have seen falsehood and lying divination, who say, Yahweh says; but Yahweh has not sent them: and they have made men to hope that the word would be confirmed. <sup>7</sup> Haven't you seen a false vision, and haven't you spoken a lying divination, in that you say, Yahweh says; but I have not spoken? <sup>8</sup> Therefore thus says the Lord Yahweh: Because you have spoken falsehood, and seen lies, therefore, behold, I am against you, says the Lord Yahweh. <sup>9</sup> My hand shall be against the prophets who see false visions, and who divine lies: they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and you shall know that I am the Lord Yahweh. <sup>10</sup> Because, even because they have seduced my people, saying, Peace; and there is no peace; and when one builds up a wall, behold, they plaster it with whitewash: <sup>11</sup> tell those who plaster it with whitewash, that it shall fall: there shall be an overflowing shower; and you, great hailstones, shall fall; and a stormy wind shall tear it. <sup>12</sup> Behold, when the wall has fallen, shall it not be said to you, Where is the plaster with which you have plastered it? <sup>13</sup> Therefore thus says the Lord Yahweh: I will even tear it with a stormy wind in my wrath; and there shall be an overflowing shower in my anger, and great hailstones in wrath to consume it. <sup>14</sup> So will I break down the wall that you have

plastered with whitewash, and bring it down to the ground, so that its foundation shall be uncovered; and it shall fall, and you shall be consumed in the middle of it: and you shall know that I am Yahweh. <sup>15</sup> Thus will I accomplish my wrath on the wall, and on those who have plastered it with whitewash; and I will tell you, The wall is no more, neither those who plastered it; <sup>16</sup> to wit, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace, says the Lord Yahweh. <sup>17</sup> You, son of man, set your face against the daughters of your people, who prophesy out of their own heart; and prophesy against them, <sup>18</sup> and say, Thus says the Lord Yahweh: Woe to the women who sew pillows on all elbows, and make kerchiefs for the head of persons of every stature to hunt souls! Will you hunt the souls of my people, and save souls alive for yourselves? <sup>19</sup> You have profaned me among my people for handfuls of barley and for pieces of bread, to kill the souls who should not die, and to save the souls alive who should not live, by your lying to my people who listen to lies. <sup>20</sup> Therefore thus says the Lord Yahweh: Behold, I am against your pillows, with which you there hunt the souls to make them fly, and I will tear them from your arms; and I will let the souls go, even the souls whom you hunt to make them fly. <sup>21</sup> Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and you shall know that I am Yahweh. <sup>22</sup> Because with lies you have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not

return from his wicked way, and be saved alive: <sup>23</sup> Therefore you shall no more see false visions, nor practice divination. I will deliver my people out of your hand; and you shall know that I am Yahweh.

## 14

<sup>1</sup> Then came certain of the elders of Israel to me, and sat before me. <sup>2</sup> Yahweh's word came to me, saying, <sup>3</sup> Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? <sup>4</sup> Therefore speak to them, and tell them, Thus says the Lord Yahweh: Every man of the house of Israel who takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; I Yahweh will answer him therein according to the multitude of his idols; <sup>5</sup> that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. <sup>6</sup> Therefore tell the house of Israel, Thus says the Lord Yahweh: Return, and turn yourselves from your idols; and turn away your faces from all your abominations. <sup>7</sup> For everyone of the house of Israel, or of the strangers who live in Israel, who separates himself from me, and takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet to inquire for himself of me; I Yahweh will answer him by myself: <sup>8</sup> and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from among my people; and you shall know that I am Yahweh. <sup>9</sup> If the prophet is deceived and speak a word, I, Yahweh, have deceived

that prophet, and I will stretch out my hand on him, and will destroy him from among my people Israel. <sup>10</sup> They shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him who seeks him; <sup>11</sup> that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, says the Lord Yahweh. <sup>12</sup> Yahweh's word came to me, saying, <sup>13</sup> Son of man, when a land sins against me by committing a trespass, and I stretch out my hand on it, and break the staff of its bread, and send famine on it, and cut off from it man and animal; <sup>14</sup> though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, says the Lord Yahweh. <sup>15</sup> If I cause evil animals to pass through the land, and they ravage it, and it is made desolate, so that no man may pass through because of the animals; <sup>16</sup> though these three men were in it, as I live, says the Lord Yahweh, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. <sup>17</sup> Or if I bring a sword on that land, and say, Sword, go through the land; so that I cut off from it man and animal; <sup>18</sup> though these three men were in it, as I live, says the Lord Yahweh, they should deliver neither sons nor daughters, but they only should be delivered themselves. <sup>19</sup> Or if I send a pestilence into that land, and pour out my wrath on it in blood, to cut off from it man and animal; <sup>20</sup> though Noah, Daniel, and Job, were in it, as I live, says the Lord Yahweh, they should deliver neither son nor daughter; they should but deliver their

own souls by their righteousness. <sup>21</sup> For thus says the Lord Yahweh: How much more when I send my four severe judgments on Jerusalem, the sword, and the famine, and the evil animals, and the pestilence, to cut off from it man and animal! <sup>22</sup> Yet, behold, therein shall be left a remnant that shall be carried out, both sons and daughters: behold, they shall come out to you, and you shall see their way and their doings; and you shall be comforted concerning the evil that I have brought on Jerusalem, even concerning all that I have brought on it. <sup>23</sup> They shall comfort you, when you see their way and their doings; and you shall know that I have not done without cause all that I have done in it, says the Lord Yahweh.

## 15

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, what is the vine tree more than any tree, the vine-branch which is among the trees of the forest? <sup>3</sup> Will wood be taken of it to make anything? Will men take a pin of it to hang any vessel on it? <sup>4</sup> Behold, it is cast into the fire for fuel; the fire has devoured both its ends, and the middle of it is burned: is it profitable for any work? <sup>5</sup> Behold, when it was whole, it was meet for no work: how much less, when the fire has devoured it, and it is burned, shall it yet be meet for any work! <sup>6</sup> Therefore thus says the Lord Yahweh: As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. <sup>7</sup> I will set my face against them; they shall go out from the fire, but the fire shall devour them; and you shall know that I am Yahweh, when I set my face against them. <sup>8</sup>

I will make the land desolate, because they have committed a trespass, says the Lord Yahweh.

## 16

<sup>1</sup> Again Yahweh's word came to me, saying, <sup>2</sup> Son of man, cause Jerusalem to know her abominations; <sup>3</sup> and say, Thus says the Lord Yahweh to Jerusalem: Your origin and your birth is of the land of the Canaanite; the Amorite was your father, and your mother was a Hittite. <sup>4</sup> As for your birth, in the day you were born your navel was not cut, neither were you washed in water to cleanse you; you weren't salted at all, nor swaddled at all. <sup>5</sup> No eye pitied you, to do any of these things to you, to have compassion on you; but you were cast out in the open field, for that your person was abhorred, in the day that you were born. <sup>6</sup> When I passed by you, and saw you wallowing in your blood, I said to you, Though you are in your blood, live; yes, I said to you, Though you are in your blood, live. <sup>7</sup> I caused you to multiply as that which grows in the field, and you increased and grew great, and you attained to excellent ornament; your breasts were fashioned, and your hair was grown; yet you were naked and bare. <sup>8</sup> Now when I passed by you, and looked at you, behold, your time was the time of love; and I spread my skirt over you, and covered your nakedness: yes, I swore to you, and entered into a covenant with you, says the Lord Yahweh, and you became mine. <sup>9</sup> Then washed I you with water; yes, I thoroughly washed away your blood from you, and I anointed you with oil. <sup>10</sup> I clothed you also with embroidered work, and shod you with

sealskin, and I dressed you about with fine linen, and covered you with silk. <sup>11</sup> I decked you with ornaments, and I put bracelets on your hands, and a chain on your neck. <sup>12</sup> I put a ring on your nose, and earrings in your ears, and a beautiful crown on your head. <sup>13</sup> Thus you were decked with gold and silver; and your clothing was of fine linen, and silk, and embroidered work; you ate fine flour, and honey, and oil; and you were exceeding beautiful, and you prospered to royal estate. <sup>14</sup> Your renown went out among the nations for your beauty; for it was perfect, through my majesty which I had put on you, says the Lord Yahweh. <sup>15</sup> But you trusted in your beauty, and played the prostitute because of your renown, and poured out your prostitution on everyone who passed by; his it was. <sup>16</sup> You took of your garments, and made for yourselves high places decked with various colors, and played the prostitute on them. This shall not come, neither shall it be. <sup>17</sup> You also took your beautiful jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and played the prostitute with them; <sup>18</sup> and you took your embroidered garments, and covered them, and set my oil and my incense before them. <sup>19</sup> My bread also which I gave you, fine flour, and oil, and honey, with which I fed you, you even set it before them for a pleasant aroma; and so it was, says the Lord Yahweh. <sup>20</sup> Moreover you have taken your sons and your daughters, whom you have borne to me, and you have sacrificed these to them to be devoured. Was your prostitution a small matter, <sup>21</sup> that you have slain my children, and delivered them up,

in causing them to pass through the fire to them? <sup>22</sup> In all your abominations and your prostitution you have not remembered the days of your youth, when you were naked and bare, and were wallowing in your blood. <sup>23</sup> It has happened after all your wickedness, (woe, woe to you! says the Lord Yahweh), <sup>24</sup> that you have built for yourselves a vaulted place, and have made yourselves a lofty place in every street. <sup>25</sup> You have built your lofty place at the head of every way, and have made your beauty an abomination, and have opened your feet to everyone who passed by, and multiplied your prostitution. <sup>26</sup> You have also committed sexual immorality with the Egyptians, your neighbors, great of flesh; and have multiplied your prostitution, to provoke me to anger. <sup>27</sup> See therefore, I have stretched out my hand over you, and have diminished your portion, and delivered you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your lewd way. <sup>28</sup> You have played the prostitute also with the Assyrians, because you were insatiable; yes, you have played the prostitute with them, and yet you weren't satisfied. <sup>29</sup> You have moreover multiplied your prostitution to the land of merchants, to Chaldea; and yet you weren't satisfied with this. <sup>30</sup> How weak is your heart, says the Lord Yahweh, since you do all these things, the work of an impudent prostitute; <sup>31</sup> in that you build your vaulted place at the head of every way, and make your lofty place in every street, and have not been as a prostitute, in that you scorn pay. <sup>32</sup> A wife who commits adultery! who takes strangers instead of her husband! <sup>33</sup> They give gifts to all

prostitutes; but you give your gifts to all your lovers, and bribe them, that they may come to you on every side for your prostitution. <sup>34</sup> You are different from other women in your prostitution, in that no one follows you to play the prostitute; and whereas you give hire, and no hire is given to you, therefore you are different. <sup>35</sup> Therefore, prostitute, hear Yahweh's word: <sup>36</sup> Thus says the Lord Yahweh, Because your filthiness was poured out, and your nakedness uncovered through your prostitution with your lovers; and because of all the idols of your abominations, and for the blood of your children, that you gave to them; <sup>37</sup> therefore see, I will gather all your lovers, with whom you have taken pleasure, and all those who you have loved, with all those who you have hated; I will even gather them against you on every side, and will uncover your nakedness to them, that they may see all your nakedness. <sup>38</sup> I will judge you, as women who break wedlock and shed blood are judged; and I will bring on you the blood of wrath and jealousy. <sup>39</sup> I will also give you into their hand, and they shall throw down your vaulted place, and break down your lofty places; and they shall strip you of your clothes, and take your beautiful jewels; and they shall leave you naked and bare. <sup>40</sup> They shall also bring up a company against you, and they shall stone you with stones, and thrust you through with their swords. <sup>41</sup> They shall burn your houses with fire, and execute judgments on you in the sight of many women; and I will cause you to cease from playing the prostitute, and you shall also give no hire any more. <sup>42</sup> So will I cause my wrath toward you to rest, and my jealousy shall depart from you, and I will

be quiet, and will be no more angry. <sup>43</sup> Because you have not remembered the days of your youth, but have raged against me in all these things; therefore, behold, I also will bring your way on your head, says the Lord Yahweh: and you shall not commit this lewdness with all your abominations. <sup>44</sup> Behold, everyone who uses proverbs shall use this proverb against you, saying, As is the mother, so is her daughter. <sup>45</sup> You are the daughter of your mother, who loathes her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. <sup>46</sup> Your elder sister is Samaria, who dwells at your left hand, she and her daughters; and your younger sister, who dwells at your right hand, is Sodom and her daughters. <sup>47</sup> Yet you have not walked in their ways, nor done after their abominations; but, soon you were more corrupt than they in all your ways. <sup>48</sup> As I live, says the Lord Yahweh, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters. <sup>49</sup> Behold, this was the iniquity of your sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. <sup>50</sup> They were haughty, and committed abomination before me: therefore I took them away when I saw it. <sup>51</sup> Neither has Samaria committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all your abominations which you have done. <sup>52</sup> You also, bear you your own shame, in that you have given judgment for your sisters; through your sins that you have committed more abominable than they, they are more

righteous that you: yes, be also confounded, and bear your shame, in that you have justified your sisters. <sup>53</sup> I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of your captives among them; <sup>54</sup> that you may bear your own shame, and may be ashamed because of all that you have done, in that you are a comfort to them. <sup>55</sup> Your sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and you and your daughters shall return to your former estate. <sup>56</sup> For your sister Sodom was not mentioned by your mouth in the day of your pride, <sup>57</sup> before your wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all who are around her, the daughters of the Philistines, who do despise to you all around. <sup>58</sup> You have borne your lewdness and your abominations, says Yahweh. <sup>59</sup> For thus says the Lord Yahweh: I will also deal with you as you have done, who have despised the oath in breaking the covenant. <sup>60</sup> Nevertheless I will remember my covenant with you in the days of your youth, and I will establish to you an everlasting covenant. <sup>61</sup> Then you shall remember your ways, and be ashamed, when you shall receive your sisters, your elder sisters and your younger; and I will give them to you for daughters, but not by your covenant. <sup>62</sup> I will establish my covenant with you; and you shall know that I am Yahweh; <sup>63</sup> that you may remember, and be confounded, and never open your mouth any more, because of your shame, when I have

forgiven you all that you have done, says the Lord Yahweh.

## 17

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, tell a riddle, and speak a parable to the house of Israel; <sup>3</sup> and say, Thus says the Lord Yahweh: A great eagle with great wings and long feathers, full of feathers, which had various colors, came to Lebanon, and took the top of the cedar: <sup>4</sup> he cropped off the topmost of the young twigs of it, and carried it to a land of traffic; he set it in a city of merchants. <sup>5</sup> He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow tree. <sup>6</sup> It grew, and became a spreading vine of low stature, whose branches turned toward him, and its roots were under him: so it became a vine, and produced branches, and shot out sprigs. <sup>7</sup> There was also another great eagle with great wings and many feathers: and behold, this vine bent its roots toward him, and shot out its branches toward him, from the beds of its plantation, that he might water it. <sup>8</sup> It was planted in a good soil by many waters, that it might produce branches, and that it might bear fruit, that it might be a goodly vine. <sup>9</sup> Say, Thus says the Lord Yahweh: Shall it prosper? shall he not pull up its roots, and cut off its fruit, that it may wither; that all its fresh springing leaves may wither? and not by a strong arm or many people can it be raised from its roots. <sup>10</sup> Yes, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind touches it? it shall wither in the beds where it grew. <sup>11</sup> Moreover Yahweh's word came to me, saying, <sup>12</sup> Say now to the rebellious house, Don't you

know what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took its king, and its princes, and brought them to him to Babylon: <sup>13</sup> and he took of the royal offspring,<sup>i</sup> and made a covenant with him; he also brought him under an oath, and took away the mighty of the land; <sup>14</sup> that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand. <sup>15</sup> But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and many people. Shall he prosper? shall he escape who does such things? shall he break the covenant, and yet escape? <sup>16</sup> As I live, says the Lord Yahweh, surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant he broke, even with him in the middle of Babylon he shall die. <sup>17</sup> Neither shall Pharaoh with his mighty army and great company help him in the war, when they cast up mounds and build forts, to cut off many persons. <sup>18</sup> For he has despised the oath by breaking the covenant; and behold, he had given his hand, and yet has done all these things; he shall not escape. <sup>19</sup> Therefore thus says the Lord Yahweh: As I live, surely my oath that he has despised, and my covenant that he has broken, I will even bring it on his own head. <sup>20</sup> I will spread my net on him, and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he has trespassed against me. <sup>21</sup> All his fugitives in all his bands shall fall by the sword, and those who remain shall be scattered toward every wind: and you shall know that I,

<sup>i</sup> or, seed

Yahweh, have spoken it. <sup>22</sup> Thus says the Lord Yahweh: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it on a high and lofty mountain: <sup>23</sup> in the mountain of the height of Israel will I plant it; and it shall produce boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of its branches shall they dwell. <sup>24</sup> All the trees of the field shall know that I, Yahweh, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I, Yahweh, have spoken and have done it.

## 18

<sup>1</sup> Yahweh's word came to me again, saying, <sup>2</sup> What do you mean, that you use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? <sup>3</sup> As I live, says the Lord Yahweh, you shall not use this proverb any more in Israel. <sup>4</sup> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul who sins, he shall die. <sup>5</sup> But if a man is just, and does that which is lawful and right, <sup>6</sup> and has not eaten on the mountains, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife, neither has come near to a woman in her impurity, <sup>7</sup> and has not wronged any, but has restored to the debtor his pledge, has taken nothing by robbery, has given his bread to the hungry, and has covered the naked with a garment; <sup>8</sup> he who has not lent on interest, neither has taken any increase, who has

withdrawn his hand from iniquity, has executed true justice between man and man, <sup>9</sup> has walked in my statutes, and has kept my ordinances, to deal truly; he is just, he shall surely live, says the Lord Yahweh. <sup>10</sup> If he fathers a son who is a robber who sheds blood, and who does any one of these things, <sup>11</sup> or who does not do any of those things, but even has eaten on the mountains, and defiled his neighbor's wife, <sup>12</sup> has wronged the poor and needy, has taken by robbery, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, <sup>13</sup> has lent on interest, and has taken increase; shall he then live? he shall not live: he has done all these abominations; he shall surely die; his blood shall be on him. <sup>14</sup> Now, behold, if he fathers a son, who sees all his father's sins, which he has done, and fears, and does not such like; <sup>15</sup> who has not eaten on the mountains, neither has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife, <sup>16</sup> neither has wronged any, has not taken anything to pledge, neither has taken by robbery, but has given his bread to the hungry, and has covered the naked with a garment; <sup>17</sup> who has withdrawn his hand from the poor, who has not received interest nor increase, has executed my ordinances, has walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. <sup>18</sup> As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity. <sup>19</sup> Yet you say, Why doesn't the son bear the iniquity of the father? When the son has done that which is lawful

and right, and has kept all my statutes, and has done them, he shall surely live. <sup>20</sup> The soul who sins, he shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be on him, and the wickedness of the wicked shall be on him. <sup>21</sup> But if the wicked turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. <sup>22</sup> None of his transgressions that he has committed shall be remembered against him: in his righteousness that he has done he shall live. <sup>23</sup> Have I any pleasure in the death of the wicked? says the Lord Yahweh; and not rather that he should return from his way, and live? <sup>24</sup> But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? None of his righteous deeds that he has done shall be remembered: in his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die. <sup>25</sup> Yet you say, The way of the Lord is not equal. Hear now, house of Israel: Is my way not equal? Aren't your ways unequal? <sup>26</sup> When the righteous man turns away from his righteousness, and commits iniquity, and dies therein; in his iniquity that he has done shall he die. <sup>27</sup> Again, when the wicked man turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive. <sup>28</sup> Because he considers, and turns away from all his transgressions that he has committed, he shall surely live, he shall not die. <sup>29</sup> Yet the house of Israel says, "The way of the Lord is not fair." House of

Israel, aren't my ways fair? Aren't your ways unfair? <sup>30</sup> Therefore I will judge you, house of Israel, everyone according to his ways, says the Lord Yahweh. Return, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. <sup>31</sup> Cast away from you all your transgressions, in which you have transgressed; and make yourself a new heart and a new spirit: for why will you die, house of Israel? <sup>32</sup> For I have no pleasure in the death of him who dies, says the Lord Yahweh: therefore turn yourselves, and live.

## 19

<sup>1</sup> Moreover, take up a lamentation for the princes of Israel, <sup>2</sup> and say, What was your mother? A lioness: she couched among lions, in the middle of the young lions she nourished her cubs. <sup>3</sup> She brought up one of her cubs: he became a young lion, and he learned to catch the prey; he devoured men. <sup>4</sup> The nations also heard of him; he was taken in their pit; and they brought him with hooks to the land of Egypt. <sup>5</sup> Now when she saw that she had waited, and her hope was lost, then she took another of her cubs, and made him a young lion. <sup>6</sup> He went up and down among the lions; he became a young lion, and he learned to catch the prey; he devoured men. <sup>7</sup> He knew their palaces, and laid waste their cities; and the land was desolate, and its fullness, because of the noise of his roaring. <sup>8</sup> Then the nations set against him on every side from the provinces; and they spread their net over him; he was taken in their pit. <sup>9</sup> They put him in a cage with hooks, and brought him to the king of

Babylon; they brought him into strongholds, that his voice should no more be heard on the mountains of Israel. <sup>10</sup> Your mother was like a vine, in your blood, planted by the waters: it was fruitful and full of branches by reason of many waters. <sup>11</sup> It had strong rods for the scepters of those who bore rule, and their stature was exalted among the thick boughs, and they were seen in their height with the multitude of their branches. <sup>12</sup> But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit: its strong rods were broken off and withered; the fire consumed them. <sup>13</sup> Now it is planted in the wilderness, in a dry and thirsty land. <sup>14</sup> Fire is gone out of the rods of its branches, it has devoured its fruit, so that there is in it no strong rod to be a scepter to rule. This is a lamentation, and shall be for a lamentation.

## 20

<sup>1</sup> In the seventh year, in the fifth month, the tenth day of the month, some of the elders of Israel came to inquire of Yahweh, and sat before me. <sup>2</sup> Yahweh's word came to me, saying, <sup>3</sup> Son of man, speak to the elders of Israel, and tell them, Thus says the Lord Yahweh: Is it to inquire of me that you have come? As I live, says the Lord Yahweh, I will not be inquired of by you. <sup>4</sup> Will you judge them, son of man, will you judge them? Cause them to know the abominations of their fathers; <sup>5</sup> and tell them, Thus says the Lord Yahweh: In the day when I chose Israel, and swore to the offspring<sup>j</sup> of the house of Jacob, and made myself known to them in the land of Egypt, when I swore to them, saying, I am

<sup>j</sup> or, seed

Yahweh your God; <sup>6</sup> in that day I swore to them, to bring them out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands. <sup>7</sup> I said to them, Cast away every man the abominations of his eyes, and don't defile yourselves with the idols of Egypt; I am Yahweh your God. <sup>8</sup> But they rebelled against me, and would not listen to me; they each didn't throw away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said I would pour out my wrath on them, to accomplish my anger against them in the middle of the land of Egypt. <sup>9</sup> But I worked for my name's sake, that it should not be profaned in the sight of the nations, among which they were, in whose sight I made myself known to them, in bringing them out of the land of Egypt. <sup>10</sup> So I caused them to go out of the land of Egypt, and brought them into the wilderness. <sup>11</sup> I gave them my statutes, and showed them my ordinances, which if a man does, he shall live in them. <sup>12</sup> Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Yahweh who sanctifies them. <sup>13</sup> But the house of Israel rebelled against me in the wilderness: they didn't walk in my statutes, and they rejected my ordinances, which if a man keep, he shall live in them; and my Sabbaths they greatly profaned. Then I said I would pour out my wrath on them in the wilderness, to consume them. <sup>14</sup> But I worked for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. <sup>15</sup> Moreover also I swore to them in the wilderness, that I would not bring them into

the land which I had given them, flowing with milk and honey, which is the glory of all lands; <sup>16</sup> because they rejected my ordinances, and didn't walk in my statutes, and profaned my Sabbaths: for their heart went after their idols. <sup>17</sup> Nevertheless my eye spared them, and I didn't destroy them, neither did I make a full end of them in the wilderness. <sup>18</sup> I said to their children in the wilderness, Don't walk in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols. <sup>19</sup> I am Yahweh your God: walk in my statutes, and keep my ordinances, and do them; <sup>20</sup> and make my Sabbaths holy; and they shall be a sign between me and you, that you may know that I am Yahweh your God. <sup>21</sup> But the children rebelled against me; they didn't walk in my statutes, neither kept my ordinances to do them, which if a man do, he shall live in them; they profaned my Sabbaths. Then I said I would pour out my wrath on them, to accomplish my anger against them in the wilderness. <sup>22</sup> Nevertheless I withdrew my hand, and worked for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. <sup>23</sup> Moreover I swore to them in the wilderness, that I would scatter them among the nations, and disperse them through the countries; <sup>24</sup> because they had not executed my ordinances, but had rejected my statutes, and had profaned my Sabbaths, and their eyes were after their fathers' idols. <sup>25</sup> Moreover also I gave them statutes that were not good, and ordinances in which they should not live; <sup>26</sup> and I polluted them in their own gifts, in that they caused all that opens the womb to pass

through the fire, that I might make them desolate, to the end that they might know that I am Yahweh. <sup>27</sup> Therefore, son of man, speak to the house of Israel, and tell them, Thus says the Lord Yahweh: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me. <sup>28</sup> For when I had brought them into the land, which I swore to give to them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their pleasant aroma, and they poured out there their drink offerings. <sup>29</sup> Then I said to them, What does the high place where you go mean? So its name is called Bamah to this day. <sup>30</sup> Therefore tell the house of Israel, Thus says the Lord Yahweh: Do you pollute yourselves in the way of your fathers? and do you play the prostitute after their abominations? <sup>31</sup> and when you offer your gifts, when you make your sons to pass through the fire, do you pollute yourselves with all your idols to this day? and shall I be inquired of by you, house of Israel? As I live, says the Lord Yahweh, I will not be inquired of by you; <sup>32</sup> and that which comes into your mind shall not be at all, in that you say, We will be as the nations, as the families of the countries, to serve wood and stone. <sup>33</sup> As I live, says the Lord Yahweh, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you: <sup>34</sup> and I will bring you out from the peoples, and will gather you out of the countries in which you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; <sup>35</sup> and I will bring you into the wilderness of the

peoples, and there will I enter into judgment with you face to face. <sup>36</sup> Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, says the Lord Yahweh. <sup>37</sup> I will cause you to pass under the rod, and I will bring you into the bond of the covenant; <sup>38</sup> and I will purge out from among you the rebels, and those who disobey against me; I will bring them out of the land where they live, but they shall not enter into the land of Israel: and you shall know that I am Yahweh. <sup>39</sup> As for you, house of Israel, thus says the Lord Yahweh: Go, serve everyone his idols, and hereafter also, if you will not listen to me; but my holy name you shall no more profane with your gifts, and with your idols. <sup>40</sup> For in my holy mountain, in the mountain of the height of Israel, says the Lord Yahweh, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the first fruits of your offerings, with all your holy things. <sup>41</sup> As a pleasant aroma will I accept you, when I bring you out from the peoples, and gather you out of the countries in which you have been scattered; and I will be sanctified in you in the sight of the nations. <sup>42</sup> You shall know that I am Yahweh, when I shall bring you into the land of Israel, into the country which I swore to give to your fathers. <sup>43</sup> There you shall remember your ways, and all your doings, in which you have polluted yourselves; and you shall loathe yourselves in your own sight for all your evils that you have committed. <sup>44</sup> You shall know that I am Yahweh, when I have dealt with you for my name's sake, not

according to your evil ways, nor according to your corrupt doings, you house of Israel, says the Lord Yahweh. <sup>45</sup> Yahweh's word came to me, saying, <sup>46</sup> Son of man, set your face toward the south, and preach toward the south, and prophesy against the forest of the field in the South; <sup>47</sup> and tell the forest of the South, Hear Yahweh's word: Thus says the Lord Yahweh, Behold, I will kindle a fire in you, and it shall devour every green tree in you, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned thereby. <sup>48</sup> All flesh shall see that I, Yahweh, have kindled it; it shall not be quenched. <sup>49</sup> Then I said, Ah Lord Yahweh! they say of me, Isn't he a speaker of parables?

## 21

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, set your face toward Jerusalem, and preach toward the sanctuaries, and prophesy against the land of Israel; <sup>3</sup> and tell the land of Israel, Yahweh says: Behold, I am against you, and will draw my sword out of its sheath, and will cut off from you the righteous and the wicked. <sup>4</sup> Seeing then that I will cut off from you the righteous and the wicked, therefore shall my sword go out of its sheath against all flesh from the south to the north: <sup>5</sup> and all flesh shall know that I, Yahweh, have drawn my sword out of its sheath; it shall not return any more. <sup>6</sup> Sigh therefore, you son of man; with the breaking of your thighs and with bitterness you will sigh before their eyes. <sup>7</sup> It shall be, when they tell you, Why do you sigh? that you shall say, Because of the news, for it comes; and every heart shall melt, and all

hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it comes, and it shall be done, says the Lord Yahweh. <sup>8</sup> Yahweh's word came to me, saying, <sup>9</sup> Son of man, prophesy, and say, Yahweh says: Say, A sword, a sword, it is sharpened, and also furbished; <sup>10</sup> it is sharpened that it may make a slaughter; it is furbished that it may be as lightning: shall we then make mirth? the rod of my son, it condemns every tree. <sup>11</sup> It is given to be furbished, that it may be handled: the sword, it is sharpened, yes, it is furbished, to give it into the hand of the killer. <sup>12</sup> Cry and wail, son of man; for it is on my people, it is on all the princes of Israel: they are delivered over to the sword with my people; strike therefore on your thigh. <sup>13</sup> For there is a trial; and what if even the rod that condemns shall be no more? says the Lord Yahweh. <sup>14</sup> You therefore, son of man, prophesy, and strike your hands together; and let the sword be doubled the third time, the sword of the deadly wounded: it is the sword of the great one who is deadly wounded, which enters into their rooms. <sup>15</sup> I have set the threatening sword against all their gates, that their heart may melt, and their stumblings be multiplied: ah! it is made as lightning, it is pointed for slaughter. <sup>16</sup> Gather yourselves together, go to the right, set yourselves in array, go to the left, wherever your face is set. <sup>17</sup> I will also strike my hands together, and I will cause my wrath to rest: I, Yahweh, have spoken it. <sup>18</sup> Yahweh's word came to me again, saying, <sup>19</sup> Also, you son of man, appoint two ways, that the sword of the king of Babylon may come; they both shall come out of one land: and mark

out a place, mark it out at the head of the way to the city.<sup>20</sup> You shall appoint a way for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the fortified.<sup>21</sup> For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shook the arrows back and forth, he consulted the teraphim,<sup>k</sup> he looked in the liver.<sup>22</sup> In his right hand was the lot for Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, to build forts.<sup>23</sup> It shall be to them as a false divination in their sight, who have sworn oaths to them; but he brings iniquity to memory, that they may be taken.<sup>24</sup> Therefore thus says the Lord Yahweh: Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear; because you have come to memory, you shall be taken with the hand.<sup>25</sup> You, deadly wounded wicked one, the prince of Israel, whose day has come, in the time of the iniquity of the end,<sup>26</sup> thus says the Lord Yahweh: Remove the turban, and take off the crown; this will not be as it was; exalt that which is low, and abase that which is high.<sup>27</sup> I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it.<sup>28</sup> You, son of man, prophesy, and say, Thus says the Lord Yahweh concerning the children of Ammon, and concerning their reproach; and say, A sword, a sword is drawn, for the slaughter it is furbished, to cause it to devour, that it may be as lightning;<sup>29</sup> while they see for you false

visions, while they divine lies to you, to lay you on the necks of the wicked who are deadly wounded, whose day has come in the time of the iniquity of the end.<sup>30</sup> Cause it to return into its sheath. In the place where you were created, in the land of your birth, will I judge you.<sup>31</sup> I will pour out my indignation on you; I will blow on you with the fire of my wrath; and I will deliver you into the hand of brutish men, skillful to destroy.<sup>32</sup> You shall be for fuel to the fire; your blood shall be in the middle of the land; you shall be remembered no more: for I, Yahweh, have spoken it.

## 22

<sup>1</sup> Moreover Yahweh's word came to me, saying, <sup>2</sup> You, son of man, will you judge, will you judge the bloody city? then cause her to know all her abominations. <sup>3</sup> You shall say, Thus says the Lord Yahweh: A city that sheds blood within herself, that her time may come, and that makes idols against herself to defile her! <sup>4</sup> You have become guilty in your blood that you have shed, and are defiled in your idols which you have made; and you have caused your days to draw near, and have come even to your years: therefore have I made you a reproach to the nations, and a mocking to all the countries. <sup>5</sup> Those who are near, and those who are far from you, shall mock you, you infamous one, full of tumult. <sup>6</sup> Behold, the princes of Israel, everyone according to his power, have been in you to shed blood. <sup>7</sup> In you have they set light by father and mother; among you they have dealt by oppression with the foreigner; in you they have wronged the fatherless and the widow. <sup>8</sup> You have despised my holy

<sup>k</sup> teraphim were household idols that may have been associated with inheritance rights to the household property.

things, and have profaned my Sabbaths. <sup>9</sup> Slanderous men have been in you to shed blood; and in you they have eaten on the mountains: they have committed lewdness among you. <sup>10</sup> In you have they uncovered their fathers' nakedness; in you have they humbled her who was unclean in her impurity. <sup>11</sup> One has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter-in-law; and another in you has humbled his sister, his father's daughter. <sup>12</sup> In you have they taken bribes to shed blood; you have taken interest and increase, and you have greedily gained of your neighbors by oppression, and have forgotten me, says the Lord Yahweh. <sup>13</sup> Behold, therefore, I have struck my hand at your dishonest gain which you have made, and at your blood which has been within you. <sup>14</sup> Can your heart endure, or can your hands be strong, in the days that I shall deal with you? I, Yahweh, have spoken it, and will do it. <sup>15</sup> I will scatter you among the nations, and disperse you through the countries; and I will consume your filthiness out of you. <sup>16</sup> You shall be profaned in yourself, in the sight of the nations; and you shall know that I am Yahweh. <sup>17</sup> Yahweh's word came to me, saying, <sup>18</sup> Son of man, the house of Israel has become dross to me: all of them are brass and tin and iron and lead, in the middle of the furnace; they are the dross of silver. <sup>19</sup> Therefore thus says the Lord Yahweh: Because you have all become dross, therefore, behold, I will gather you into the middle of Jerusalem. <sup>20</sup> As they gather silver and brass and iron and lead and tin into the middle of the furnace, to blow the fire on it, to melt it; so will I

gather you in my anger and in my wrath, and I will lay you there, and melt you. <sup>21</sup> Yes, I will gather you, and blow on you with the fire of my wrath, and you shall be melted in the middle of it. <sup>22</sup> As silver is melted in the middle of the furnace, so you will be melted in the middle of it; and you will know that I, Yahweh, have poured out my wrath on you. <sup>23</sup> Yahweh's word came to me, saying, <sup>24</sup> Son of man, tell her, You are a land that is not cleansed, nor rained on in the day of indignation. <sup>25</sup> There is a conspiracy of her prophets within it, like a roaring lion ravening the prey: they have devoured souls; they take treasure and precious things; they have made her widows many within it. <sup>26</sup> Her priests have done violence to my law, and have profaned my holy things: they have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hidden their eyes from my Sabbaths, and I am profaned among them. <sup>27</sup> Her princes within it are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain. <sup>28</sup> Her prophets have plastered for them with whitewash, seeing false visions, and divining lies to them, saying, Thus says the Lord Yahweh, when Yahweh has not spoken. <sup>29</sup> The people of the land have used oppression, and exercised robbery; yes, they have troubled the poor and needy, and have oppressed the foreigner wrongfully. <sup>30</sup> I sought for a man among them, who should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found no one. <sup>31</sup> Therefore have I poured out my

indignation on them; I have consumed them with the fire of my wrath: their own way have I brought on their heads, says the Lord Yahweh.

## 23

<sup>1</sup> Yahweh's word came again to me, saying, <sup>2</sup> Son of man, there were two women, the daughters of one mother: <sup>3</sup> and they played the prostitute in Egypt; they played the prostitute in their youth; there were their breasts pressed, and there was handled the bosom of their virginity. <sup>4</sup> Their names were Oholah the elder, and Oholibah her sister: and they became mine, and they bore sons and daughters. As for their names, Samaria is Oholah, and Jerusalem Oholibah. <sup>5</sup> Oholah played the prostitute when she was mine; and she doted on her lovers, on the Assyrians her neighbors, <sup>6</sup> who were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding on horses. <sup>7</sup> She gave herself as a prostitute to them, the choicest men of Assyria all of them; and on whoever she doted, with all their idols she defiled herself. <sup>8</sup> Neither has she left her prostitution since leaving Egypt; for in her youth they lay with her, and they handled the bosom of her virginity; and they poured out their prostitution on her. <sup>9</sup> Therefore I delivered her into the hand of her lovers, into the hand of the Assyrians, on whom she doted. <sup>10</sup> These uncovered her nakedness; they took her sons and her daughters; and her they killed with the sword: and she became a byword among women; for they executed judgments on her. <sup>11</sup> Her sister Oholibah saw this, yet was she more corrupt in her doting than she, and in her prostitution which were

more than the prostitution of her sister. <sup>12</sup> She doted on the Assyrians, governors and rulers, her neighbors, clothed most gorgeously, horsemen riding on horses, all of them desirable young men. <sup>13</sup> I saw that she was defiled; they both took one way. <sup>14</sup> She increased her prostitution; for she saw men portrayed on the wall, the images of the Chaldeans portrayed with vermilion, <sup>15</sup> dressed with girdles on their waists, with flowing turbans on their heads, all of them princes to look on, after the likeness of the Babylonians in Chaldea, the land of their birth. <sup>16</sup> As soon as she saw them she doted on them, and sent messengers to them into Chaldea. <sup>17</sup> The Babylonians came to her into the bed of love, and they defiled her with their prostitution, and she was polluted with them, and her soul was alienated from them. <sup>18</sup> So she uncovered her prostitution, and uncovered her nakedness: then my soul was alienated from her, like as my soul was alienated from her sister. <sup>19</sup> Yet she multiplied her prostitution, remembering the days of her youth, in which she had played the prostitute in the land of Egypt. <sup>20</sup> She doted on their paramours, whose flesh is as the flesh of donkeys, and whose issue is like the issue of horses. <sup>21</sup> Thus you called to memory the lewdness of your youth, in the handling of your bosom by the Egyptians for the breasts of your youth. <sup>22</sup> Therefore, Oholibah, thus says the Lord Yahweh: Behold, I will raise up your lovers against you, from whom your soul is alienated, and I will bring them against you on every side: <sup>23</sup> the Babylonians and all the Chaldeans, Pekod, Shoa, Koa, and all the Assyrians with them; desirable young men, governors

and rulers all of them, princes and men of renown, all of them riding on horses. <sup>24</sup> They shall come against you with weapons, chariots, and wagons, and with a company of peoples; they shall set themselves against you with buckler and shield and helmet all around; and I will commit the judgment to them, and they shall judge you according to their judgments. <sup>25</sup> I will set my jealousy against you, and they shall deal with you in fury; they shall take away your nose and your ears; and your residue shall fall by the sword: they shall take your sons and your daughters; and your residue shall be devoured by the fire. <sup>26</sup> They shall also strip you of your clothes, and take away your beautiful jewels. <sup>27</sup> Thus will I make your lewdness to cease from you, and your prostitution from the land of Egypt; so that you shall not lift up your eyes to them, nor remember Egypt any more. <sup>28</sup> For thus says the Lord Yahweh: Behold, I will deliver you into the hand of them whom you hate, into the hand of them from whom your soul is alienated; <sup>29</sup> and they shall deal with you in hatred, and shall take away all your labor, and shall leave you naked and bare; and the nakedness of your prostitution shall be uncovered, both your lewdness and your prostitution. <sup>30</sup> These things shall be done to you, because you have played the prostitute after the nations, and because you are polluted with their idols. <sup>31</sup> You have walked in the way of your sister; therefore will I give her cup into your hand. <sup>32</sup> Thus says the Lord Yahweh: You will drink of your sister's cup, which is deep and large; you will be ridiculed and held in derision; it contains much. <sup>33</sup> You shall be filled with drunkenness and sorrow, with the cup of astonishment and desolation,

with the cup of your sister Samaria. <sup>34</sup> You shall even drink it and drain it out, and you shall gnaw the broken pieces of it, and shall tear your breasts; for I have spoken it, says the Lord Yahweh. <sup>35</sup> Therefore thus says the Lord Yahweh: Because you have forgotten me, and cast me behind your back, therefore you also bear your lewdness and your prostitution. <sup>36</sup> Yahweh said moreover to me: Son of man, will you judge Oholah and Oholibah? then declare to them their abominations. <sup>37</sup> For they have committed adultery, and blood is in their hands; and with their idols have they committed adultery; and they have also caused their sons, whom they bore to me, to pass through the fire to them to be devoured. <sup>38</sup> Moreover this they have done to me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. <sup>39</sup> For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and behold, thus have they done in the middle of my house. <sup>40</sup> Furthermore you have sent for men who come from far, to whom a messenger was sent, and behold, they came; for whom you did wash yourself, paint your eyes, and decorate yourself with ornaments, <sup>41</sup> and sit on a stately bed, with a table prepared before it, whereupon you set my incense and my oil. <sup>42</sup> The voice of a multitude being at ease was with her: and with men of the common sort were brought drunkards from the wilderness; and they put bracelets on their hands, and beautiful crowns on their heads. <sup>43</sup> Then I said of her who was old in adulteries, Now they will play the prostitute with her, and she with them. <sup>44</sup>

They went in to her, as they go in to a prostitute: so went they in to Oholah and to Oholibah, the lewd women. <sup>45</sup> Righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women who shed blood; because they are adulteresses, and blood is in their hands. <sup>46</sup> For thus says the Lord Yahweh: I will bring up a company against them, and will give them to be tossed back and forth and robbed. <sup>47</sup> The company shall stone them with stones, and dispatch them with their swords; they shall kill their sons and their daughters, and burn up their houses with fire. <sup>48</sup> Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. <sup>49</sup> They shall recompense your lewdness on you, and you shall bear the sins of your idols; and you shall know that I am the Lord Yahweh.

## 24

<sup>1</sup> Again, in the ninth year, in the tenth month, in the tenth day of the month, Yahweh's word came to me, saying, <sup>2</sup> Son of man, write the name of the day, this same day. The king of Babylon drew close to Jerusalem this same day. <sup>3</sup> Utter a parable to the rebellious house, and tell them, Thus says the Lord Yahweh, Set on the cauldron, set it on, and also pour water into it: <sup>4</sup> gather its pieces into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. <sup>5</sup> Take the choice of the flock, and also a pile of wood for the bones under the cauldron; make it boil well; yes, let its bones be boiled within it. <sup>6</sup> Therefore thus says the Lord Yahweh: Woe to the bloody city, to the cauldron whose rust is therein, and whose rust is not gone

out of it! take out of it piece after piece; No lot is fallen on it. <sup>7</sup> For her blood is in the middle of her; she set it on the bare rock; she didn't pour it on the ground, to cover it with dust. <sup>8</sup> That it may cause wrath to come up to take vengeance, I have set her blood on the bare rock, that it should not be covered. <sup>9</sup> Therefore thus says the Lord Yahweh: Woe to the bloody city! I also will make the pile great. <sup>10</sup> Heap on the wood, make the fire hot, boil well the flesh, and make thick the broth, and let the bones be burned. <sup>11</sup> Then set it empty on its coals, that it may be hot, and its brass may burn, and that its filthiness may be molten in it, that its rust may be consumed. <sup>12</sup> She is weary with toil; yet her great rust, rust by fire, doesn't leave her. <sup>13</sup> In your filthiness is lewdness: because I have cleansed you and you weren't cleansed, you shall not be cleansed from your filthiness any more, until I have caused my wrath toward you to rest. <sup>14</sup> I, Yahweh, have spoken it: it shall happen, and I will do it: I will not go back, neither will I spare, neither will I repent; according to your ways, and according to your doings, shall they judge you, says the Lord Yahweh. <sup>15</sup> Also Yahweh's word came to me, saying, <sup>16</sup> Son of man, behold, I will take away from you the desire of your eyes with a stroke: yet you shall neither mourn nor weep, neither shall your tears run down. <sup>17</sup> Sigh, but not aloud, make no mourning for the dead; bind your headdress on you, and put your shoes on your feet, and don't cover your lips, and don't eat men's bread. <sup>18</sup> So I spoke to the people in the morning; and at evening my wife died; and I did in the morning as I was commanded. <sup>19</sup> The people said to me,

Won't you tell us what these things are to us, that you do so? <sup>20</sup> Then I said to them, Yahweh's word came to me, saying, <sup>21</sup> Speak to the house of Israel, Thus says the Lord Yahweh: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pities; and your sons and your daughters whom you have left behind shall fall by the sword. <sup>22</sup> You shall do as I have done: you shall not cover your lips, nor eat the bread of men. <sup>23</sup> Your tires shall be on your heads, and your shoes on your feet: you shall not mourn nor weep; but you shall pine away in your iniquities, and moan one toward another. <sup>24</sup> Thus Ezekiel shall be a sign to you; according to all that he has done, you will do. When this comes, then you will know that I am the Lord Yahweh. <sup>25</sup> You, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, <sup>26</sup> that in that day he who escapes shall come to you, to cause you to hear it with your ears? <sup>27</sup> In that day your mouth will be opened to him who has escaped, and you shall speak, and be no more mute: so you will be a sign to them; and they shall know that I am Yahweh.

## 25

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, set your face toward the children of Ammon, and prophesy against them: <sup>3</sup> and tell the children of Ammon, Hear the word of the Lord Yahweh: Thus says the Lord Yahweh, Because you said, Aha, against my sanctuary, when it was profaned; and against the land of Israel,

when it was made desolate; and against the house of Judah, when they went into captivity: <sup>4</sup> therefore, behold, I will deliver you to the children of the east for a possession, and they shall set their encampments in you, and make their dwellings in you; they shall eat your fruit, and they shall drink your milk. <sup>5</sup> I will make Rabbah a stable for camels, and the children of Ammon a resting place for flocks: and you shall know that I am Yahweh. <sup>6</sup> For thus says the Lord Yahweh: Because you have clapped your hands, and stamped with the feet, and rejoiced with all the despite of your soul against the land of Israel; <sup>7</sup> therefore, behold, I have stretched out my hand on you, and will deliver you for a plunder to the nations; and I will cut you off from the peoples, and I will cause you to perish out of the countries: I will destroy you; and you shall know that I am Yahweh. <sup>8</sup> Thus says the Lord Yahweh: Because Moab and Seir say, Behold, the house of Judah is like all the nations; <sup>9</sup> therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth Jeshimoth, Baal Meon, and Kiriathaim, <sup>10</sup> to the children of the east, to go against the children of Ammon; and I will give them for a possession, that the children of Ammon may not be remembered among the nations. <sup>11</sup> and I will execute judgments on Moab; and they shall know that I am Yahweh. <sup>12</sup> Thus says the Lord Yahweh: Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and revenged himself on them; <sup>13</sup> therefore thus says the Lord Yahweh, I will stretch out my hand on Edom, and will cut off man

and animal from it; and I will make it desolate from Teman; even to Dedan shall they fall by the sword. <sup>14</sup> I will lay my vengeance on Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my wrath; and they shall know my vengeance, says the Lord Yahweh. <sup>15</sup> Thus says the Lord Yahweh: Because the Philistines have dealt by revenge, and have taken vengeance with despite of soul to destroy with perpetual hostility; <sup>16</sup> therefore thus says the Lord Yahweh, Behold, I will stretch out my hand on the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast. <sup>17</sup> I will execute great vengeance on them with wrathful rebukes; and they shall know that I am Yahweh, when I shall lay my vengeance on them.

## 26

<sup>1</sup> In the eleventh year, in the first of the month, Yahweh's word came to me, saying, <sup>2</sup> Son of man, because Tyre has said against Jerusalem, Aha, she is broken: the gate of the peoples; she is turned to me; I shall be replenished, now that she is laid waste: <sup>3</sup> therefore thus says the Lord Yahweh, Behold, I am against you, Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. <sup>4</sup> They shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. <sup>5</sup> She shall be a place for the spreading of nets in the middle of the sea; for I have spoken it, says the Lord Yahweh; and she shall become a plunder to the nations. <sup>6</sup> Her daughters who are in the field shall be slain with the sword: and they

shall know that I am Yahweh. <sup>7</sup> For thus says the Lord Yahweh: Behold, I will bring on Tyre Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and many people. <sup>8</sup> He shall kill your daughters in the field with the sword; and he shall make forts against you, and cast up a mound against you, and raise up the buckler against you. <sup>9</sup> He shall set his battering engines against your walls, and with his axes he shall break down your towers. <sup>10</sup> By reason of the abundance of his horses their dust shall cover you: your walls shall shake at the noise of the horsemen, and of the wagons, and of the chariots, when he shall enter into your gates, as men enter into a city in which is made a breach. <sup>11</sup> With the hoofs of his horses shall he tread down all your streets; he shall kill your people with the sword; and the pillars of your strength shall go down to the ground. <sup>12</sup> They shall make a plunder of your riches, and make a prey of your merchandise; and they shall break down your walls, and destroy your pleasant houses; and they shall lay your stones and your timber and your dust in the middle of the waters. <sup>13</sup> I will cause the noise of your songs to cease; and the sound of your harps shall be no more heard. <sup>14</sup> I will make you a bare rock; you shall be a place for the spreading of nets; you shall be built no more: for I Yahweh have spoken it, says the Lord Yahweh. <sup>15</sup> Thus says the Lord Yahweh to Tyre: shall not the islands shake at the sound of your fall, when the wounded groan, when the slaughter is made within you? <sup>16</sup> Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their

embroidered garments: they shall clothe themselves with trembling; they shall sit on the ground, and shall tremble every moment, and be astonished at you. <sup>17</sup> They shall take up a lamentation over you, and tell you, How you are destroyed, who were inhabited by seafaring men, the renowned city, who was strong in the sea, she and her inhabitants, who caused their terror to be on all who lived there! <sup>18</sup> Now shall the islands tremble in the day of your fall; yes, the islands that are in the sea shall be dismayed at your departure. <sup>19</sup> For thus says the Lord Yahweh: When I shall make you a desolate city, like the cities that are not inhabited; when I shall bring up the deep on you, and the great waters shall cover you; <sup>20</sup> then I will bring you down with those who descend into the pit, to the people of old time, and will make you to dwell in the lower parts of the earth, in the places that are desolate of old, with those who go down to the pit, that you be not inhabited; and I will set glory in the land of the living: <sup>21</sup> I will make you a terror, and you shall no more have any being; though you are sought for, yet you will never be found again, says the Lord Yahweh.

## 27

<sup>1</sup> Yahweh's word came again to me, saying, <sup>2</sup> You, son of man, take up a lamentation over Tyre; <sup>3</sup> and tell Tyre, you who dwell at the entry of the sea, who are the merchant of the peoples to many islands, thus says the Lord Yahweh: You, Tyre, have said, I am perfect in beauty. <sup>4</sup> Your borders are in the heart of the seas; your builders have perfected your beauty. <sup>5</sup> They have made all your planks of cypress trees from Senir; they have taken a cedar

from Lebanon to make a mast for you. <sup>6</sup> Of the oaks of Bashan have they made your oars; they have made your benches of ivory inlaid in boxwood, from the islands of Kittim. <sup>7</sup> Of fine linen with embroidered work from Egypt was your sail, that it might be to you for a banner; blue and purple from the islands of Elishah was your awning. <sup>8</sup> The inhabitants of Sidon and Arvad were your rowers: your wise men, Tyre, were in you, they were your pilots. <sup>9</sup> The old men of Gebal and the wise men of it were in you your repairers of ship seams: all the ships of the sea with their mariners were in you to deal in your merchandise. <sup>10</sup> Persia and Lud and Put were in your army, your men of war: they hanged the shield and helmet in you; they showed your beauty. <sup>11</sup> The men of Arvad with your army were on your walls all around, and valorous men were in your towers; they hanged their shields on your walls all around; they have perfected your beauty. <sup>12</sup> Tarshish was your merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for your wares. <sup>13</sup> Javan, Tubal, and Meshech, they were your traffickers; they traded the persons of men and vessels of brass for your merchandise. <sup>14</sup> They of the house of Togarmah traded for your wares with horses and war horses and mules. <sup>15</sup> The men of Dedan were your traffickers; many islands were the market of your hand: they brought you in exchange horns of ivory and ebony. <sup>16</sup> Syria was your merchant by reason of the multitude of your handiworks: they traded for your wares with emeralds, purple, and embroidered work, and fine linen, and coral, and rubies.

<sup>17</sup> Judah, and the land of Israel, they were your traffickers: they traded for your merchandise wheat of Minnith, and confections, and honey, and oil, and balm. <sup>18</sup> Damascus was your merchant for the multitude of your handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool. <sup>19</sup> Vedan and Javan traded with yarn for your wares: bright iron, cassia, and calamus, were among your merchandise. <sup>20</sup> Dedan was your trafficker in precious cloths for riding. <sup>21</sup> Arabia, and all the princes of Kedar, they were the merchants of your hand; in lambs, and rams, and goats, in these were they your merchants. <sup>22</sup> The traffickers of Sheba and Raamah, they were your traffickers; they traded for your wares with the chief of all spices, and with all precious stones, and gold. <sup>23</sup> Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were your traffickers. <sup>24</sup> These were your traffickers in choice wares, in wrappings of blue and embroidered work, and in chests of rich clothing, bound with cords and made of cedar, among your merchandise. <sup>25</sup> The ships of Tarshish were your caravans for your merchandise: and you were replenished, and made very glorious in the heart of the seas. <sup>26</sup> Your rowers have brought you into great waters: the east wind has broken you in the heart of the seas. <sup>27</sup> Your riches, and your wares, your merchandise, your mariners, and your pilots, your repairers of ship seams, and the dealers in your merchandise, and all your men of war, who are in you, with all your company which is among you, shall fall into the heart of the seas in the day of your ruin. <sup>28</sup> At the sound of the cry of your

pilots the suburbs shall shake. <sup>29</sup> All who handled the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand on the land, <sup>30</sup> and shall cause their voice to be heard over you, and shall cry bitterly, and shall cast up dust on their heads, they shall wallow themselves in the ashes: <sup>31</sup> and they shall make themselves bald for you, and clothe them with sackcloth, and they shall weep for you in bitterness of soul with bitter mourning. <sup>32</sup> In their wailing they shall take up a lamentation for you, and lament over you, saying, Who is there like Tyre, like her who is brought to silence in the middle of the sea? <sup>33</sup> When your wares went out of the seas, you filled many peoples; you enriched the kings of the earth with the multitude of your riches and of your merchandise. <sup>34</sup> In the time that you were broken by the seas in the depths of the waters, your merchandise and all your company fell within you. <sup>35</sup> All the inhabitants of the islands are astonished at you, and their kings are horribly afraid; they are troubled in their face. <sup>36</sup> The merchants among the peoples hiss at you; you are become a terror, and you shall nevermore have any being.

## 28

<sup>1</sup> Yahweh's word came again to me, saying, <sup>2</sup> Son of man, tell the prince of Tyre, Thus says the Lord Yahweh: Because your heart is lifted up, and you have said, I am a god, I sit in the seat of God, in the middle of the seas; yet you are man, and not God, though you set your heart as the heart of God— <sup>3</sup> behold, you are wiser than Daniel; there is no secret that is hidden

from you; <sup>4</sup> by your wisdom and by your understanding you have gotten yourself riches, and have gotten gold and silver into your treasures; <sup>5</sup> by your great wisdom and by your traffic you have increased your riches, and your heart is lifted up because of your riches— <sup>6</sup> therefore thus says the Lord Yahweh: Because you have set your heart as the heart of God, <sup>7</sup> therefore, behold, I will bring strangers on you, the terrible of the nations; and they shall draw their swords against the beauty of your wisdom, and they shall defile your brightness. <sup>8</sup> They shall bring you down to the pit; and you shall die the death of those who are slain, in the heart of the seas. <sup>9</sup> Will you yet say before him who kills you, I am God? but you are man, and not God, in the hand of him who wounds you. <sup>10</sup> You shall die the death of the uncircumcised by the hand of strangers: for I have spoken it, says the Lord Yahweh. <sup>11</sup> Moreover Yahweh's word came to me, saying, <sup>12</sup> Son of man, take up a lamentation over the king of Tyre, and tell him, Thus says the Lord Yahweh: You seal up the sum, full of wisdom, and perfect in beauty. <sup>13</sup> You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire,<sup>1</sup> turquoise, and beryl. Gold work of tambourines and of pipes was in you. In the day that you were created they were prepared. <sup>14</sup> You were the anointed cherub who covers: and I set you, so that you were on the holy mountain of God; you have walked up and down in the middle of the stones of fire. <sup>15</sup> You were perfect in your ways from the day that you were created, until unrighteousness was found in

<sup>1</sup> or, lapis lazuli

you. <sup>16</sup> By the abundance of your traffic they filled your insides with violence, and you have sinned: therefore I have cast you as profane out of the mountain of God; and I have destroyed you, covering cherub, from the middle of the stones of fire. <sup>17</sup> Your heart was lifted up because of your beauty; you have corrupted your wisdom by reason of your brightness: I have cast you to the ground; I have laid you before kings, that they may see you. <sup>18</sup> By the multitude of your iniquities, in the unrighteousness of your traffic, you have profaned your sanctuaries; therefore have I brought out a fire from the middle of you; it has devoured you, and I have turned you to ashes on the earth in the sight of all those who see you. <sup>19</sup> All those who know you among the peoples shall be astonished at you: you have become a terror, and you shall nevermore have any being. <sup>20</sup> Yahweh's word came to me, saying, <sup>21</sup> Son of man, set your face toward Sidon, and prophesy against it, <sup>22</sup> and say, Thus says the Lord Yahweh: Behold, I am against you, Sidon; and I will be glorified among you; and they shall know that I am Yahweh, when I shall have executed judgments in her, and shall be sanctified in her. <sup>23</sup> For I will send pestilence into her, and blood into her streets; and the wounded shall fall within her, with the sword on her on every side; and they shall know that I am Yahweh. <sup>24</sup> There shall be no more a pricking brier to the house of Israel, nor a hurting thorn of any that are around them, that scorned them; and they shall know that I am the Lord Yahweh. <sup>25</sup> Thus says the Lord Yahweh: When I shall have gathered the house of Israel from the peoples among

whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob. <sup>26</sup> They shall dwell securely therein; yes, they shall build houses, and plant vineyards, and shall dwell securely, when I have executed judgments on all those who do them despite all around them; and they shall know that I am Yahweh their God.

## 29

<sup>1</sup> In the tenth year, in the tenth month, on the twelfth day of the month, Yahweh's word came to me, saying, <sup>2</sup> "Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt. <sup>3</sup> Speak and say, 'Thus says the Lord Yahweh: "Behold, I am against you, Pharaoh king of Egypt, the great monster that lies in the middle of his rivers, that has said, 'My river is my own, and I have made it for myself.' <sup>4</sup> I will put hooks in your jaws, and I will make the fish of your rivers stick to your scales; and I will bring you up out of the middle of your rivers, with all the fish of your rivers which stick to your scales. <sup>5</sup> I'll cast you out into the wilderness, you and all the fish of your rivers. You'll fall on the open field. You won't be brought together, nor gathered. I have given you for food to the animals of the earth and to the birds of the sky. <sup>6</sup> All the inhabitants of Egypt will know that I am Yahweh, because they have been a staff of reed to the house of Israel. <sup>7</sup> When they took hold of you by your hand, you broke, and tore all their shoulders; and when they leaned on you, you broke, and paralyzed all of their thighs." <sup>8</sup> Therefore thus says the Lord Yahweh: "Behold, I will bring a

sword on you, and will cut off man and animal from you. <sup>9</sup> The land of Egypt shall be a desolation and a waste; and they shall know that I am Yahweh. Because he has said, 'The river is mine, and I have made it;' <sup>10</sup> therefore, behold, I am against you, and against your rivers, and I will make the land of Egypt an utter waste and desolation, from the tower of Seveveh even to the border of Ethiopia. <sup>11</sup> No foot of man shall pass through it, nor foot of animal shall pass through it, neither shall it be inhabited forty years. <sup>12</sup> I will make the land of Egypt a desolation in the middle of the countries that are desolate; and her cities among the cities that are laid waste shall be a desolation forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries." <sup>13</sup> For thus says the Lord Yahweh: "At the end of forty years will I gather the Egyptians from the peoples where they were scattered; <sup>14</sup> and I will bring back the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth; and they shall be there a base kingdom. <sup>15</sup> It shall be the base of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall no more rule over the nations. <sup>16</sup> It shall be no more the confidence of the house of Israel, bringing iniquity to memory, when they turn to look after them: and they shall know that I am the Lord Yahweh."'" <sup>17</sup> It came to pass in the seven and twentieth year, in the first month, in the first day of the month, Yahweh's word came to me, saying, <sup>18</sup> Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald,

and every shoulder was worn; yet had he no wages, nor his army, from Tyre, for the service that he had served against it. <sup>19</sup> Therefore thus says the Lord Yahweh: Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he shall carry off her multitude, and take her plunder, and take her prey; and it shall be the wages for his army. <sup>20</sup> I have given him the land of Egypt as his recompense for which he served, because they worked for me, says the Lord Yahweh. <sup>21</sup> In that day will I cause a horn to sprout for the house of Israel, and I will give you the opening of the mouth among them; and they shall know that I am Yahweh.

### 30

<sup>1</sup> Yahweh's word came again to me, saying, <sup>2</sup> Son of man, prophesy, and say, Thus says the Lord Yahweh: Wail, Alas for the day! <sup>3</sup> For the day is near, even the day of Yahweh is near; it shall be a day of clouds, a time of the nations. <sup>4</sup> A sword shall come on Egypt, and anguish shall be in Ethiopia, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down. <sup>5</sup> Ethiopia, and Put, and Lud, and all the mixed people, and Cub, and the children of the land that is allied with them, shall fall with them by the sword. <sup>6</sup> Yahweh says: They also who uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Seveneh shall they fall in it by the sword, says the Lord Yahweh. <sup>7</sup> They shall be desolate in the middle of the countries that are desolate; and her cities shall be in the middle of the cities that are wasted. <sup>8</sup> They shall know that I am Yahweh, when I have

set a fire in Egypt, and all her helpers are destroyed. <sup>9</sup> In that day shall messengers go out from before me in ships to make the careless Ethiopians afraid; and there shall be anguish on them, as in the day of Egypt; for, behold, it comes. <sup>10</sup> Thus says the Lord Yahweh: I will also make the multitude of Egypt to cease, by the hand of Nebuchadnezzar king of Babylon. <sup>11</sup> He and his people with him, the terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. <sup>12</sup> I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and all that is therein, by the hand of strangers: I, Yahweh, have spoken it. <sup>13</sup> Thus says the Lord Yahweh: I will also destroy the idols, and I will cause the images to cease from Memphis; and there shall be no more a prince from the land of Egypt: and I will put a fear in the land of Egypt. <sup>14</sup> I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments on No. <sup>15</sup> I will pour my wrath on Sin, the stronghold of Egypt; and I will cut off the multitude of No. <sup>16</sup> I will set a fire in Egypt: Sin shall be in great anguish, and No shall be broken up; and Memphis shall have adversaries in the daytime. <sup>17</sup> The young men of Aven and of Pibeseth shall fall by the sword; and they shall go into captivity. <sup>18</sup> At Tehaphnehes also the day shall withdraw itself, when I shall break there the yokes of Egypt, and the pride of her power shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. <sup>19</sup> Thus will I execute judgments on Egypt; and they shall know that I am

Yahweh. <sup>20</sup> In the eleventh year, in the first month, in the seventh day of the month, Yahweh's word came to me, saying, <sup>21</sup> Son of man, I have broken the arm of Pharaoh king of Egypt; and behold, it has not been bound up, to apply medicines, to put a bandage to bind it, that it be strong to hold the sword. <sup>22</sup> Therefore thus says the Lord Yahweh: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong arm, and that which was broken; and I will cause the sword to fall out of his hand. <sup>23</sup> I will scatter the Egyptians among the nations, and will disperse them through the countries. <sup>24</sup> I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break the arms of Pharaoh, and he shall groan before him with the groaning of a mortally wounded man. <sup>25</sup> I will hold up the arms of the king of Babylon; and the arms of Pharaoh shall fall down; and they shall know that I am Yahweh, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out on the land of Egypt. <sup>26</sup> I will scatter the Egyptians among the nations, and disperse them through the countries; and they shall know that I am Yahweh.

### 31

<sup>1</sup> In the eleventh year, in the third month, in the first day of the month, Yahweh's word came to me, saying, <sup>2</sup> Son of man, tell Pharaoh king of Egypt, and to his multitude: Whom are you like in your greatness? <sup>3</sup> Behold, the Assyrian was a cedar in Lebanon with beautiful branches, and with a forest-like shade, and of high stature; and its top was among the thick boughs. <sup>4</sup> The waters nourished it, the deep

made it to grow: its rivers ran all around its plantation; and it sent out its channels to all the trees of the field. <sup>5</sup> Therefore its stature was exalted above all the trees of the field; and its boughs were multiplied, and its branches became long by reason of many waters, when it spread them out. <sup>6</sup> All the birds of the sky made their nests in its boughs; and under its branches all the animals of the field gave birth to their young; and all great nations lived under its shadow. <sup>7</sup> Thus was it beautiful in its greatness, in the length of its branches; for its root was by many waters. <sup>8</sup> The cedars in the garden of God could not hide it; the cypress trees were not like its boughs, and the plane trees were not as its branches; nor was any tree in the garden of God like it in its beauty. <sup>9</sup> I made it beautiful by the multitude of its branches, so that all the trees of Eden, that were in the garden of God, envied it. <sup>10</sup> Therefore thus said the Lord Yahweh: Because you are exalted in stature, and he has set his top among the thick boughs, and his heart is lifted up in his height; <sup>11</sup> I will even deliver him into the hand of the mighty one of the nations; he shall surely deal with him; I have driven him out for his wickedness. <sup>12</sup> Strangers, the terrible of the nations, have cut him off, and have left him: on the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the watercourses of the land; and all the peoples of the earth are gone down from his shadow, and have left him. <sup>13</sup> On his ruin all the birds of the sky shall dwell, and all the animals of the field shall be on his branches; <sup>14</sup> to the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the

thick boughs, nor that their mighty ones stand up on their height, even all who drink water: for they are all delivered to death, to the lower parts of the earth, among the children of men, with those who go down to the pit. <sup>15</sup> Thus says the Lord Yahweh: In the day when he went down to Sheol<sup>m</sup> I caused a mourning: I covered the deep for him, and I restrained its rivers; and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. <sup>16</sup> I made the nations to shake at the sound of his fall, when I cast him down to Sheol<sup>n</sup> with those who descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the lower parts of the earth. <sup>17</sup> They also went down into Sheol with him to those who are slain by the sword; yes, those who were his arm, who lived under his shadow in the middle of the nations. <sup>18</sup> To whom are you thus like in glory and in greatness among the trees of Eden? yet you will be brought down with the trees of Eden to the lower parts of the earth: you shall lie in the middle of the uncircumcised, with those who are slain by the sword. This is Pharaoh and all his multitude, says the Lord Yahweh.

## 32

<sup>1</sup> In the twelfth year, in the twelfth month, in the first day of the month, Yahweh's word came to me, saying, <sup>2</sup> Son of man, take up a lamentation over Pharaoh king of Egypt, and tell him, You were likened to a young lion of the nations: yet you are as a monster in the seas; and you broke out with your rivers, and troubled the

waters with your feet, and fouled their rivers. <sup>3</sup> Thus says the Lord Yahweh: I will spread out my net on you with a company of many peoples; and they shall bring you up in my net. <sup>4</sup> I will leave you on the land, I will cast you out on the open field, and will cause all the birds of the sky to settle on you, and I will satisfy the animals of the whole earth with you. <sup>5</sup> I will lay your flesh on the mountains, and fill the valleys with your height. <sup>6</sup> I will also water with your blood the land in which you swim, even to the mountains; and the watercourses shall be full of you. <sup>7</sup> When I shall extinguish you, I will cover the heavens, and make its stars dark; I will cover the sun with a cloud, and the moon shall not give its light. <sup>8</sup> All the bright lights of the sky will I make dark over you, and set darkness on your land, says the Lord Yahweh. <sup>9</sup> I will also trouble the hearts of many peoples, when I shall bring your destruction among the nations, into the countries which you have not known. <sup>10</sup> Yes, I will make many peoples amazed at you, and their kings shall be horribly afraid for you, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of your fall. <sup>11</sup> For thus says the Lord Yahweh: The sword of the king of Babylon shall come on you. <sup>12</sup> By the swords of the mighty will I cause your multitude to fall; the terrible of the nations are they all: and they shall bring to nothing the pride of Egypt, and all its multitude shall be destroyed. <sup>13</sup> I will destroy also all its animals from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of animals trouble them. <sup>14</sup> Then will I make

<sup>m</sup> Sheol is the place of the dead. <sup>n</sup> Sheol is the place of the dead.

their waters clear, and cause their rivers to run like oil, says the Lord Yahweh. <sup>15</sup> When I shall make the land of Egypt desolate and waste, a land destitute of that of which it was full, when I shall strike all those who dwell therein, then shall they know that I am Yahweh. <sup>16</sup> This is the lamentation with which they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude, shall they lament therewith, says the Lord Yahweh. <sup>17</sup> Also in the twelfth year, in the fifteenth day of the month, Yahweh's word came to me, saying, <sup>18</sup> Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, to the lower parts of the earth, with those who go down into the pit. <sup>19</sup> Whom do you pass in beauty? Go down, and be laid with the uncircumcised. <sup>20</sup> They shall fall among those who are slain by the sword: she is delivered to the sword; draw her away and all her multitudes. <sup>21</sup> The strong among the mighty shall speak to him out of the middle of Sheol <sup>o</sup> with those who help him: they are gone down, they lie still, even the uncircumcised, slain by the sword. <sup>22</sup> Asshur is there and all her company; her graves are all around her; all of them slain, fallen by the sword; <sup>23</sup> whose graves are set in the uttermost parts of the pit, and her company is around her grave; all of them slain, fallen by the sword, who caused terror in the land of the living. <sup>24</sup> There is Elam and all her multitude around her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the lower parts of the earth, who caused their terror in the land of the living,

<sup>o</sup> Sheol is the place of the dead.

and have borne their shame with those who go down to the pit. <sup>25</sup> They have set her a bed among the slain with all her multitude; her graves are around her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with those who go down to the pit: he is put among those who are slain. <sup>26</sup> There is Meshech, Tubal, and all their multitude; their graves are around them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. <sup>27</sup> They shall not lie with the mighty who are fallen of the uncircumcised, who have gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are on their bones; for they were the terror of the mighty in the land of the living. <sup>28</sup> But you shall be broken among the uncircumcised, and shall lie with those who are slain by the sword. <sup>29</sup> There is Edom, her kings and all her princes, who in their might are laid with those who are slain by the sword: they shall lie with the uncircumcised, and with those who go down to the pit. <sup>30</sup> There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they caused by their might they are put to shame; and they lie uncircumcised with those who are slain by the sword, and bear their shame with those who go down to the pit. <sup>31</sup> Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, says the Lord Yahweh. <sup>32</sup> For I have put his terror in the land of the living; and he shall be laid among the uncircumcised, with those who

are slain by the sword, even Pharaoh and all his multitude, says the Lord Yahweh.

### 33

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, speak to the children of your people, and tell them, When I bring the sword on a land, and the people of the land take a man from among them, and set him for their watchman; <sup>3</sup> if, when he sees the sword come on the land, he blow the trumpet, and warn the people; <sup>4</sup> then whoever hears the sound of the trumpet, and doesn't take warning, if the sword come, and take him away, his blood shall be on his own head. <sup>5</sup> He heard the sound of the trumpet, and didn't take warning; his blood shall be on him; whereas if he had taken warning, he would have delivered his soul. <sup>6</sup> But if the watchman sees the sword come, and doesn't blow the trumpet, and the people aren't warned, and the sword comes, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand. <sup>7</sup> So you, son of man, I have set you a watchman to the house of Israel; therefore hear the word at my mouth, and give them warning from me. <sup>8</sup> When I tell the wicked, O wicked man, you shall surely die, and you don't speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at your hand. <sup>9</sup> Nevertheless, if you warn the wicked of his way to turn from it, and he doesn't turn from his way; he shall die in his iniquity, but you have delivered your soul. <sup>10</sup> You, son of man, tell the house of Israel: Thus you speak, saying, Our transgressions and our sins are on us, and we pine away in them; how then can

we live? <sup>11</sup> Tell them, As I live, says the Lord Yahweh, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn, turn from your evil ways; for why will you die, house of Israel? <sup>12</sup> You, son of man, tell the children of your people, The righteousness of the righteous shall not deliver him in the day of his disobedience; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turns from his wickedness; neither shall he who is righteous be able to live thereby in the day that he sins. <sup>13</sup> When I tell the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he has committed, therein shall he die. <sup>14</sup> Again, when I say to the wicked, You shall surely die; if he turn from his sin, and do that which is lawful and right; <sup>15</sup> if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. <sup>16</sup> None of his sins that he has committed shall be remembered against him: he has done that which is lawful and right; he shall surely live. <sup>17</sup> Yet the children of your people say, The way of the Lord is not equal: but as for them, their way is not equal. <sup>18</sup> When the righteous turns from his righteousness, and commits iniquity, he shall even die therein. <sup>19</sup> When the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby. <sup>20</sup> Yet you say, The way of the Lord is not equal. House of Israel, I will judge every one of you after his ways. <sup>21</sup> In the twelfth year of

our captivity, in the tenth month, in the fifth day of the month, one who had escaped out of Jerusalem came to me, saying, The city has been struck. <sup>22</sup> Now Yahweh's hand had been on me in the evening, before he who was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more mute. <sup>23</sup> Yahweh's word came to me, saying, <sup>24</sup> Son of man, they who inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. <sup>25</sup> Therefore tell them, Thus says the Lord Yahweh: You eat with the blood, and lift up your eyes to your idols, and shed blood: and shall you possess the land? <sup>26</sup> You stand on your sword, you work abomination, and every one of you defiles his neighbor's wife: and shall you possess the land? <sup>27</sup> You shall tell them, Thus says the Lord Yahweh: As I live, surely those who are in the waste places shall fall by the sword; and him who is in the open field will I give to the animals to be devoured; and those who are in the strongholds and in the caves shall die of the pestilence. <sup>28</sup> I will make the land a desolation and an astonishment; and the pride of her power shall cease; and the mountains of Israel shall be desolate, so that no one shall pass through. <sup>29</sup> Then shall they know that I am Yahweh, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed. <sup>30</sup> As for you, son of man, the children of your people talk of you by the walls and in the doors of the houses, and speak to one

another, everyone to his brother, saying, Please come and hear what is the word that comes out from Yahweh. <sup>31</sup> They come to you as the people come, and they sit before you as my people, and they hear your words, but don't do them; for with their mouth they show much love, but their heart goes after their gain. <sup>32</sup> Behold, you are to them as a very lovely song of one who has a pleasant voice, and can play well on an instrument; for they hear your words, but they don't do them. <sup>33</sup> When this comes to pass, (behold, it comes), then shall they know that a prophet has been among them.

## 34

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, prophesy against the shepherds of Israel, prophesy, and tell them, even to the shepherds, Thus says the Lord Yahweh: Woe to the shepherds of Israel who feed themselves! Shouldn't the shepherds feed the sheep? <sup>3</sup> You eat the fat, and you clothe yourself with the wool, you kill the fatlings; but you don't feed the sheep. <sup>4</sup> You haven't strengthened the diseased, neither have you healed that which was sick, neither have you bound up that which was broken, neither have you brought back that which was driven away, neither have you sought that which was lost; but with force and with rigor you have ruled over them. <sup>5</sup> They were scattered, because there was no shepherd; and they became food to all the animals of the field, and were scattered. <sup>6</sup> My sheep wandered through all the mountains, and on every high hill: yes, my sheep were scattered on all the surface of the earth; and there was no one who searched or sought. <sup>7</sup> Therefore, you shepherds, hear Yahweh's

word: <sup>8</sup> As I live, says the Lord Yahweh, surely because my sheep became a prey, and my sheep became food to all the animals of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and didn't feed my sheep; <sup>9</sup> therefore, you shepherds, hear Yahweh's word: <sup>10</sup> Thus says the Lord Yahweh: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them. <sup>11</sup> For thus says the Lord Yahweh: Behold, I myself, even I, will search for my sheep, and will seek them out. <sup>12</sup> As a shepherd seeks out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places where they have been scattered in the cloudy and dark day. <sup>13</sup> I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited places of the country. <sup>14</sup> I will feed them with good pasture; and on the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed on the mountains of Israel. <sup>15</sup> I myself will be the shepherd of my sheep, and I will cause them to lie down, says the Lord Yahweh. <sup>16</sup> I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will

destroy; I will feed them in justice. <sup>17</sup> As for you, O my flock, thus says the Lord Yahweh: Behold, I judge between sheep and sheep, the rams and the male goats. <sup>18</sup> Does it seem a small thing to you to have fed on the good pasture, but you must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but you must foul the residue with your feet? <sup>19</sup> As for my sheep, they eat that which you have trodden with your feet, and they drink that which you have fouled with your feet. <sup>20</sup> Therefore thus says the Lord Yahweh to them: Behold, I, even I, will judge between the fat sheep and the lean sheep. <sup>21</sup> Because you thrust with side and with shoulder, and push all the diseased with your horns, until you have scattered them abroad; <sup>22</sup> therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. <sup>23</sup> I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. <sup>24</sup> I, Yahweh, will be their God, and my servant David prince among them; I, Yahweh, have spoken it. <sup>25</sup> I will make with them a covenant of peace, and will cause evil animals to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. <sup>26</sup> I will make them and the places around my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. <sup>27</sup> The tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Yahweh, when I have broken the bars of their yoke, and have delivered them out of

the hand of those who made slaves of them.

<sup>28</sup> They shall no more be a prey to the nations, neither shall the animals of the earth devour them; but they shall dwell securely, and no one shall make them afraid. <sup>29</sup> I will raise up to them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. <sup>30</sup> They shall know that I, Yahweh, their God am with them, and that they, the house of Israel, are my people, says the Lord Yahweh. <sup>31</sup> You my sheep, the sheep of my pasture, are men, and I am your God, says the Lord Yahweh.

### 35

<sup>1</sup> Moreover Yahweh's word came to me, saying, <sup>2</sup> Son of man, set your face against Mount Seir, and prophesy against it, <sup>3</sup> and tell it, Thus says the Lord Yahweh: Behold, I am against you, Mount Seir, and I will stretch out my hand against you, and I will make you a desolation and an astonishment. <sup>4</sup> I will lay your cities waste, and you shall be desolate; and you shall know that I am Yahweh. <sup>5</sup> Because you have had a perpetual hostility, and have given over the children of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end; <sup>6</sup> therefore, as I live, says the Lord Yahweh, I will prepare you for blood, and blood shall pursue you: since you have not hated blood, therefore blood shall pursue you. <sup>7</sup> Thus will I make Mount Seir an astonishment and a desolation; and I will cut off from it him who passes through and him who returns. <sup>8</sup> I will fill its mountains with its slain: in your hills and in your

valleys and in all your watercourses shall they fall who are slain with the sword. <sup>9</sup> I will make you a perpetual desolation, and your cities shall not be inhabited; and you shall know that I am Yahweh. <sup>10</sup> Because you have said, These two nations and these two countries shall be mine, and we will possess it; whereas Yahweh was there: <sup>11</sup> therefore, as I live, says the Lord Yahweh, I will do according to your anger, and according to your envy which you have shown out of your hatred against them; and I will make myself known among them, when I shall judge you. <sup>12</sup> You shall know that I, Yahweh, have heard all your insults which you have spoken against the mountains of Israel, saying, They are laid desolate, they have been given us to devour. <sup>13</sup> You have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard it. <sup>14</sup> Thus says the Lord Yahweh: When the whole earth rejoices, I will make you desolate. <sup>15</sup> As you rejoiced over the inheritance of the house of Israel, because it was desolate, so will I do to you: you shall be desolate, Mount Seir, and all Edom, even all of it; and they shall know that I am Yahweh.

### 36

<sup>1</sup> You, son of man, prophesy to the mountains of Israel, and say, You mountains of Israel, hear Yahweh's word. <sup>2</sup> Thus says the Lord Yahweh: Because the enemy has said against you, Aha! and, The ancient high places are ours in possession; <sup>3</sup> therefore prophesy, and say, Thus says the Lord Yahweh: Because, even because they have made you desolate, and swallowed you up on every side, that you might be a

possession to the residue of the nations, and you are taken up in the lips of talkers, and the evil report of the people; <sup>4</sup> therefore, you mountains of Israel, hear the word of the Lord Yahweh: Thus says the Lord Yahweh to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are all around; <sup>5</sup> therefore thus says the Lord Yahweh: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, that have appointed my land to themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey. <sup>6</sup> Therefore prophesy concerning the land of Israel, and tell the mountains and to the hills, to the watercourses and to the valleys, Thus says the Lord Yahweh: Behold, I have spoken in my jealousy and in my wrath, because you have borne the shame of the nations: <sup>7</sup> therefore thus says the Lord Yahweh: I have sworn, Surely the nations that are around you, they shall bear their shame. <sup>8</sup> But you, mountains of Israel, you shall shoot out your branches, and yield your fruit to my people Israel; for they are at hand to come. <sup>9</sup> For, behold, I am for you, and I will turn into you, and you shall be tilled and sown; <sup>10</sup> and I will multiply men on you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be built; <sup>11</sup> and I will multiply on you man and animal; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and you will do better than at your beginnings: and you shall know that I am Yahweh. <sup>12</sup> Yes, I

will cause men to walk on you, even my people Israel; and they shall possess you, and you shall be their inheritance, and you shall no more henceforth bereave them of children. <sup>13</sup> Thus says the Lord Yahweh: Because they say to you, You are a devourer of men, and have been a bereaver of your nation; <sup>14</sup> therefore you shall devour men no more, neither bereave your nation any more, says the Lord Yahweh; <sup>15</sup> neither will I let you hear any more the shame of the nations, neither shall you bear the reproach of the peoples any more, neither shall you cause your nation to stumble any more, says the Lord Yahweh. <sup>16</sup> Moreover Yahweh's word came to me, saying, <sup>17</sup> Son of man, when the house of Israel lived in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her impurity. <sup>18</sup> Therefore I poured out my wrath on them for the blood which they had poured out on the land, and because they had defiled it with their idols; <sup>19</sup> and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. <sup>20</sup> When they came to the nations, where they went, they profaned my holy name; in that men said of them, These are the people of Yahweh, and are gone out of his land. <sup>21</sup> But I had respect for my holy name, which the house of Israel had profaned among the nations, where they went. <sup>22</sup> Therefore tell the house of Israel, Thus says the Lord Yahweh: I don't do this for your sake, house of Israel, but for my holy name, which you have profaned among the nations, where you went. <sup>23</sup> I will sanctify

my great name, which has been profaned among the nations, which you have profaned among them; and the nations shall know that I am Yahweh, says the Lord Yahweh, when I shall be sanctified in you before their eyes. <sup>24</sup> For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. <sup>25</sup> I will sprinkle clean water on you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> I will also give you a new heart, and I will put a new spirit within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. <sup>27</sup> I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my ordinances, and do them. <sup>28</sup> You shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your God. <sup>29</sup> I will save you from all your uncleanness: and I will call for the grain, and will multiply it, and lay no famine on you. <sup>30</sup> I will multiply the fruit of the tree, and the increase of the field, that you may receive no more the reproach of famine among the nations. <sup>31</sup> Then you shall remember your evil ways, and your doings that were not good; and you shall loathe yourselves in your own sight for your iniquities and for your abominations. <sup>32</sup> Nor for your sake do I this, says the Lord Yahweh, be it known to you: be ashamed and confounded for your ways, house of Israel. <sup>33</sup> Thus says the Lord Yahweh: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be built. <sup>34</sup> The land that was desolate shall be tilled, whereas it was a desolation

in the sight of all who passed by. <sup>35</sup> They shall say, This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. <sup>36</sup> Then the nations that are left around you shall know that I, Yahweh, have built the ruined places, and planted that which was desolate: I, Yahweh, have spoken it, and I will do it. <sup>37</sup> Thus says the Lord Yahweh: For this, moreover, will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock. <sup>38</sup> As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Yahweh.

### 37

<sup>1</sup> Yahweh's hand was on me, and he brought me out in Yahweh's Spirit, and set me down in the middle of the valley; and it was full of bones. <sup>2</sup> He caused me to pass by them all around: and behold, there were very many in the open valley; and behold, they were very dry. <sup>3</sup> He said to me, Son of man, can these bones live? I answered, Lord Yahweh, you know. <sup>4</sup> Again he said to me, Prophesy over these bones, and tell them, you dry bones, hear Yahweh's word. <sup>5</sup> Thus says the Lord Yahweh to these bones: Behold, I will cause breath to enter into you, and you shall live. <sup>6</sup> I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am Yahweh. <sup>7</sup> So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold, an earthquake; and the bones came

together, bone to its bone. <sup>8</sup> I saw, and, behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them. <sup>9</sup> Then he said to me, Prophecy to the wind, prophecy, son of man, and tell the wind, Thus says the Lord Yahweh: Come from the four winds, breath, and breathe on these slain, that they may live. <sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army. <sup>11</sup> Then he said to me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. <sup>12</sup> Therefore prophecy, and tell them, Thus says the Lord Yahweh: Behold, I will open your graves, and cause you to come up out of your graves, my people; and I will bring you into the land of Israel. <sup>13</sup> You shall know that I am Yahweh, when I have opened your graves, and caused you to come up out of your graves, my people. <sup>14</sup> I will put my Spirit in you, and you shall live, and I will place you in your own land: and you shall know that I, Yahweh, have spoken it and performed it, says Yahweh. <sup>15</sup> Yahweh's word came again to me, saying, <sup>16</sup> You, son of man, take one stick, and write on it, For Judah, and for the children of Israel his companions: then take another stick, and write on it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: <sup>17</sup> and join them for you to one another into one stick, that they may become one in your hand. <sup>18</sup> When the children of your people shall speak to you, saying, Will you not show us what you mean by these? <sup>19</sup> tell them, Thus says the

Lord Yahweh: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they shall be one in my hand. <sup>20</sup> The sticks whereon you write shall be in your hand before their eyes. <sup>21</sup> Say to them, Thus says the Lord Yahweh: Behold, I will take the children of Israel from among the nations, where they are gone, and will gather them on every side, and bring them into their own land: <sup>22</sup> and I will make them one nation in the land, on the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; <sup>23</sup> neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, in which they have sinned, and will cleanse them: so shall they be my people, and I will be their God. <sup>24</sup> My servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my ordinances, and observe my statutes, and do them. <sup>25</sup> They shall dwell in the land that I have given to Jacob my servant, in which your fathers lived; and they shall dwell therein, they, and their children, and their children's children, forever: and David my servant shall be their prince for ever. <sup>26</sup> Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary among them forever more. <sup>27</sup> My tent also shall be with them; and I will be their God, and they shall be my people.

<sup>28</sup> The nations shall know that I am Yahweh who sanctifies Israel, when my sanctuary shall be among them forever more.

## 38

<sup>1</sup> Yahweh's word came to me, saying, <sup>2</sup> Son of man, set your face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, <sup>3</sup> and say, Thus says the Lord Yahweh: Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal: <sup>4</sup> and I will turn you around, and put hooks into your jaws, and I will bring you out, with all your army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords; <sup>5</sup> Persia, Cush, and Put with them, all of them with shield and helmet; <sup>6</sup> Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with you. <sup>7</sup> Be prepared, yes, prepare yourself, you, and all your companies who are assembled to you, and be a guard to them. <sup>8</sup> After many days you shall be visited: in the latter years you shall come into the land that is brought back from the sword, that is gathered out of many peoples, on the mountains of Israel, which have been a continual waste; but it is brought out of the peoples, and they shall dwell securely, all of them. <sup>9</sup> You shall ascend, you shall come like a storm, you shall be like a cloud to cover the land, you, and all your hordes, and many peoples with you. <sup>10</sup> Thus says the Lord Yahweh: It shall happen in that day, that things shall come into your mind, and you shall devise an evil device: <sup>11</sup> and you shall say, I will go up to

the land of unwalled villages; I will go to those who are at rest, who dwell securely, all of them dwelling without walls, and having neither bars nor gates; <sup>12</sup> to take the plunder and to take the prey; to turn your hand against the waste places that are inhabited, and against the people who are gathered out of the nations, who have gotten livestock and goods, who dwell in the middle of the earth. <sup>13</sup> Sheba, and Dedan, and the merchants of Tarshish, with all the young lions of it, shall tell you, Have you come to take the plunder? have you assembled your company to take the prey? to carry away silver and gold, to take away livestock and goods, to take great plunder? <sup>14</sup> Therefore, son of man, prophesy, and tell Gog, Thus says the Lord Yahweh: In that day when my people Israel dwells securely, shall you not know it? <sup>15</sup> You shall come from your place out of the uttermost parts of the north, you, and many peoples with you, all of them riding on horses, a great company and a mighty army; <sup>16</sup> and you shall come up against my people Israel, as a cloud to cover the land: it shall happen in the latter days, that I will bring you against my land, that the nations may know me, when I shall be sanctified in you, Gog, before their eyes. <sup>17</sup> Thus says the Lord Yahweh: Are you he of whom I spoke in old time by my servants the prophets of Israel, who prophesied in those days for years that I would bring you against them? <sup>18</sup> It shall happen in that day, when Gog shall come against the land of Israel, says the Lord Yahweh, that my wrath shall come up into my nostrils. <sup>19</sup> For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; <sup>20</sup>

so that the fish of the sea, and the birds of the sky, and the animals of the field, and all creeping things who creep on the earth, and all the men who are on the surface of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. <sup>21</sup> I will call for a sword against him to all my mountains, says the Lord Yahweh: every man's sword shall be against his brother. <sup>22</sup> With pestilence and with blood will I enter into judgment with him; and I will rain on him, and on his hordes, and on the many peoples who are with him, an overflowing shower, and great hailstones, fire, and sulfur. <sup>23</sup> I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Yahweh.

### 39

<sup>1</sup> You, son of man, prophesy against Gog, and say, Thus says the Lord Yahweh: Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal: <sup>2</sup> and I will turn you around, and will lead you on, and will cause you to come up from the uttermost parts of the north; and I will bring you on the mountains of Israel; <sup>3</sup> and I will strike your bow out of your left hand, and will cause your arrows to fall out of your right hand. <sup>4</sup> You shall fall on the mountains of Israel, you, and all your hordes, and the peoples who are with you: I will give you to the ravenous birds of every sort, and to the animals of the field to be devoured. <sup>5</sup> You shall fall on the open field; for I have spoken it, says the Lord Yahweh. <sup>6</sup> I will send a fire on Magog, and on those who dwell securely in the islands; and they shall

know that I am Yahweh. <sup>7</sup> My holy name will I make known among my people Israel; neither will I allow my holy name to be profaned any more: and the nations shall know that I am Yahweh, the Holy One in Israel. <sup>8</sup> Behold, it comes, and it shall be done, says the Lord Yahweh; this is the day about which I have spoken. <sup>9</sup> Those who dwell in the cities of Israel shall go out, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the war clubs, and the spears, and they shall make fires of them seven years; <sup>10</sup> so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder those who plundered them, and rob those who robbed them, says the Lord Yahweh. <sup>11</sup> It shall happen in that day, that I will give to Gog a place for burial in Israel, the valley of those who pass through on the east of the sea; and it shall stop those who pass through: and there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon Gog. <sup>12</sup> Seven months shall the house of Israel be burying them, that they may cleanse the land. <sup>13</sup> Yes, all the people of the land shall bury them; and it shall be to them a renown in the day that I shall be glorified, says the Lord Yahweh. <sup>14</sup> They shall set apart men of continual employment, who shall pass through the land, and, with those who pass through, those who bury those who remain on the surface of the land, to cleanse it: after the end of seven months shall they search. <sup>15</sup> Those who pass through the land shall pass through; and when any sees a man's bone, then shall he set up a sign by it, until the undertakers have buried it in the

valley of Hamon Gog. <sup>16</sup> Hamonah shall also be the name of a city. Thus shall they cleanse the land. <sup>17</sup> You, son of man, thus says the Lord Yahweh: Speak to the birds of every sort, and to every animal of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood. <sup>18</sup> You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. <sup>19</sup> You shall eat fat until you be full, and drink blood until you are drunk, of my sacrifice which I have sacrificed for you. <sup>20</sup> You shall be filled at my table with horses and chariots, with mighty men, and with all men of war, says the Lord Yahweh. <sup>21</sup> I will set my glory among the nations; and all the nations shall see my judgment that I have executed, and my hand that I have laid on them. <sup>22</sup> So the house of Israel shall know that I am Yahweh their God, from that day and forward. <sup>23</sup> The nations shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, and I hid my face from them: so I gave them into the hand of their adversaries, and they fell all of them by the sword. <sup>24</sup> According to their uncleanness and according to their transgressions did I do to them; and I hid my face from them. <sup>25</sup> Therefore thus says the Lord Yahweh: Now will I bring back the captivity of Jacob, and have mercy on the whole house of Israel; and I will be jealous for my holy name. <sup>26</sup> They shall bear their shame, and all their trespasses by which they have trespassed

against me, when they shall dwell securely in their land, and no one shall make them afraid; <sup>27</sup> when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. <sup>28</sup> They shall know that I am Yahweh their God, in that I caused them to go into captivity among the nations, and have gathered them to their own land; and I will leave none of them any more there; <sup>29</sup> neither will I hide my face any more from them; for I have poured out my Spirit on the house of Israel, says the Lord Yahweh.

## 40

<sup>1</sup> In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was struck, in the same day, Yahweh's hand was on me, and he brought me there. <sup>2</sup> In the visions of God brought he me into the land of Israel, and set me down on a very high mountain, whereon was as it were the frame of a city on the south. <sup>3</sup> He brought me there; and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. <sup>4</sup> The man said to me, Son of man, see with your eyes, and hear with your ears, and set your heart on all that I shall show you; for, to the intent that I may show them to you, you are brought here: declare all that you see to the house of Israel. <sup>5</sup> Behold, a wall on the outside of the house all around, and in the man's hand a measuring reed six cubits<sup>P</sup> long, of a cubit and a hand width each: so he measured the thickness of the building,

<sup>P</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

one reed; and the height, one reed. <sup>6</sup> Then came he to the gate which looks toward the east, and went up its steps: and he measured the threshold of the gate, one reed wide; and the other threshold, one reed wide. <sup>7</sup> Every lodge was one reed long, and one reed wide; and between the lodges was five cubits; and the threshold of the gate by the porch of the gate toward the house was one reed. <sup>8</sup> He measured also the porch of the gate toward the house, one reed. <sup>9</sup> Then measured he the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house. <sup>10</sup> The lodges of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. <sup>11</sup> He measured the width of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; <sup>12</sup> and a border before the lodges, one cubit on this side, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. <sup>13</sup> He measured the gate from the roof of the one lodge to the roof of the other, a width of twenty-five cubits; door against door. <sup>14</sup> He made also posts, sixty cubits; and the court reached to the posts, around the gate. <sup>15</sup> From the forefront of the gate at the entrance to the forefront of the inner porch of the gate were fifty cubits. <sup>16</sup> There were closed windows to the lodges, and to their posts within the gate all around, and likewise to the arches; and windows were around inward; and on each post were palm trees. <sup>17</sup> Then brought he me into the outer court; and behold, there were rooms and a

pavement, made for the court all around: thirty rooms were on the pavement. <sup>18</sup> The pavement was by the side of the gates, answerable to the length of the gates, even the lower pavement. <sup>19</sup> Then he measured the width from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits, both on the east and on the north. <sup>20</sup> The gate of the outer court whose prospect is toward the north, he measured its length and its width. <sup>21</sup> The lodges of it were three on this side and three on that side; and its posts and its arches were after the measure of the first gate: its length was fifty cubits, and the width twenty-five cubits. <sup>22</sup> The windows of it, and its arches, and the palm trees of it, were after the measure of the gate whose prospect is toward the east; and they went up to it by seven steps; and its arches were before them. <sup>23</sup> There was a gate to the inner court facing the other gate, on the north and on the east; and he measured from gate to gate one hundred cubits. <sup>24</sup> He led me toward the south; and behold, a gate toward the south: and he measured its posts and its arches according to these measurements. <sup>25</sup> There were windows in it and in its arches all around, like those windows: the length was fifty cubits, and the width twenty-five cubits. <sup>26</sup> There were seven steps to go up to it, and its arches were before them; and it had palm trees, one on this side, and another on that side, on its posts. <sup>27</sup> There was a gate to the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits. <sup>28</sup> Then he brought me to the inner court by the south gate: and he measured the south gate according to

these measurements; <sup>29</sup> and its lodges, and its posts, and its arches, according to these measurements: and there were windows in it and in its arches all around; it was fifty cubits long, and twenty-five cubits wide. <sup>30</sup> There were arches all around, twenty-five cubits long, and five cubits wide. <sup>31</sup> The arches of it were toward the outer court; and palm trees were on its posts: and the ascent to it had eight steps. <sup>32</sup> He brought me into the inner court toward the east: and he measured the gate according to these measurements; <sup>33</sup> and its lodges, and its posts, and its arches, according to these measurements: and there were windows therein and in its arches all around; it was fifty cubits long, and twenty-five cubits wide. <sup>34</sup> The arches of it were toward the outer court; and palm trees were on its posts, on this side, and on that side: and the ascent to it had eight steps. <sup>35</sup> He brought me to the north gate: and he measured it according to these measurements; <sup>36</sup> its lodges, its posts, and its arches: and there were windows therein all around; the length was fifty cubits, and the width twenty-five cubits. <sup>37</sup> The posts of it were toward the outer court; and palm trees were on its posts, on this side, and on that side: and the ascent to it had eight steps. <sup>38</sup> A room with its door was by the posts at the gates; there they washed the burnt offering. <sup>39</sup> In the porch of the gate were two tables on this side, and two tables on that side, on which to kill the burnt offering, the sin offering, and the trespass offering. <sup>40</sup> On the one side outside, as one goes up to the entry of the gate toward the north, were two tables; and on the other side, which

belonged to the porch of the gate, were two tables. <sup>41</sup> Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they killed the sacrifices. <sup>42</sup> There were four tables for the burnt offering, of cut stone, a cubit and a half long, and a cubit and a half wide, and one cubit high; whereupon they laid the instruments with which they killed the burnt offering and the sacrifice. <sup>43</sup> The hooks, a hand width long, were fastened within all around: and on the tables was the flesh of the offering. <sup>44</sup> Outside of the inner gate were rooms for the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north. <sup>45</sup> He said to me, This room, whose prospect is toward the south, is for the priests, the keepers of the duty of the house; <sup>46</sup> and the room whose prospect is toward the north is for the priests, the keepers of the duty of the altar: these are the sons of Zadok, who from among the sons of Levi come near to Yahweh to minister to him. <sup>47</sup> He measured the court, one hundred cubits long, and a hundred cubits wide, square; and the altar was before the house. <sup>48</sup> Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the width of the gate was three cubits on this side, and three cubits on that side. <sup>49</sup> The length of the porch was twenty cubits, and the width eleven cubits; even by the steps by which they went up to it: and there were pillars by the posts, one on this side, and another on that side.

## 41

<sup>1</sup> He brought me to the temple, and measured the posts, six cubits wide on the one side, and six cubits wide on the other side, which was the width of the tent. <sup>2</sup> The width of the entrance was ten cubits;<sup>9</sup> and the sides of the entrance were five cubits on the one side, and five cubits on the other side: and he measured its length, forty cubits, and the width, twenty cubits. <sup>3</sup> Then went he inward, and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width of the entrance, seven cubits. <sup>4</sup> He measured its length, twenty cubits, and the width, twenty cubits, before the temple: and he said to me, This is the most holy place. <sup>5</sup> Then he measured the wall of the house, six cubits; and the width of every side room, four cubits, all around the house on every side. <sup>6</sup> The side rooms were in three stories, one over another, and thirty in order; and they entered into the wall which belonged to the house for the side rooms all around, that they might be supported, and not penetrate the wall of the house. <sup>7</sup> The side rooms were wider on the higher levels, because the walls were narrower at the higher levels. Therefore the width of the house increased upward; and so one went up from the lowest level to the highest through the middle level. <sup>8</sup> I saw also that the house had a raised base all around: the foundations of the side rooms were a full reed of six great cubits. <sup>9</sup> The thickness of the wall, which was for the side rooms, on the outside, was five cubits: and that which was left was the place of the side rooms that belonged to the house. <sup>10</sup> Between the

rooms was a width of twenty cubits around the house on every side. <sup>11</sup> The doors of the side rooms were toward an open area that was left, one door toward the north, and another door toward the south. The width of the open area was five cubits all around. <sup>12</sup> The building that was before the separate place at the side toward the west was seventy cubits wide; and the wall of the building was five cubits thick all around, and its length ninety cubits. <sup>13</sup> So he measured the house, one hundred cubits long; and the separate place, and the building, with its walls, one hundred cubits long; <sup>14</sup> also the width of the face of the house, and of the separate place toward the east, one hundred cubits. <sup>15</sup> He measured the length of the building before the separate place which was at its back, and its galleries on the one side and on the other side, one hundred cubits; and the inner temple, and the porches of the court; <sup>16</sup> the thresholds, and the closed windows, and the galleries around on their three stories, over against the threshold, with wood ceilings all around, and from the ground up to the windows, (now the windows were covered), <sup>17</sup> to the space above the door, even to the inner house, and outside, and by all the wall all around inside and outside, by measure. <sup>18</sup> It was made with cherubim and palm trees; and a palm tree was between cherub and cherub, and every cherub had two faces; <sup>19</sup> so that there was the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. It was made like this through all the house all around: <sup>20</sup> from the ground to above the door were cherubim and palm

<sup>9</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

trees made: thus was the wall of the temple. <sup>21</sup> As for the temple, the door posts were squared; and as for the face of the sanctuary, its appearance was as the appearance of the temple. <sup>22</sup> The altar was of wood, three cubits high, and its length two cubits; and its corners, and its length, and its walls, were of wood: and he said to me, This is the table that is before Yahweh. <sup>23</sup> The temple and the sanctuary had two doors. <sup>24</sup> The doors had two leaves each, two turning leaves: two for the one door, and two leaves for the other. <sup>25</sup> There were made on them, on the doors of the temple, cherubim and palm trees, like as were made on the walls; and there was a threshold of wood on the face of the porch outside. <sup>26</sup> There were closed windows and palm trees on the one side and on the other side, on the sides of the porch: thus were the side rooms of the house, and the thresholds.

## 42

<sup>1</sup> Then he brought me out into the outer court, the way toward the north: and he brought me into the room that was over against the separate place, and which was over against the building toward the north. <sup>2</sup> Before the length of one hundred cubits<sup>r</sup> was the north door, and the width was fifty cubits. <sup>3</sup> Over against the twenty cubits which belonged to the inner court, and over against the pavement which belonged to the outer court, was gallery against gallery in the third floor. <sup>4</sup> Before the rooms was a walk of ten cubits' width inward, a way of one cubit; and their doors were toward the north. <sup>5</sup> Now the upper rooms were shorter; for the galleries took away from these, more than from the lower and the middle,

in the building. <sup>6</sup> For they were in three stories, and they didn't have pillars as the pillars of the courts: therefore the uppermost was set back more than the lowest and the middle from the ground. <sup>7</sup> The wall that was outside by the side of the rooms, toward the outer court before the rooms, its length was fifty cubits. <sup>8</sup> For the length of the rooms that were in the outer court was fifty cubits: and behold, before the temple were one hundred cubits. <sup>9</sup> From under these rooms was the entry on the east side, as one goes into them from the outer court. <sup>10</sup> In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were rooms. <sup>11</sup> The way before them was like the appearance of the rooms which were toward the north; according to their length so was their width: and all their exits were both according to their fashions, and according to their doors. <sup>12</sup> According to the doors of the rooms that were toward the south was a door at the head of the way, even the way directly before the wall toward the east, as one enters into them. <sup>13</sup> Then he said to me, The north rooms and the south rooms, which are before the separate place, they are the holy rooms, where the priests who are near to Yahweh shall eat the most holy things: there shall they lay the most holy things, and the meal offering, and the sin offering, and the trespass offering; for the place is holy. <sup>14</sup> When the priests enter in, then shall they not go out of the holy place into the outer court, but there they shall lay their garments in which they minister; for they are holy: and they shall put on other garments, and shall approach to that which

<sup>r</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

is for the people. <sup>15</sup> Now when he had finished measuring the inner house, he brought me out by the way of the gate whose prospect is toward the east, and measured it all around. <sup>16</sup> He measured on the east side with the measuring reed five hundred reeds, with the measuring reed all around. <sup>17</sup> He measured on the north side five hundred reeds with the measuring reed all around. <sup>18</sup> He measured on the south side five hundred reeds with the measuring reed. <sup>19</sup> He turned about to the west side, and measured five hundred reeds with the measuring reed. <sup>20</sup> He measured it on the four sides: it had a wall around it, the length five hundred, and the width five hundred, to make a separation between that which was holy and that which was common.

### 43

<sup>1</sup> Afterward he brought me to the gate, even the gate that looks toward the east. <sup>2</sup> Behold, the glory of the God of Israel came from the way of the east: and his voice was like the sound of many waters; and the earth shined with his glory. <sup>3</sup> It was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell on my face. <sup>4</sup> Yahweh's glory came into the house by the way of the gate whose prospect is toward the east. <sup>5</sup> The Spirit took me up, and brought me into the inner court; and behold, Yahweh's glory filled the house. <sup>6</sup> I heard one speaking to me out of the house; and a man stood by me. <sup>7</sup> He said to me,

Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell among the children of Israel forever. The house of Israel shall no more defile my holy name, neither they, nor their kings, by their prostitution, and by the dead bodies of their kings in their high places; <sup>8</sup> in their setting of their threshold by my threshold, and their door post beside my door post, and there was a wall between me and them; and they have defiled my holy name by their abominations which they have committed: therefore I have consumed them in my anger. <sup>9</sup> Now let them put away their prostitution, and the dead bodies of their kings, far from me; and I will dwell among them forever. <sup>10</sup> You, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. <sup>11</sup> If they be ashamed of all that they have done, make known to them the form of the house, and its fashion, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its laws; and write it in their sight; that they may keep the whole form of it, and all its ordinances, and do them. <sup>12</sup> This is the law of the house: on the top of the mountain the whole limit around it shall be most holy. Behold, this is the law of the house. <sup>13</sup> These are the measurements of the altar by cubits (the cubit<sup>s</sup> is a cubit and a hand width): the bottom shall be a cubit, and the width a cubit, and its border around its edge a span;<sup>t</sup> and this shall be the base of the altar. <sup>14</sup> From the bottom on the ground to the lower ledge shall be two cubits, and the width one cubit; and from

<sup>s</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>t</sup> a span is the length from the tip of the little finger to the tip of the thumb on a man's stretched-out hand, or about half of a cubit.

the lesser ledge to the greater ledge shall be four cubits, and the width a cubit. <sup>15</sup> The upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. <sup>16</sup> The altar hearth shall be twelve cubits long by twelve wide, square in its four sides. <sup>17</sup> The ledge shall be fourteen cubits long by fourteen wide in its four sides; and the border about it shall be half a cubit; and its bottom shall be a cubit around; and its steps shall look toward the east. <sup>18</sup> He said to me, Son of man, thus says the Lord Yahweh: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings on it, and to sprinkle blood on it. <sup>19</sup> You shall give to the priests the Levites who are of the offspring<sup>u</sup> of Zadok, who are near to me, to minister to me, says the Lord Yahweh, a young bull for a sin offering. <sup>20</sup> You shall take of its blood, and put it on the four horns of it, and on the four corners of the ledge, and on the border all around: thus you shall cleanse it and make atonement for it. <sup>21</sup> You shall also take the bull of the sin offering, and it shall be burned in the appointed place of the house, outside of the sanctuary. <sup>22</sup> On the second day you shall offer a male goat without defect for a sin offering; and they shall cleanse the altar, as they cleansed it with the bull. <sup>23</sup> When you have finished cleansing it, you shall offer a young bull without defect, and a ram out of the flock without defect. <sup>24</sup> You shall bring them near to Yahweh, and the priests shall cast salt on them, and they shall offer them up for a burnt offering to Yahweh. <sup>25</sup> Seven days you shall prepare every day a goat for a sin offering: they shall also prepare a

<sup>u</sup> or, seed

young bull, and a ram out of the flock, without defect. <sup>26</sup> Seven days shall they make atonement for the altar and purify it; so shall they consecrate it. <sup>27</sup> When they have accomplished the days, it shall be that on the eighth day, and forward, the priests shall make your burnt offerings on the altar, and your peace offerings; and I will accept you, says the Lord Yahweh.

## 44

<sup>1</sup> Then he brought me back by the way of the outer gate of the sanctuary, which looks toward the east; and it was shut. <sup>2</sup> Yahweh said to me, This gate shall be shut; it shall not be opened, neither shall any man enter in by it; for Yahweh, the God of Israel, has entered in by it; therefore it shall be shut. <sup>3</sup> As for the prince, he shall sit therein as prince to eat bread before Yahweh; he shall enter by the way of the porch of the gate, and shall go out by the way of the same. <sup>4</sup> Then he brought me by the way of the north gate before the house; and I looked, and behold, Yahweh's glory filled Yahweh's house: and I fell on my face. <sup>5</sup> Yahweh said to me, Son of man, mark well, and see with your eyes, and hear with your ears all that I tell you concerning all the ordinances of Yahweh's house, and all its laws; and mark well the entrance of the house, with every exit of the sanctuary. <sup>6</sup> You shall tell the rebellious, even to the house of Israel, Thus says the Lord Yahweh: you house of Israel, let it suffice you of all your abominations, <sup>7</sup> in that you have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when you offer my bread, the fat and the

blood, and they have broken my covenant, to add to all your abominations. <sup>8</sup> You have not performed the duty of my holy things; but you have set performers of my duty in my sanctuary for yourselves. <sup>9</sup> Thus says the Lord Yahweh, No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners who are among the children of Israel. <sup>10</sup> But the Levites who went far from me, when Israel went astray, who went astray from me after their idols, they shall bear their iniquity. <sup>11</sup> Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house: they shall kill the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. <sup>12</sup> Because they ministered to them before their idols, and became a stumbling block of iniquity to the house of Israel; therefore have I lifted up my hand against them, says the Lord Yahweh, and they shall bear their iniquity. <sup>13</sup> They shall not come near to me, to execute the office of priest to me, nor to come near to any of my holy things, to the things that are most holy; but they shall bear their shame, and their abominations which they have committed. <sup>14</sup> Yet will I make them performers of the duty of the house, for all its service, and for all that shall be done therein. <sup>15</sup> But the priests the Levites, the sons of Zadok, who performed the duty of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister to me; and they shall stand before me to offer to me the fat and the blood, says the Lord Yahweh: <sup>16</sup> they shall enter into my

sanctuary, and they shall come near to my table, to minister to me, and they shall keep my instruction. <sup>17</sup> It shall be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come on them, while they minister in the gates of the inner court, and within. <sup>18</sup> They shall have linen tires on their heads, and shall have linen breeches on their waists; they shall not clothe themselves with anything that makes them sweat. <sup>19</sup> When they go out into the outer court, even into the outer court to the people, they shall put off their garments in which they minister, and lay them in the holy rooms; and they shall put on other garments, that they not sanctify the people with their garments. <sup>20</sup> Neither shall they shave their heads, nor allow their locks to grow long; they shall only cut off the hair of their heads. <sup>21</sup> Neither shall any of the priests drink wine, when they enter into the inner court. <sup>22</sup> Neither shall they take for their wives a widow, nor her who is put away; but they shall take virgins of the offspring<sup>v</sup> of the house of Israel, or a widow who is the widow of a priest. <sup>23</sup> They shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. <sup>24</sup> In a controversy they shall stand to judge; according to my ordinances shall they judge it: and they shall keep my laws and my statutes in all my appointed feasts; and they shall make my Sabbaths holy. <sup>25</sup> They shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband, they may defile themselves. <sup>26</sup>

<sup>v</sup> or, seed

After he is cleansed, they shall reckon to him seven days. <sup>27</sup> In the day that he goes into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin offering, says the Lord Yahweh. <sup>28</sup> They shall have an inheritance: I am their inheritance; and you shall give them no possession in Israel; I am their possession. <sup>29</sup> They shall eat the meal offering, and the sin offering, and the trespass offering; and every devoted thing in Israel shall be theirs. <sup>30</sup> The first of all the first fruits of every thing, and every offering of everything, of all your offerings, shall be for the priest: you shall also give to the priests the first of your dough, to cause a blessing to rest on your house. <sup>31</sup> The priests shall not eat of anything that dies of itself, or is torn, whether it is bird or animal.

## 45

<sup>1</sup> Moreover, when you shall divide by lot the land for inheritance, you shall offer an offering to Yahweh, a holy portion of the land; the length shall be the length of twenty-five thousand reeds, and the width shall be ten thousand: it shall be holy in all its border all around. <sup>2</sup> Of this there shall be a five hundred by five hundred square for the holy place; and fifty cubits<sup>w</sup> for its suburbs all around. <sup>3</sup> Of this measure you shall measure a length of twenty-five thousand, and a width of ten thousand: and in it shall be the sanctuary, which is most holy. <sup>4</sup> It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to Yahweh; and it shall be a place for their houses, and a holy place for the sanctuary. <sup>5</sup>

<sup>w</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

<sup>x</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>y</sup> 1 homer is about 220 liters or 6 bushels <sup>z</sup> a shekel is about 10 grams or about 0.35 ounces. <sup>a</sup> a gerah is about 0.5 grams or about 7.7 grains <sup>b</sup> A mina is about 600 grams or 1.3 U. S. pounds.

Twenty-five thousand in length, and ten thousand in width, shall be to the Levites, the ministers of the house, for a possession to themselves, for twenty rooms. <sup>6</sup> You shall appoint the possession of the city five thousand wide, and twenty-five thousand long, side by side with the offering of the holy portion: it shall be for the whole house of Israel. <sup>7</sup> What is for the prince shall be on the one side and on the other side of the holy offering and of the possession of the city, in front of the holy offering and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable to one of the portions, from the west border to the east border. <sup>8</sup> In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes. <sup>9</sup> Thus says the Lord Yahweh: Let it suffice you, princes of Israel: remove violence and plunder, and execute justice and righteousness; dispossessing my people, says the Lord Yahweh. <sup>10</sup> You shall have just balances, and a just ephah,<sup>x</sup> and a just bath. <sup>11</sup> The ephah and the bath shall be of one measure, that the bath may contain one tenth of a homer,<sup>y</sup> and the ephah one tenth of a homer: its measure shall be after the homer. <sup>12</sup> The shekel<sup>z</sup> shall be twenty gerahs.<sup>a</sup> Twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina.<sup>b</sup> <sup>13</sup> This is the offering that you shall offer: the sixth part of an ephah from a homer of wheat; and you shall give the sixth part of an ephah from a homer of barley; <sup>14</sup> and the set portion of oil, of the bath of oil, one

tenth of a bath out of the cor, which is ten baths, even a homer; (for ten baths are a homer;)<sup>c</sup> <sup>15</sup> and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel—for a meal offering, and for a burnt offering, and for peace offerings, to make atonement for them, says the Lord Yahweh. <sup>16</sup> All the people of the land shall give to this offering for the prince in Israel. <sup>17</sup> It shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and on the new moons, and on the Sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel. <sup>18</sup> Thus says the Lord Yahweh: In the first month, in the first day of the month, you shall take a young bull without defect; and you shall cleanse the sanctuary. <sup>19</sup> The priest shall take of the blood of the sin offering, and put it on the door posts of the house, and on the four corners of the ledge of the altar, and on the posts of the gate of the inner court. <sup>20</sup> So you shall do on the seventh day of the month for everyone who errs, and for him who is simple: so you shall make atonement for the house. <sup>21</sup> In the first month, in the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten. <sup>22</sup> On that day shall the prince prepare for himself and for all the people of the land a bull for a sin offering. <sup>23</sup> The seven days of the feast he shall prepare a burnt offering to Yahweh, seven bulls and seven rams without defect daily the seven

days; and a male goat daily for a sin offering. <sup>24</sup> He shall prepare a meal offering, an ephah<sup>d</sup> for a bull, and an ephah for a ram, and a hin of oil to an ephah. <sup>25</sup> In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

## 46

<sup>1</sup> Thus says the Lord Yahweh: The gate of the inner court that looks toward the east shall be shut the six working days; but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened. <sup>2</sup> The prince shall enter by the way of the porch of the gate outside, and shall stand by the post of the gate; and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go out; but the gate shall not be shut until the evening. <sup>3</sup> The people of the land shall worship at the door of that gate before Yahweh on the Sabbaths and on the new moons. <sup>4</sup> The burnt offering that the prince shall offer to Yahweh shall be on the Sabbath day six lambs without defect and a ram without defect; <sup>5</sup> and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and a hin of oil to an ephah.<sup>e</sup> <sup>6</sup> On the day of the new moon it shall be a young bull without defect, and six lambs, and a ram; they shall be without defect: <sup>7</sup> and he shall prepare a meal offering, an ephah for the bull, and an ephah for the ram, and for the

<sup>c</sup> 1 cor is the same as 1 homer in volume, and is about 211 liters, 55.9 gallons, or 6 bushels. 1 bath is about 21.1 liters, 5.59 gallons, or 2.4 pecks. <sup>d</sup> 1 ephah is about 22 liters or about 2/3 of a bushel <sup>e</sup> 1 ephah is about 22 liters or about 2/3 of a bushel

lambs according as he is able, and a hin of oil to an ephah. <sup>8</sup> When the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go out by its way. <sup>9</sup> But when the people of the land shall come before Yahweh in the appointed feasts, he who enters by the way of the north gate to worship shall go out by the way of the south gate; and he who enters by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate by which he came in, but shall go out straight before him. <sup>10</sup> The prince, when they go in, shall go in with of them; and when they go out, he shall go out. <sup>11</sup> In the feasts and in the solemnities the meal offering shall be an ephah <sup>f</sup> for a bull, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. <sup>12</sup> When the prince shall prepare a freewill offering, a burnt offering or peace offerings as a freewill offering to Yahweh, one shall open for him the gate that looks toward the east; and he shall prepare his burnt offering and his peace offerings, as he does on the Sabbath day: then he shall go out; and after his going out one shall shut the gate. <sup>13</sup> You shall prepare a lamb a year old without defect for a burnt offering to Yahweh daily: morning by morning you shall prepare it. <sup>14</sup> You shall prepare a meal offering with it morning by morning, the sixth part of an ephah,<sup>g</sup> and the third part of a hin of oil, to moisten the fine flour; a meal offering to Yahweh continually by a perpetual ordinance. <sup>15</sup> Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt

offering. <sup>16</sup> Thus says the Lord Yahweh: If the prince give a gift to any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. <sup>17</sup> But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. <sup>18</sup> Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people not be scattered every man from his possession. <sup>19</sup> Then he brought me through the entry, which was at the side of the gate, into the holy rooms for the priests, which looked toward the north: and behold, there was a place on the hinder part westward. <sup>20</sup> He said to me, This is the place where the priests shall boil the trespass offering and the sin offering, and where they shall bake the meal offering; that they not bring them out into the outer court, to sanctify the people. <sup>21</sup> Then he brought me out into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. <sup>22</sup> In the four corners of the court there were courts enclosed, forty cubits<sup>h</sup> long and thirty wide: these four in the corners were of one measure. <sup>23</sup> There was a wall around in them, around the four, and boiling places were made under the walls all around. <sup>24</sup> Then he said to me, These are the boiling houses, where the ministers of the house shall boil the sacrifice of the people.

<sup>f</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>g</sup> 1 ephah is about 22 liters or about 2/3 of a bushel    <sup>h</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

## 47

<sup>1</sup> He brought me back to the door of the house; and behold, waters issued out from under the threshold of the house eastward; (for the forefront of the house was toward the east;) and the waters came down from under, from the right side of the house, on the south of the altar. <sup>2</sup> Then he brought me out by the way of the gate northward, and led me round by the way outside to the outer gate, by the way of the gate that looks toward the east; and behold, there ran out waters on the right side. <sup>3</sup> When the man went out eastward with the line in his hand, he measured one thousand cubits,<sup>i</sup> and he caused me to pass through the waters, waters that were to the ankles. <sup>4</sup> Again he measured one thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured one thousand, and caused me to pass through waters that were to the waist. <sup>5</sup> Afterward he measured one thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. <sup>6</sup> He said to me, Son of man, have you seen? Then he brought me, and caused me to return to the bank of the river. <sup>7</sup> Now when I had returned, behold, on the bank of the river were very many trees on the one side and on the other. <sup>8</sup> Then he said to me, These waters flow out toward the eastern region, and will go down into the Arabah; and they will go toward the sea; and flow into the sea which will be made to flow out; and the waters will be healed. <sup>9</sup> It shall happen, that every living creature which swarms, in every place where the rivers

come, shall live; and there shall be a very great multitude of fish; for these waters have come there, and the waters of the sea shall be healed, and everything shall live wherever the river comes. <sup>10</sup> It shall happen, that fishermen shall stand by it: from En Gedi even to En Eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. <sup>11</sup> But the miry places of it, and its marshes, shall not be healed; they shall be given up to salt. <sup>12</sup> By the river on its bank, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall its fruit fail: it shall produce new fruit every month, because its waters issue out of the sanctuary; and its fruit shall be for food, and its leaf for healing. <sup>13</sup> Thus says the Lord Yahweh: This shall be the border, by which you shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have two portions. <sup>14</sup> You shall inherit it, one as well as another; for I swore to give it to your fathers: and this land shall fall to you for inheritance. <sup>15</sup> This shall be the border of the land: On the north side, from the great sea, by the way of Hethlon, to the entrance of Zedad; <sup>16</sup> Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazer Hatticon, which is by the border of Hauran. <sup>17</sup> The border from the sea, shall be Hazar Enon at the border of Damascus; and on the north northward is the border of Hamath. This is the north side. <sup>18</sup> The east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be the Jordan; from the north border to the east sea you shall

<sup>i</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

measure. This is the east side.<sup>19</sup> The south side southward shall be from Tamar as far as the waters of Meriboth Kadesh, to the brook, to the great sea. This is the south side southward.<sup>20</sup> The west side shall be the great sea, from the south border as far as over against the entrance of Hamath. This is the west side.<sup>21</sup> So you shall divide this land to you according to the tribes of Israel.<sup>22</sup> It shall happen, that you shall divide it by lot for an inheritance to you and to the aliens who live among you, who shall father children among you; and they shall be to you as the native-born among the children of Israel; they shall have inheritance with you among the tribes of Israel.<sup>23</sup> It shall happen, that in what tribe the stranger lives, there you shall give him his inheritance, says the Lord Yahweh.

## 48

<sup>1</sup> Now these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, Hazar Enan at the border of Damascus, northward beside Hamath, (and they shall have their sides east and west), Dan, one portion.<sup>2</sup> By the border of Dan, from the east side to the west side, Asher, one portion.<sup>3</sup> By the border of Asher, from the east side even to the west side, Naphtali, one portion.<sup>4</sup> By the border of Naphtali, from the east side to the west side, Manasseh, one portion.<sup>5</sup> By the border of Manasseh, from the east side to the west side, Ephraim, one portion.<sup>6</sup> By the border of Ephraim, from the east side even to the west side, Reuben, one portion.<sup>7</sup> By the border of Reuben, from the east side to the west side, Judah, one portion.<sup>8</sup> By the border of Judah, from the east side

to the west side, shall be the offering which you shall offer, twenty-five thousand reeds in width, and in length as one of the portions, from the east side to the west side: and the sanctuary shall be in the middle of it.<sup>9</sup> The offering that you shall offer to Yahweh shall be twenty-five thousand reeds in length, and ten thousand in width.<sup>10</sup> For these, even for the priests, shall be the holy offering: toward the north twenty-five thousand in length, and toward the west ten thousand in width, and toward the east ten thousand in width, and toward the south twenty-five thousand in length: and the sanctuary of Yahweh shall be in the middle of it.<sup>11</sup> It shall be for the priests who are sanctified of the sons of Zadok, who have kept my instruction, who didn't go astray when the children of Israel went astray, as the Levites went astray.<sup>12</sup> It shall be to them an offering from the offering of the land, a thing most holy, by the border of the Levites.<sup>13</sup> Answerable to the border of the priests, the Levites shall have twenty-five thousand in length, and ten thousand in width: all the length shall be twenty-five thousand, and the width ten thousand.<sup>14</sup> They shall sell none of it, nor exchange it, nor shall the first fruits of the land be alienated; for it is holy to Yahweh.<sup>15</sup> The five thousand that are left in the width, in front of the twenty-five thousand, shall be for common use, for the city, for dwelling and for suburbs; and the city shall be in the middle of it.<sup>16</sup> These shall be its measurements: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.<sup>17</sup> The city shall have suburbs:

toward the north two hundred fifty, and toward the south two hundred fifty, and toward the east two hundred fifty, and toward the west two hundred fifty. <sup>18</sup> The remainder in the length, answerable to the holy offering, shall be ten thousand eastward, and ten thousand westward; and it shall be answerable to the holy offering; and its increase shall be for food to those who labor in the city. <sup>19</sup> Those who labor in the city, out of all the tribes of Israel, shall cultivate it. <sup>20</sup> All the offering shall be a square of twenty-five thousand by twenty-five thousand: you shall offer it as a holy offering, with the possession of the city. <sup>21</sup> The remainder shall be for the prince, on the one side and on the other of the holy offering and of the possession of the city; in front of the twenty-five thousand of the offering toward the east border, and westward in front of the twenty-five thousand toward the west border, answerable to the portions, it shall be for the prince: and the holy offering and the sanctuary of the house shall be in the middle of it. <sup>22</sup> Moreover from the possession of the Levites, and from the possession of the city, being in the middle of that which is the prince's, between the border of Judah and the border of Benjamin, it shall be for the prince. <sup>23</sup> As for the rest of the tribes: from the east side to the west side, Benjamin, one portion. <sup>24</sup> By the border of Benjamin, from the east side to the west side, Simeon, one portion.

<sup>25</sup> By the border of Simeon, from the east side to the west side, Issachar, one portion. <sup>26</sup> By the border of Issachar, from the east side to the west side, Zebulun, one portion. <sup>27</sup> By the border of Zebulun, from the east side to the west side, Gad, one portion. <sup>28</sup> By the border of Gad, at the south side southward, the border shall be even from Tamar to the waters of Meribath Kadesh, to the brook, to the great sea. <sup>29</sup> This is the land which you shall divide by lot to the tribes of Israel for inheritance, and these are their several portions, says the Lord Yahweh. <sup>30</sup> These are the exits of the city: On the north side four thousand and five hundred reeds by measure; <sup>31</sup> and the gates of the city shall be after the names of the tribes of Israel, three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one. <sup>32</sup> At the east side four thousand and five hundred reeds, and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one. <sup>33</sup> At the south side four thousand and five hundred reeds by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one. <sup>34</sup> At the west side four thousand and five hundred reeds, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. <sup>35</sup> It shall be eighteen thousand reeds around: and the name of the city from that day shall be, Yahweh is there.

## *The Book of*

# **Daniel**

### **1**

<sup>1</sup> In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it. <sup>2</sup> The Lord<sup>a</sup> gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; <sup>b</sup> and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure house of his god. <sup>3</sup> The king spoke to Ashpenaz the master of his eunuchs, that he should bring in some of the children of Israel, even of the royal offspring<sup>c</sup> and of the nobles; <sup>4</sup> youths in whom was no defect, but well-favored, and skillful in all wisdom, and endowed with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the language of the Chaldeans. <sup>5</sup> The king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at its end they should stand before the king. <sup>6</sup> Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. <sup>7</sup> The prince of the eunuchs gave names to them: to Daniel he gave the name Belteshazzar; and to Hananiah, Shadrach; and to Mishael, Meshach; and to Azariah, Abednego. <sup>8</sup> But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank:

therefore he requested of the prince of the eunuchs that he might not defile himself. <sup>9</sup> Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. <sup>10</sup> The prince of the eunuchs said to Daniel, I fear my lord the king, who has appointed your food and your drink: for why should he see your faces worse looking than the youths who are of your own age? so would you endanger my head with the king. <sup>11</sup> Then Daniel said to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: <sup>12</sup> Test your servants, I beg you, ten days; and let them give us vegetables to eat, and water to drink. <sup>13</sup> Then let our faces be looked on before you, and the face of the youths who eat of the king's dainties; and as you see, deal with your servants. <sup>14</sup> So he listened to them in this matter, and proved them ten days. <sup>15</sup> At the end of ten days their faces appeared fairer, and they were fatter in flesh, than all the youths who ate of the king's dainties. <sup>16</sup> So the steward took away their dainties, and the wine that they should drink, and gave them pulse. <sup>17</sup> Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. <sup>18</sup> At the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. <sup>19</sup> The king talked with them; and among

<sup>a</sup> The word translated "Lord" is "Adonai." <sup>b</sup> The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim). <sup>c</sup> or, seed

them all was found no one like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. <sup>20</sup> In every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters who were in all his realm. <sup>21</sup> Daniel continued even to the first year of king Cyrus.

## 2

<sup>1</sup> In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. <sup>2</sup> Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. <sup>3</sup> The king said to them, I have dreamed a dream, and my spirit is troubled to know the dream. <sup>4</sup> Then spoke the Chaldeans to the king in the Syrian language, O king, live forever: tell your servants the dream, and we will show the interpretation. <sup>5</sup> The king answered the Chaldeans, The thing is gone from me: if you don't make known to me the dream and its interpretation, you shall be cut in pieces, and your houses shall be made a dunghill. <sup>6</sup> But if you show the dream and its interpretation, you shall receive of me gifts and rewards and great honor: therefore show me the dream and its interpretation. <sup>7</sup> They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. <sup>8</sup> The king answered, I know of a certainty that you would gain time, because you see the thing is gone from me. <sup>9</sup> But if you don't make known to me the dream, there is but one law for you; for you

have prepared lying and corrupt words to speak before me, until the time be changed: therefore tell me the dream, and I shall know that you can show me its interpretation. <sup>10</sup> The Chaldeans answered before the king, and said, There is not a man on the earth who can show the king's matter, because no king, lord, or ruler, has asked such a thing of any magician, or enchanter, or Chaldean. <sup>11</sup> It is a rare thing that the king requires, and there is no other who can show it before the king, except the gods, whose dwelling is not with flesh. <sup>12</sup> For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. <sup>13</sup> So the decree went out, and the wise men were to be slain; and they sought Daniel and his companions to be slain. <sup>14</sup> Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone out to kill the wise men of Babylon; <sup>15</sup> he answered Arioch the king's captain, Why is the decree so urgent from the king? Then Arioch made the thing known to Daniel. <sup>16</sup> Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation. <sup>17</sup> Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: <sup>18</sup> that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. <sup>19</sup> Then was the secret revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. <sup>20</sup> Daniel answered, Blessed be the name of God forever and ever; for wisdom and

might are his. <sup>21</sup> He changes the times and the seasons; he removes kings, and sets up kings; he gives wisdom to the wise, and knowledge to those who have understanding; <sup>22</sup> he reveals the deep and secret things; he knows what is in the darkness, and the light dwells with him. <sup>23</sup> I thank you, and praise you, you God of my fathers, who have given me wisdom and might, and have now made known to me what we desired of you; for you have made known to us the king's matter. <sup>24</sup> Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him: Don't destroy the wise men of Babylon; bring me in before the king, and I will show to the king the interpretation. <sup>25</sup> Then Arioch brought in Daniel before the king in haste, and said thus to him, I have found a man of the children of the captivity of Judah, who will make known to the king the interpretation. <sup>26</sup> The king answered Daniel, whose name was Belteshazzar, Are you able to make known to me the dream which I have seen, and its interpretation? <sup>27</sup> Daniel answered before the king, and said, The secret which the king has demanded can neither wise men, enchanters, magicians, nor soothsayers, show to the king; <sup>28</sup> but there is a God in heaven who reveals secrets, and he has made known to the king Nebuchadnezzar what shall be in the latter days. Your dream, and the visions of your head on your bed, are these: <sup>29</sup> as for you, O king, your thoughts came on your bed, what should happen hereafter; and he who reveals secrets has made known to you what shall happen. <sup>30</sup> But as for me, this secret is not revealed to me for

any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that you may know the thoughts of your heart. <sup>31</sup> You, O king, saw, and behold,<sup>d</sup> a great image. This image, which was mighty, and whose brightness was excellent, stood before you; and its aspect was awesome. <sup>32</sup> As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, <sup>33</sup> its legs of iron, its feet part of iron, and part of clay. <sup>34</sup> You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces. <sup>35</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that struck the image became a great mountain, and filled the whole earth. <sup>36</sup> This is the dream; and we will tell its interpretation before the king. <sup>37</sup> You, O king, are king of kings, to whom the God of heaven has given the kingdom, the power, and the strength, and the glory; <sup>38</sup> and wherever the children of men dwell, the animals of the field and the birds of the sky has he given into your hand, and has made you to rule over them all: you are the head of gold. <sup>39</sup> After you shall arise another kingdom inferior to you; and another third kingdom of brass, which shall bear rule over all the earth. <sup>40</sup> The fourth kingdom shall be strong as iron, because iron breaks in pieces and subdues all things; and as iron that crushes all these, shall it break in pieces and crush. <sup>41</sup>

<sup>d</sup> "Behold", from "הִנֵּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Whereas you saw the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, because you saw the iron mixed with miry clay. <sup>42</sup> As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. <sup>43</sup> Whereas you saw the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cling to one another, even as iron does not mingle with clay. <sup>44</sup> In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. <sup>45</sup> Because you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what shall happen hereafter: and the dream is certain, and its interpretation sure. <sup>46</sup> Then the king Nebuchadnezzar fell on his face, and worshiped Daniel, and commanded that they should offer an offering and sweet odors to him. <sup>47</sup> The king answered to Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, since you have been able to reveal this secret. <sup>48</sup> Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. <sup>49</sup> Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego, over the affairs of the province

of Babylon: but Daniel was in the gate of the king.

### 3

<sup>1</sup> Nebuchadnezzar the king made an image of gold, whose height was sixty cubits,<sup>e</sup> and its width six cubits: he set it up in the plain of Dura, in the province of Babylon. <sup>2</sup> Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. <sup>3</sup> Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. <sup>4</sup> Then the herald cried aloud, To you it is commanded, peoples, nations, and languages, <sup>5</sup> that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up; <sup>6</sup> and whoever doesn't fall down and worship shall the same hour be cast into the middle of a burning fiery furnace. <sup>7</sup> Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. <sup>8</sup> Therefore at that time certain Chaldeans

<sup>e</sup> a cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

came near, and brought accusation against the Jews. <sup>9</sup> They answered Nebuchadnezzar the king, O king, live for ever. <sup>10</sup> You, O king, have made a decree, that every man that shall hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, shall fall down and worship the golden image; <sup>11</sup> and whoever doesn't fall down and worship shall be cast into the middle of a burning fiery furnace. <sup>12</sup> There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have not respected you. They don't serve your gods, nor worship the golden image which you have set up. <sup>13</sup> Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. <sup>14</sup> Nebuchadnezzar answered them, Is it on purpose, Shadrach, Meshach, and Abednego, that you don't serve my god, nor worship the golden image which I have set up? <sup>15</sup> Now if you are ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I have made, good: but if you don't worship, you shall be cast the same hour into the middle of a burning fiery furnace; and who is that god that shall deliver you out of my hands? <sup>16</sup> Shadrach, Meshach, and Abednego answered the king, Nebuchadnezzar, we have no need to answer you in this matter. <sup>17</sup> If it happens, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. <sup>18</sup> But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image which you have

set up. <sup>19</sup> Then was Nebuchadnezzar full of fury, and the form of his appearance was changed against Shadrach, Meshach, and Abednego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. <sup>20</sup> He commanded certain mighty men who were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. <sup>21</sup> Then these men were bound in their pants, their tunics, and their mantles, and their other clothes, and were cast into the middle of the burning fiery furnace. <sup>22</sup> Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. <sup>23</sup> These three men, Shadrach, Meshach, and Abednego, fell down bound into the middle of the burning fiery furnace. <sup>24</sup> Then Nebuchadnezzar the king was astonished, and rose up in haste: he spoke and said to his counselors, Didn't we cast three men bound into the middle of the fire? They answered the king, True, O king. <sup>25</sup> He answered, Look, I see four men loose, walking in the middle of the fire, and they are unharmed; and the aspect of the fourth is like a son of the gods. <sup>26</sup> Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spoke and said, Shadrach, Meshach, and Abednego, you servants of the Most High God, come out, and come here. Then Shadrach, Meshach, and Abednego came out of the middle of the fire. <sup>27</sup> The satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power on their bodies, nor was the hair of their head

singed, neither were their pants changed, nor had the smell of fire passed on them. <sup>28</sup> Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel, and delivered his servants who trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. <sup>29</sup> Therefore I make a decree, that every people, nation, and language, which speak anything evil against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god who is able to deliver after this sort. <sup>30</sup> Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

#### 4

<sup>1</sup> Nebuchadnezzar the king, to all the peoples, nations, and languages, who dwell in all the earth: Peace be multiplied to you. <sup>2</sup> It has seemed good to me to show the signs and wonders that the Most High God has worked toward me. <sup>3</sup> How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. <sup>4</sup> I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. <sup>5</sup> I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. <sup>6</sup> Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. <sup>7</sup> Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before

them; but they did not make known to me its interpretation. <sup>8</sup> But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying, <sup>9</sup> Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation. <sup>10</sup> Thus were the visions of my head on my bed: I saw, and behold, a tree in the middle of the earth; and its height was great. <sup>11</sup> The tree grew, and was strong, and its height reached to the sky, and its sight to the end of all the earth. <sup>12</sup> The leaves of it were beautiful, and its fruit much, and in it was food for all: the animals of the field had shadow under it, and the birds of the sky lived in its branches, and all flesh was fed from it. <sup>13</sup> I saw in the visions of my head on my bed, and behold, a watcher and a holy one came down from the sky. <sup>14</sup> He cried aloud, and said thus, Cut down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the animals get away from under it, and the fowls from its branches. <sup>15</sup> Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of the sky: and let his portion be with the animals in the grass of the earth: <sup>16</sup> let his heart be changed from man's, and let an animal's heart be given to him; and let seven times pass over him. <sup>17</sup> The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High rules in the

kingdom of men, and gives it to whomever he will, and sets up over it the lowest of men.<sup>18</sup> This dream I, king Nebuchadnezzar, have seen; and you, Belteshazzar, declare the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation; but you are able; for the spirit of the holy gods is in you.<sup>19</sup> Then Daniel, whose name was Belteshazzar, was stricken mute for a while, and his thoughts troubled him. The king answered, Belteshazzar, don't let the dream, or the interpretation, trouble you. Belteshazzar answered, My lord, the dream be to those who hate you, and its interpretation to your adversaries.<sup>20</sup> The tree that you saw, which grew, and was strong, whose height reached to the sky, and its sight to all the earth;<sup>21</sup> whose leaves were beautiful, and its fruit much, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the sky had their habitation:<sup>22</sup> it is you, O king, that are grown and become strong; for your greatness is grown, and reaches to the sky, and your dominion to the end of the earth.<sup>23</sup> Whereas the king saw a watcher and a holy one coming down from the sky, and saying, Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of the sky: and let his portion be with the animals of the field, until seven times pass over him;<sup>24</sup> this is the interpretation, O king, and it is the decree of the Most High, which has come on my lord the king:<sup>25</sup> that you shall be driven from men, and your dwelling shall be with the animals of the field, and you

shall be made to eat grass as oxen, and shall be wet with the dew of the sky, and seven times shall pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whomever he will.<sup>26</sup> Whereas they commanded to leave the stump of the roots of the tree; your kingdom shall be sure to you, after that you shall have known that the heavens do rule.<sup>27</sup> Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor; if there may be a lengthening of your tranquility.<sup>28</sup> All this came on the king Nebuchadnezzar.<sup>29</sup> At the end of twelve months he was walking in the royal palace of Babylon.<sup>30</sup> The king spoke and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?<sup>31</sup> While the word was in the king's mouth, a voice came from the sky, saying, "O king Nebuchadnezzar, to you it is spoken: The kingdom has departed from you.<sup>32</sup> You shall be driven from men; and your dwelling shall be with the animals of the field. You shall be made to eat grass as oxen. Seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever he will."<sup>33</sup> This was fulfilled the same hour on Nebuchadnezzar. He was driven from men, and ate grass as oxen, and his body was wet with the dew of the sky, until his hair had grown like eagles' feathers, and his nails like birds' claws.<sup>34</sup> At the end of the days I, Nebuchadnezzar, lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honored him who

lives forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation. <sup>35</sup> All the inhabitants of the earth are reputed as nothing; and he does according to his will in the army of heaven, and among the inhabitants of the earth; and no one can stay his hand, or ask him, What are you doing? <sup>36</sup> At the same time my understanding returned to me; and for the glory of my kingdom, my majesty and brightness returned to me; and my counselors and my lords sought to me; and I was established in my kingdom, and excellent greatness was added to me. <sup>37</sup> Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those who walk in pride he is able to abase.

## 5

<sup>1</sup> Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. <sup>2</sup> Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink from them. <sup>3</sup> Then they brought the golden vessels that were taken out of the temple of God's house which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. <sup>4</sup> They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. <sup>5</sup> In the same hour, the fingers of a man's hand came out and wrote near the lamp stand on the plaster of the wall of the king's palace. The king saw the part of the hand that

wrote. <sup>6</sup> Then the king's face was changed in him, and his thoughts troubled him; and the joints of his thighs were loosened, and his knees struck one against another. <sup>7</sup> The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spoke and said to the wise men of Babylon, Whoever shall read this writing, and show me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. <sup>8</sup> Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. <sup>9</sup> Then was king Belshazzar greatly troubled, and his face was changed in him, and his lords were perplexed. <sup>10</sup> The queen by reason of the words of the king and his lords came into the banquet house: the queen spoke and said, O king, live forever; don't let your thoughts trouble you, nor let your face be changed. <sup>11</sup> There is a man in your kingdom, in whom is the spirit of the holy gods; and in the days of your father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar your father, the king, your father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; <sup>12</sup> because an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation. <sup>13</sup> Then was Daniel brought in before the king. The king spoke and said to Daniel, Are you that Daniel, who are of the children of the captivity of Judah,

whom the king my father brought out of Judah? <sup>14</sup> I have heard of you, that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you. <sup>15</sup> Now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known to me its interpretation; but they could not show the interpretation of the thing. <sup>16</sup> But I have heard of you, that you can give interpretations, and dissolve doubts; now if you can read the writing, and make known to me its interpretation, you shall be clothed with purple, and have a chain of gold about your neck, and shall be the third ruler in the kingdom. <sup>17</sup> Then Daniel answered before the king, Let your gifts be to yourself, and give your rewards to another; nevertheless I will read the writing to the king, and make known to him the interpretation. <sup>18</sup> You, king, the Most High God gave Nebuchadnezzar your father the kingdom, and greatness, and glory, and majesty: <sup>19</sup> and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he killed, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. <sup>20</sup> But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: <sup>21</sup> and he was driven from the sons of men, and his heart was made like the animals', and his dwelling was with the wild donkeys; he was fed with grass like oxen, and his body was wet with the dew of the sky; until he knew that the Most High God rules in the kingdom of men, and that he sets up over it whomever he will. <sup>22</sup>

You, his son, Belshazzar, have not humbled your heart, though you knew all this, <sup>23</sup> but have lifted up yourself against the Lord of heaven; and they have brought the vessels of his house before you, and you and your lords, your wives and your concubines, have drunk wine from them; and you have praised the gods of silver and gold, of brass, iron, wood, and stone, which don't see, nor hear, nor know; and the God in whose hand your breath is, and whose are all your ways, you have not glorified. <sup>24</sup> Then was the part of the hand sent from before him, and this writing was inscribed. <sup>25</sup> This is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. <sup>26</sup> This is the interpretation of the thing: MENE; God has numbered your kingdom, and brought it to an end; <sup>27</sup> TEKEL; you are weighed in the balances, and are found wanting. <sup>28</sup> PERES; your kingdom is divided, and given to the Medes and Persians. <sup>29</sup> Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. <sup>30</sup> In that night Belshazzar the Chaldean King was slain. <sup>31</sup> Darius the Mede received the kingdom, being about sixty-two years old.

## 6

<sup>1</sup> It pleased Darius to set over the kingdom one hundred twenty satraps, who should be throughout the whole kingdom; <sup>2</sup> and over them three presidents, of whom Daniel was one; that these satraps might give account to them, and that the king should have no damage. <sup>3</sup> Then this Daniel was distinguished above the presidents and

the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. <sup>4</sup> Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, because he was faithful, neither was there any error or fault found in him. <sup>5</sup> Then these men said, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. <sup>6</sup> Then these presidents and satraps assembled together to the king, and said thus to him, King Darius, live forever. <sup>7</sup> All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong decree, that whoever shall ask a petition of any god or man for thirty days, except of you, O king, he shall be cast into the den of lions. <sup>8</sup> Now, O king, establish the decree, and sign the writing, that it not be changed, according to the law of the Medes and Persians, which doesn't alter. <sup>9</sup> Therefore king Darius signed the writing and the decree. <sup>10</sup> When Daniel knew that the writing was signed, he went into his house (now his windows were open in his room toward Jerusalem) and he kneeled on his knees three times a day, and prayed, and gave thanks before his God, as he did before. <sup>11</sup> Then these men assembled together, and found Daniel making petition and supplication before his God. <sup>12</sup> Then they came near, and spoke before the king concerning the king's decree: Haven't you signed an decree, that every man who shall make petition to any god or man within thirty days, except to you, O king, shall be cast into the den of lions? The king

answered, The thing is true, according to the law of the Medes and Persians, which doesn't alter. <sup>13</sup> Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, doesn't respect you, O king, nor the decree that you have signed, but makes his petition three times a day. <sup>14</sup> Then the king, when he heard these words, was very displeased, and set his heart on Daniel to deliver him; and he labored until the going down of the sun to rescue him. <sup>15</sup> Then these men assembled together to the king, and said to the king, Know, O king, that it is a law of the Medes and Persians, that no decree nor statute which the king establishes may be changed. <sup>16</sup> Then the king commanded, and they brought Daniel, and cast him into the den of lions. The king spoke and said to Daniel, Your God whom you serve continually, he will deliver you. <sup>17</sup> A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. <sup>18</sup> Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him. <sup>19</sup> Then the king arose very early in the morning, and went in haste to the den of lions. <sup>20</sup> When he came near to the den to Daniel, he cried with a lamentable voice; the king spoke and said to Daniel, Daniel, servant of the living God, is your God, whom you serve continually, able to deliver you from the lions? <sup>21</sup> Then Daniel said to the king, O king, live forever. <sup>22</sup> My God has sent his angel, and has shut the lions' mouths, and they have not hurt me; because as before him innocence was found in me; and also

before you, O king, have I done no hurt. <sup>23</sup> Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God. <sup>24</sup> The king commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions mauled them, and broke all their bones in pieces, before they came to the bottom of the den. <sup>25</sup> Then king Darius wrote to all the peoples, nations, and languages, who dwell in all the earth: Peace be multiplied to you. <sup>26</sup> I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, His kingdom that which shall not be destroyed; and his dominion shall be even to the end. <sup>27</sup> He delivers and rescues, and he works signs and wonders in heaven and in earth, who has delivered Daniel from the power of the lions. <sup>28</sup> So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## 7

<sup>1</sup> In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head on his bed: then he wrote the dream and told the sum of the matters. <sup>2</sup> Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the sky broke out on the great sea. <sup>3</sup> Four great animals came up from the sea, diverse one from another. <sup>4</sup> The first was like a lion, and had eagle's wings: I saw until its wings were plucked, and it was lifted up from the

earth, and made to stand on two feet as a man; and a man's heart was given to it. <sup>5</sup> Behold, another animal, a second, like a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus to it, Arise, devour much flesh. <sup>6</sup> After this I saw, and behold, another, like a leopard, which had on its back four wings of a bird; the animal had also four heads; and dominion was given to it. <sup>7</sup> After this I saw in the night visions, and, behold, a fourth animal, awesome and powerful, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet: and it was diverse from all the animals that were before it; and it had ten horns. <sup>8</sup> I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. <sup>9</sup> I saw until thrones were placed, and one who was ancient of days sat: his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels burning fire. <sup>10</sup> A fiery stream issued and came out from before him: thousands of thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. <sup>11</sup> I saw at that time because of the voice of the great words which the horn spoke; I saw even until the animal was slain, and its body destroyed, and it was given to be burned with fire. <sup>12</sup> As for the rest of the animals, their dominion was taken away: yet their lives were prolonged for a season and a time. <sup>13</sup> I saw in the night visions, and behold, there

came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. <sup>14</sup> There was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. <sup>15</sup> As for me, Daniel, my spirit was grieved within my body, and the visions of my head troubled me. <sup>16</sup> I came near to one of those who stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. <sup>17</sup> These great animals, which are four, are four kings, who shall arise out of the earth. <sup>18</sup> But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. <sup>19</sup> Then I desired to know the truth concerning the fourth animal, which was diverse from all of them, exceedingly terrible, whose teeth were of iron, and its nails of brass; which devoured, broke in pieces, and stamped the residue with its feet; <sup>20</sup> and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spoke great things, whose look was more stout than its fellows. <sup>21</sup> I saw, and the same horn made war with the saints, and prevailed against them; <sup>22</sup> until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. <sup>23</sup> Thus he said, The fourth animal shall be a fourth kingdom on earth, which shall be diverse from all the kingdoms, and shall devour the

whole earth, and shall tread it down, and break it in pieces. <sup>24</sup> As for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. <sup>25</sup> He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. <sup>26</sup> But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it to the end. <sup>27</sup> The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. <sup>28</sup> Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my face was changed in me: but I kept the matter in my heart.

## 8

<sup>1</sup> In the third year of the reign of king Belshazzar a vision appeared to me, even to me, Daniel, after that which appeared to me at the first. <sup>2</sup> I saw in the vision; now it was so, that when I saw, I was in the citadel of Susa, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. <sup>3</sup> Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. <sup>4</sup> I saw the ram pushing westward, and northward, and southward; and no animals could stand before him, neither was there any who could deliver out of his hand; but

he did according to his will, and magnified himself. <sup>5</sup> As I was considering, behold, a male goat came from the west over the surface of the whole earth, and didn't touch the ground: and the goat had a notable horn between his eyes. <sup>6</sup> He came to the ram that had the two horns, which I saw standing before the river, and ran on him in the fury of his power. <sup>7</sup> I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled on him; and there was no one who could deliver the ram out of his hand. <sup>8</sup> The male goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of the sky. <sup>9</sup> Out of one of them came out a little horn, which grew exceeding great, toward the south, and toward the east, and toward the glorious land. <sup>10</sup> It grew great, even to the army of the sky; and some of the army and of the stars it cast down to the ground, and trampled on them. <sup>11</sup> Yes, it magnified itself, even to the prince of the army; and it took away from him the continual burnt offering, and the place of his sanctuary was cast down. <sup>12</sup> The army was given over to it together with the continual burnt offering through disobedience; and it cast down truth to the ground, and it did its pleasure and prospered. <sup>13</sup> Then I heard a holy one speaking; and another holy one said to that certain one who spoke, How long shall be the vision about the continual burnt offering, and the disobedience that makes desolate, to give both the sanctuary and the army to be trodden under foot? <sup>14</sup> He said

to me, To two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed. <sup>15</sup> When I, even I Daniel, had seen the vision, I sought to understand it; and behold, there stood before me as the appearance of a man. <sup>16</sup> I heard a man's voice between the banks of the Ulai, which called, and said, Gabriel, make this man to understand the vision. <sup>17</sup> So he came near where I stood; and when he came, I was frightened, and fell on my face: but he said to me, Understand, son of man; for the vision belongs to the time of the end. <sup>18</sup> Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. <sup>19</sup> He said, Behold, I will make you know what shall be in the latter time of the indignation; for it belongs to the appointed time of the end. <sup>20</sup> The ram which you saw, that had the two horns, they are the kings of Media and Persia. <sup>21</sup> The rough male goat is the king of Greece: and the great horn that is between his eyes is the first king. <sup>22</sup> As for that which was broken, in the place where four stood up, four kingdoms shall stand up out of the nation, but not with his power. <sup>23</sup> In the latter time of their kingdom, when the transgressors have come to the full, a king of fierce face, and understanding dark sentences, shall stand up. <sup>24</sup> His power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper in what he does; and he shall destroy the mighty ones and the holy people. <sup>25</sup> Through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and he shall destroy many in their security. He

shall also stand up against the prince of princes; but he shall be broken without hand. <sup>26</sup> The vision of the evenings and mornings which has been told is true: but seal up the vision; for it belongs to many days to come. <sup>27</sup> I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I wondered at the vision, but no one understood it.

## 9

<sup>1</sup> In the first year of Darius the son of Ahasuerus, of the offspring<sup>f</sup> of the Medes, who was made king over the realm of the Chaldeans, <sup>2</sup> in the first year of his reign I, Daniel, understood by the books the number of the years about which Yahweh's word<sup>g</sup> came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years. <sup>3</sup> I set my face to the Lord God, to seek by prayer and petitions, with fasting and sackcloth and ashes. <sup>4</sup> I prayed to Yahweh my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keeps covenant and loving kindness with those who love him and keep his commandments, <sup>5</sup> we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from your precepts and from your ordinances; <sup>6</sup> neither have we listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. <sup>7</sup> Lord, righteousness belongs to you, but to us confusion of face, as it is today; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, who are near, and who are far off, through all the

countries where you have driven them, because of their trespass that they have trespassed against you. <sup>8</sup> Lord, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against you. <sup>9</sup> To the Lord our God belong mercies and forgiveness; for we have rebelled against him; <sup>10</sup> neither have we obeyed Yahweh our God's voice, to walk in his laws, which he set before us by his servants the prophets. <sup>11</sup> Yes, all Israel have transgressed your law, turning aside, that they should not obey your voice: therefore the curse and the oath written in the law of Moses the servant of God has been poured out on us; for we have sinned against him. <sup>12</sup> He has confirmed his words, which he spoke against us, and against our judges who judged us, by bringing on us a great evil; for under the whole sky, such has not been done as has been done to Jerusalem. <sup>13</sup> As it is written in the law of Moses, all this evil has come on us: yet have we not entreated the favor of Yahweh our God, that we should turn from our iniquities, and have discernment in your truth. <sup>14</sup> Therefore has Yahweh watched over the evil, and brought it on us; for Yahweh our God is righteous in all his works which he does, and we have not obeyed his voice. <sup>15</sup> Now, Lord our God, who has brought your people out of the land of Egypt with a mighty hand, and have gotten yourself renown, as it is today; we have sinned, we have done wickedly. <sup>16</sup> Lord, according to all your righteousness, let your anger and please let your wrath be turned away from your city Jerusalem, your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem

<sup>f</sup> or, seed <sup>g</sup> "Yahweh" is God's proper Name, sometimes rendered "LORD" (all caps) in other translations.

and your people have become a reproach to all who are around us. <sup>17</sup> Now therefore, our God, listen to the prayer of your servant, and to his petitions, and cause your face to shine on your sanctuary that is desolate, for the Lord's sake. <sup>18</sup> My God, turn your ear, and hear; open your eyes, and see our desolations, and the city which is called by your name: for we do not present our petitions before you for our righteousness, but for your great mercies' sake. <sup>19</sup> Lord, hear; Lord, forgive; Lord, listen and do; don't defer, for your own sake, my God, because your city and your people are called by your name. <sup>20</sup> While I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Yahweh my God for the holy mountain of my God; <sup>21</sup> yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. <sup>22</sup> He instructed me, and talked with me, and said, Daniel, I have now come to give you wisdom and understanding. <sup>23</sup> At the beginning of your petitions the commandment went out, and I have come to tell you; for you are greatly beloved: therefore consider the matter, and understand the vision. <sup>24</sup> Seventy weeks are decreed on your people and on your holy city, to finish disobedience, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. <sup>25</sup> Know therefore and discern, that from the going out of the commandment to restore

and to build Jerusalem to the Anointed One,<sup>h</sup> the prince, shall be seven weeks, and sixty-two weeks: it shall be built again, with street and moat, even in troubled times. <sup>26</sup> After the sixty-two weeks the Anointed One<sup>i</sup> shall be cut off, and shall have nothing: and the people of the prince who shall come shall destroy the city and the sanctuary; and its end shall be with a flood, and even to the end shall be war; desolations are determined. <sup>27</sup> He shall make a firm covenant with many for one week: and in the middle of the week he shall cause the sacrifice and the offering to cease; and on the wing of abominations shall come one who makes desolate; and even to the full end, and that determined, shall wrath be poured out on the desolate.

## 10

<sup>1</sup> In the third year of Cyrus king of Persia a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare: and he understood the thing, and had understanding of the vision. <sup>2</sup> In those days I, Daniel, was mourning three whole weeks. <sup>3</sup> I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled. <sup>4</sup> In the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, <sup>5</sup> I lifted up my eyes, and looked, and behold, a man clothed in linen, whose thighs were adorned with pure gold of Uphaz: <sup>6</sup> his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his

<sup>h</sup> "Anointed One" can also be translated "Messiah" (same as "Christ"). <sup>i</sup> "Anointed One" can also be translated "Messiah" (same as "Christ").

arms and his feet like burnished brass, and the voice of his words like the voice of a multitude. <sup>7</sup> I, Daniel, alone saw the vision; for the men who were with me didn't see the vision; but a great quaking fell on them, and they fled to hide themselves. <sup>8</sup> So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. <sup>9</sup> Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground. <sup>10</sup> Behold, a hand touched me, which set me on my knees and on the palms of my hands. <sup>11</sup> He said to me, Daniel, you man greatly beloved, understand the words that I speak to you, and stand upright; for am I now sent to you. When he had spoken this word to me, I stood trembling. <sup>12</sup> Then he said to me, Don't be afraid, Daniel; for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard: and I have come for your words' sake. <sup>13</sup> But the prince of the kingdom of Persia withstood me twenty-one days; but, behold, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia. <sup>14</sup> Now I have come to make you understand what shall happen to your people in the latter days; for the vision is yet for many days: <sup>15</sup> and when he had spoken to me according to these words, I set my face toward the ground, and was mute. <sup>16</sup> Behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spoke and said to him who stood before me, my lord, by reason of the vision my sorrows are turned on me, and I

retain no strength. <sup>17</sup> For how can the servant of this my lord talk with this my lord? for as for me, immediately there remained no strength in me, neither was there breath left in me. <sup>18</sup> Then there touched me again one like the appearance of a man, and he strengthened me. <sup>19</sup> He said, "Greatly beloved man, don't be afraid: peace be to you, be strong, yes, be strong."

When he spoke to me, I was strengthened, and said, "Let my lord speak; for you have strengthened me."

<sup>20</sup> Then he said, "Do you know why I have come to you? Now I will return to fight with the prince of Persia. When I go out, behold, the prince of Greece shall come. <sup>21</sup> But I will tell you that which is inscribed in the writing of truth: and there is no one who holds with me against these, but Michael your prince."

## 11

<sup>1</sup> "As for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. <sup>2</sup> Now will I show you the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and when he has grown strong through his riches, he shall stir up all against the realm of Greece. <sup>3</sup> A mighty king shall stand up, who shall rule with great dominion, and do according to his will. <sup>4</sup> When he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of the sky, but not to his posterity, nor according to his dominion with which he ruled; for his kingdom shall be plucked up, even for others besides these. <sup>5</sup> The king of the south shall be strong, and one of his princes; and he shall

be strong above him, and have dominion; his dominion shall be a great dominion. <sup>6</sup> At the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and those who brought her, and he who became the father of her, and he who strengthened her in those times. <sup>7</sup> But out of a shoot from her roots shall one stand up in his place, who shall come to the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. <sup>8</sup> Also their gods, with their molten images, and with their goodly vessels of silver and of gold, shall he carry captive into Egypt; and he shall refrain some years from the king of the north. <sup>9</sup> He shall come into the realm of the king of the south, but he shall return into his own land. <sup>10</sup> His sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his fortress. <sup>11</sup> The king of the south shall be moved with anger, and shall come out and fight with him, even with the king of the north; and he shall send out a great multitude, and the multitude shall be given into his hand. <sup>12</sup> The multitude shall be lifted up, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not prevail. <sup>13</sup> The king of the north shall return, and shall send out a multitude greater than the former; and he shall come on at the end of the times, even of years, with a great army and with much substance. <sup>14</sup> In those times there shall many stand up against the king of the

south: also the children of the violent among your people shall lift themselves up to establish the vision; but they shall fall. <sup>15</sup> So the king of the north shall come, and cast up a mound, and take a well-fortified city: and the forces of the south shall not stand, neither his chosen people, neither shall there be any strength to stand. <sup>16</sup> But he who comes against him shall do according to his own will, and no one shall stand before him; and he shall stand in the glorious land, and in his hand shall be destruction. <sup>17</sup> He shall set his face to come with the strength of his whole kingdom, and with him equitable conditions; and he shall perform them: and he shall give him the daughter of women, to corrupt her; but she shall not stand, neither be for him. <sup>18</sup> After this shall he turn his face to the islands, and shall take many: but a prince shall cause the reproach offered by him to cease; yes, moreover, he shall cause his reproach to turn on him. <sup>19</sup> Then he shall turn his face toward the fortresses of his own land; but he shall stumble and fall, and shall not be found. <sup>20</sup> Then shall stand up in his place one who shall cause a tax collector to pass through the kingdom to maintain its glory; but within few days he shall be destroyed, neither in anger, nor in battle. <sup>21</sup> In his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries. <sup>22</sup> The overwhelming forces shall be overwhelmed from before him, and shall be broken; yes, also the prince of the covenant. <sup>23</sup> After the treaty made with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people. <sup>24</sup> In

time of security shall he come even on the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and plunder, and substance: yes, he shall devise his devices against the strongholds, even for a time. <sup>25</sup> He shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand; for they shall devise devices against him. <sup>26</sup> Yes, they who eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain. <sup>27</sup> As for both these kings, their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the end shall be at the time appointed. <sup>28</sup> Then he will return into his land with great substance; and his heart will be against the holy covenant; and he will take action, and return to his own land. <sup>29</sup> At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former. <sup>30</sup> For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall take action: he shall even return, and have regard to those who forsake the holy covenant. <sup>31</sup> Forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and they shall set up the abomination that makes desolate. <sup>32</sup> Such as do wickedly against the covenant shall he pervert by flatteries; but the people who know their God shall be strong, and take action. <sup>33</sup> Those who are wise among the

people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by plunder, many days. <sup>34</sup> Now when they shall fall, they shall be helped with a little help; but many shall join themselves to them with flatteries. <sup>35</sup> Some of those who are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed. <sup>36</sup> The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods; and he shall prosper until the indignation be accomplished; for that which is determined shall be done. <sup>37</sup> Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. <sup>38</sup> But in his place shall he honor the god of fortresses; and a god whom his fathers didn't know shall he honor with gold, and silver, and with precious stones, and pleasant things. <sup>39</sup> He shall deal with the strongest fortresses by the help of a foreign god: whoever acknowledges him he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price. <sup>40</sup> At the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. <sup>41</sup> He shall enter also into the glorious land, and many countries shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of

Ammon. <sup>42</sup> He shall stretch out his hand also on the countries; and the land of Egypt shall not escape. <sup>43</sup> But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. <sup>44</sup> But news out of the east and out of the north shall trouble him; and he shall go out with great fury to destroy and utterly to sweep away many. <sup>45</sup> He shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and no one shall help him.

## 12

<sup>1</sup> “At that time shall Michael stand up, the great prince who stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, everyone who shall be found written in the book. <sup>2</sup> Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. <sup>3</sup> Those who are wise shall shine as the brightness of the expanse; and those who turn many to righteousness as the stars forever and ever. <sup>4</sup> But you, Daniel, shut up the words, and seal the book, even to the time of the end: many shall run back and forth, and knowledge shall be increased.”

<sup>5</sup> Then I, Daniel, looked, and behold, two others stood, one on the river bank on this side, and the other on the river bank on that side. <sup>6</sup> One said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? <sup>7</sup> I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him who lives forever that it shall be for a time, times, and a half; and when they have finished breaking in pieces the power of the holy people, all these things shall be finished. <sup>8</sup> I heard, but I didn't understand: then I said, my lord, what shall be the issue of these things? <sup>9</sup> He said, Go your way, Daniel; for the words are shut up and sealed until the time of the end. <sup>10</sup> Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand. <sup>11</sup> From the time that the continual burnt offering shall be taken away, and the abomination that makes desolate set up, there shall be one thousand two hundred ninety days. <sup>12</sup> Blessed is he who waits, and comes to the one thousand three hundred thirty-five days. <sup>13</sup> But go you your way until the end; for you shall rest, and shall stand in your lot, at the end of the days.



## THE SONG OF THE

### THREE HOLY CHILDREN,

Which follows in the third Chapter of DANIEL after this place, —*fell down bound into the midst of the burning fiery furnace.* — Verse 23. That which follows is not in the Hebrew, to wit, *And they walked* — to these words, Then Nebuchadnezzar — Verse 24.

<sup>1</sup> AND they walked in the midst of the fire, praising God, and blessing the Lord. <sup>2</sup> Then Azarias stood, and prayed on this manner; and opening his mouth in the midst of the fire said, <sup>3</sup> Blessed are you, O Lord, you God of our fathers, <sup>a</sup> and worthy to be praised; and your name is glorified for evermore: <sup>4</sup> For you are righteous in all the things that you have done: yes, true are all your works, and your ways are right, and all your judgements truth. <sup>5</sup> In all the things that you have brought upon us, and upon the holy city of our fathers, *even* Jerusalem, you have executed true judgements: for according to truth and justice have you brought all these things upon us because of our sins. <sup>6</sup> For we have sinned and committed iniquity, in departing from you. <sup>7</sup> In all things have we trespassed, and not obeyed your commandments, nor kept them, neither done as you have commanded us, that it might go well with us. <sup>8</sup> Wherefore all that you have brought upon us, and everything that you have done to us, you have done in true judgement. <sup>9</sup> And you did deliver us into the hands of lawless enemies, and most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world. <sup>10</sup> And now we can't open our mouth; shame and reproach have befallen your

servants, and them that worship you. <sup>11</sup> Deliver us not up utterly, for your name's sake, neither disannul you your covenant: <sup>12</sup> and cause not your mercy to depart from us, for the sake of Abraham that is beloved of you, and for the sake of Isaac your servant, and Israel your holy one; <sup>13</sup> to whom you did promise, that you would multiply their seed as the stars of heaven, and as the sand that is upon the sea shore. <sup>14</sup> For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. <sup>15</sup> Neither is there at this time prince, or prophet, or leader, or burned offering, or sacrifice, or oblation, or incense, or place to offer before you, and to find mercy. <sup>16</sup> Nevertheless in a contrite heart and a humble spirit let us be accepted; <sup>17</sup> like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice be in your sight this day, and *grant* that we may wholly go after you, for they shall not be ashamed that put their trust in you. <sup>18</sup> And now we follow you with all our heart, we fear you, and seek your face. Put us not to shame: but deal with us after your kindness, and according to the multitude of your mercy. <sup>20</sup> Deliver us also according to your marvelous works, and give glory to your

<sup>a</sup> Another reading is, *and your name is worthy to be praised and glorified.*

name, O Lord: and let all them that do your servants hurt be confounded; <sup>21</sup> and let them be ashamed of all their <sup>b</sup> power and might, and let their strength be broken; <sup>22</sup> and let them know that you are the Lord, the only God, and glorious over the whole world.

<sup>23</sup> And the king's servants, that put them in, ceased not to make the furnace hot with naphtha, pitch, tow, and small wood; <sup>24</sup> so that the flame streamed forth above the furnace forty and nine cubits. <sup>25</sup> And it spread, and burned those Chaldeans whom it found about the furnace. <sup>26</sup> But the angel of the Lord came down into the furnace together with Azarias and his fellows, and he struck the flame of the fire out of the furnace; <sup>27</sup> and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

<sup>28</sup> Then the three, as out of one mouth, praised, and glorified, and blessed God in the furnace, saying, <sup>29</sup> Blessed are you, O Lord, you God of our fathers: and to be praised and exalted above all for ever. <sup>30</sup> And blessed is your glorious and holy name: and to be praised and exalted above all for ever. <sup>31</sup> Blessed are you in the temple of your holy glory: and to be praised and glorified above all for ever. <sup>32</sup> Blessed are you that behold the depths, and sit upon the cherubim: and to be praised and exalted above all for ever. <sup>33</sup> Blessed are you on the throne of your kingdom: and to be praised and <sup>c</sup> extolled above all for

ever. <sup>34</sup> Blessed are you in the firmament of heaven: and to be praised and glorified for ever.

<sup>35</sup> O all you works of the Lord, bless you the Lord: praise and exalt him above all for ever. <sup>36</sup> O you heavens, bless you the Lord: praise and exalt him above all for ever. <sup>37</sup> O you angels of the Lord, bless you the Lord: praise and exalt him above all for ever. <sup>38</sup> O all you waters that be above the heaven, bless you the Lord: praise and exalt him above all for ever. <sup>39</sup> O all <sup>d</sup> you powers of the Lord, bless you <sup>e</sup> the Lord: praise and exalt him above all for ever. <sup>40</sup> O you sun and moon, bless you the Lord: praise and exalt him above all for ever. <sup>41</sup> O you stars of heaven, bless you the Lord: praise and exalt him above all for ever. <sup>42</sup> O every shower and dew, bless you the Lord: praise and exalt him above all for ever. <sup>43</sup> O all you winds, bless you the Lord: praise and exalt him above all for ever. <sup>44</sup> O you fire and heat, bless you the Lord: praise and exalt him above all for ever. <sup>e 47 f</sup> O you nights and days, bless you the Lord: praise and exalt him above all for ever. <sup>48</sup> O you light and darkness, bless you the Lord: praise and exalt him above all for ever. O you cold and heat, bless you the Lord: praise and exalt him above all for ever. <sup>50 g</sup> O you frost and snow, bless you the Lord: praise and exalt him above all for ever. <sup>51</sup> O you lightnings and clouds, bless you the Lord: praise and exalt him above all for ever. <sup>52</sup> O let the earth bless the Lord: let it praise and exalt him above all for ever. <sup>53</sup> O you mountains and hills, bless you the Lord: praise and exalt him

<sup>b</sup> Some MSS. omit *power and*. <sup>c</sup> Another reading is, *exalted*. <sup>d</sup> Another reading is, *the host*. <sup>e</sup> Verse 45 is omitted by the best authorities. <sup>f</sup> Before this verse some authorities insert verse 46, *O you dews and storms of snow, bless you &c*. <sup>g</sup> Before this verse some authorities insert verse 49, *O you ice and cold, bless you &c*.

above all for ever. <sup>54</sup> O all you things that grow on the earth, bless you the Lord: praise and exalt him above all for ever. <sup>56</sup> <sup>h</sup> O sea and rivers, bless you the Lord: praise and exalt him above all for ever. <sup>55</sup> O you fountains, bless you the Lord: praise and exalt him above all for ever. <sup>57</sup> O you whales, and all that move in the waters, bless you the Lord: praise and exalt him above all for ever. <sup>58</sup> O all you fowls of the air, bless you the Lord: praise and exalt him above all for ever. <sup>59</sup> O all you beasts and cattle, bless you the Lord: praise and exalt him above all for ever. <sup>60</sup> O you children of men, bless you the Lord: praise and exalt him above all for ever. <sup>61</sup> <sup>i</sup> O let Israel bless the Lord: praise and exalt him above all for ever. <sup>62</sup> O you priests <sup>j</sup> of the Lord, bless you the Lord: praise and exalt him above all for ever. <sup>63</sup> O you servants <sup>k</sup>

of the Lord, bless you the Lord: praise and exalt him above all for ever. <sup>64</sup> O you spirits and souls of the righteous, bless you the Lord: praise and exalt him above all for ever. <sup>65</sup> O you that are holy and humble of heart, bless you the Lord: praise and exalt him above all for ever. <sup>66</sup> O Ananias, Azarias, and Misael, bless you <sup>l</sup> the Lord: praise and exalt him above all for ever: for he has rescued us from <sup>l</sup> hell, and saved us from the hand of death: he has delivered us out of the midst of the furnace *and* burning flame, even out of the midst of the fire has he delivered us. <sup>67</sup> O give thanks to the Lord, for he is good: for his mercy *endures* for ever. <sup>68</sup> O all you that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy *endures* for ever.

<sup>h</sup> Some authorities transpose verses 56 and 55. <sup>i</sup> Some MSS. read *O Israel, bless you.* <sup>j</sup> Some MSS. omit *of the Lord.*  
<sup>k</sup> Some MSS. omit *of the Lord.* <sup>l</sup> Or, *the grave* Gr. *Hades.*



## Bel and the Dragon

<sup>1</sup> AND king Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom. <sup>2</sup> And Daniel lived with the king, and was honored above all his friends. <sup>3</sup> Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six firkins of wine. <sup>4</sup> And the king did honor to it, and went daily to worship it: but Daniel worshipped his own God. And the king said to him, Why do you not worship Bel? <sup>5</sup> And he said, Because I may not do honor to idols made with hands, but to the living God, who has created the heaven and the earth, and has sovereignty over all flesh. <sup>6</sup> Then said the king to him, Thinkest you not that Bel is a living god? or see you not how much he eats and drinks every day? <sup>7</sup> Then Daniel laughed, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink anything. <sup>8</sup> So the king was angry, and called for his priests, and said to them, If you <sup>8</sup> tell me not who this is that devours these expenses, you <sup>8</sup> shall die. <sup>9</sup> But if you <sup>8</sup> can show me that Bel devours them, then Daniel shall die: for he has spoken blasphemy against Bel. And Daniel said to the king, Let it be according to your word. <sup>10</sup> Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. <sup>11</sup> So Bel's priests said, Behold, we will get us out: but you, O king, set on the meat, and mingle the wine and set it forth, and shut the door fast, and seal

it with your own signet; <sup>12</sup> and when you come in the morning, if you find not that Bel has eaten up all, we will suffer death: or else Daniel, that speaks falsely against us. <sup>13</sup> And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things. <sup>14</sup> And it came to pass, when they were gone forth, the king set the meat before Bel. Now Daniel had commanded his servants to bring ashes, and they strewed all the temple *with them* in the presence of the king alone: then they went out, and shut the door, and sealed it with the king's signet, and so departed. <sup>15</sup> Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all. <sup>16</sup> In the morning betime the king arose, and Daniel with him. <sup>17</sup> And the king said, Daniel, are the seals whole? And he said, Yes, O king, they be whole. <sup>18</sup> And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great are you, O Bel, and with you is no deceit at all. <sup>19</sup> Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. <sup>20</sup> And the king said, I see the footsteps of men, women, and children. And then the king was angry, <sup>21</sup> and took the priests with their wives and children, who showed him the privy doors, where they came in, and consumed such things as were upon the table. <sup>22</sup> Therefore the king killed them, and delivered Bel into Daniel's power, who overthrew him and his temple.

<sup>23</sup> And in that same place there was a great <sup>a</sup> dragon, which they of Babylon worshipped. <sup>24</sup> And the king said to Daniel, Wilt you also say that this is of brass? behold, he lives, and eats and drinks; you can not say that he is no living god: therefore worship him. <sup>25</sup> Then said Daniel, I will worship the Lord my God: for he is a living God. <sup>26</sup> But give me leave, O king, and I shall kill this dragon without sword or staff. The king said, I give you leave. <sup>27</sup> Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, so the dragon did eat and burst in sunder: and *Daniel* said, Behold, these are the gods you<sup>33</sup> worship. <sup>28</sup> When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he has pulled down Bel, and slain the dragon, and put the priests to the sword. <sup>29</sup> So they came to the king, and said, Deliver us Daniel, or else we will destroy you and your house. <sup>30</sup> Now when the king saw that they pressed him sore, being constrained, the king delivered Daniel to them: <sup>31</sup> who cast him into the lion's den: where he was six days. <sup>32</sup> And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which

then were not given to them, to the intent they might devour Daniel.

<sup>33</sup> Now there was in Jewry the prophet <sup>b</sup> Habakkuk, who had made pottage, and had broken bread into a bowl, and was going into the field, for to bring it to the reapers. <sup>34</sup> But the angel of the Lord said to Habakkuk, Go carry the dinner that you have into Babylon to Daniel, in the lions' den. <sup>35</sup> And Habakkuk said, Lord, I never saw Babylon; neither do I know where the den is. <sup>36</sup> Then the angel of the Lord took him by the crown, and lifted him up by the hair of his head, and with the blast of his breath set him in Babylon over the den. <sup>37</sup> And Habakkuk cried, saying, O Daniel, Daniel, take the dinner which God has sent you. <sup>38</sup> And Daniel said, You have remembered me, O God: neither have you forsaken them that love you. <sup>39</sup> So Daniel arose, and did eat: and the angel of God set Habakkuk in his own place again immediately. <sup>40</sup> Upon the seventh day the king came to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting. <sup>41</sup> Then cried the king with a loud voice, saying, Great are you, O Lord, you God of Daniel, and there is none other beside you. <sup>42</sup> And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

<sup>a</sup> Or, *serpent*    <sup>b</sup> Gr. *Ambakoum*.

## THE

# HISTORY OF SUSANNA

Set apart from the beginning of DANIEL, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

<sup>1</sup> THERE lived a man in Babylon, and his name was Joakim: <sup>2</sup> and he took a wife, whose name was Susanna, the daughter of Helkias, a very fair woman, and one that feared the Lord. <sup>3</sup> Her parents also were righteous, and taught their daughter according to the law of Moses. <sup>4</sup> Now Joakim was a great rich man, and had a fair garden joining to his house: and to him resorted the Jews; because he was more honorable than all others. <sup>5</sup> And the same year there were appointed two of the ancients of the people to be judges, such as the Lord spoke of, that wickedness came from Babylon from ancient judges, who were accounted to govern the people. <sup>6</sup> These kept much at Joakim's house: and all that had any suits in law came to them. <sup>7</sup> Now when the people departed away at noon, Susanna went into her husband's garden to walk. <sup>8</sup> And the two elders [\*]saw her going in every day, and walking; and they were inflamed with love for her. <sup>9</sup> And they perverted their own mind, and turned away their eyes, that they might not look to heaven, nor remember just judgements. <sup>10</sup> And albeit they both were wounded with her love, yet dared not one show another his grief. <sup>11</sup> For they were ashamed to declare their lust, that they desired to have to do with her. <sup>12</sup> Yet they watched jealously from day to day to

see her. <sup>13</sup> And the one said to the other, Let us now go home: for it is dinner time. <sup>14</sup> So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: and then appointed they a time both together, when they might find her alone. <sup>15</sup> And it fell out, as they watched a fit day, she went in as aforetime with two maids only, and she was desirous to wash herself in the garden: for it was hot. <sup>16</sup> And there was nobody there save the two elders, that had hid themselves, and watched her. <sup>17</sup> Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me. <sup>18</sup> And they did as she bade them, and shut the garden doors, and went out themselves at the side doors to fetch the things that she had commanded them: and they saw not the elders, because they were hid. <sup>19</sup> Now when the maids were gone forth, the two elders rose up, and ran to her, saying, <sup>20</sup> Behold, the garden doors are shut, that no man can see us, and we are in love with you; therefore consent to us, and lie with us. <sup>21</sup> If you will not, we will bear witness against you, that a young man was with you: and therefore you did send away your maids from you. <sup>22</sup> Then Susanna sighed, and said, I am straitened

on every side: for if I do this thing, it is death to me: and if I do it not, I can't escape your hands. <sup>23</sup> It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. <sup>24</sup> With that Susanna cried with a loud voice: and the two elders cried out against her. <sup>25</sup> Then ran the one, and opened the garden doors. <sup>26</sup> So when the servants of the house heard the cry in the garden, they rushed in at the side door, to see what had befallen her. <sup>27</sup> But when the elders had told their tale, the servants were greatly ashamed: for there was never such a report made of Susanna. <sup>28</sup> And it came to pass on the morrow, when the people assembled to her husband Joakim, the two elders came full of their wicked intent against Susanna to put her to death; <sup>29</sup> and said before the people, Send for Susanna, the daughter of Helkias, Joakim's wife. So they sent; <sup>30</sup> and she came with her father and mother, her children, and all her kindred. <sup>31</sup> Now Susanna was a very delicate woman, and beauteous to behold. <sup>32</sup> And these wicked men commanded her to be unveiled, (for she was veiled) that they might be filled with her beauty. <sup>33</sup> Therefore her friends and all that saw her wept. <sup>34</sup> Then the two elders stood up in the midst of the people, and laid their hands upon her head. <sup>35</sup> And she weeping looked up toward heaven: for her heart trusted in the Lord. <sup>36</sup> And the elders said, As we walked in the garden alone, this *woman* came in with two maids, and shut the garden doors, and sent the maids away. <sup>37</sup> Then a young man, who there was hid, came to her, and lay with her. <sup>38</sup> And we, being in a corner of the garden, saw this wickedness, and ran to

them. <sup>39</sup> And when we saw them together, the man we could not hold: for he was stronger than we, and opened the doors, and leaped out. <sup>40</sup> But having taken this *woman*, we asked who the young man was, but she would not tell us: these things do we testify. <sup>41</sup> Then the assembly believed them, as those that were elders of the people and judges: so they condemned her to death. <sup>42</sup> Then Susanna cried out with a loud voice, and said, O everlasting God, that know the secrets, that know all things before they be: <sup>43</sup> you know that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. <sup>44</sup> And the Lord heard her voice. <sup>45</sup> Therefore when she was led away to be put to death, God raised up the holy spirit of a young youth, whose name was Daniel: <sup>46</sup> and he cried with a loud voice, I am clear from the blood of this woman. <sup>47</sup> Then all the people turned them toward him, and said, What mean these words that you have spoken? <sup>48</sup> So he standing in the midst of them said, Are you <sup>43</sup> such fools, you <sup>43</sup> sons of Israel, that without examination or knowledge of the truth you <sup>43</sup> have condemned a daughter of Israel? <sup>49</sup> Return again to the place of judgement: for these have borne false witness against her. <sup>50</sup> Wherefore all the people turned again in haste, and the elders said to him, Come, sit down among us, and show it us, seeing God has given you the honor of an elder. <sup>51</sup> Then said Daniel to them, Put them asunder one far from another, and I will examine them. <sup>52</sup> So when they were put asunder one from another, he called one of them, and said to

him, O you that have become old in wickedness, now are your sins come *home to you* which you have committed aforetime, <sup>53</sup> in pronouncing unjust judgement, and condemning the innocent, and letting the guilty go free; albeit the Lord says, The innocent and righteous shall you not kill. <sup>54</sup> Now then, if you saw her, tell me, Under what tree saw you them companying together? Who answered, Under a mastick tree. <sup>55</sup> And Daniel said, Right well have you lied against your own head; for even now the angel of God has received the sentence of God and shall cut you in two. <sup>56</sup> So he put him aside, and commanded to bring the other, and said to him, O you seed of Canaan, and not of Judah, beauty has deceived you, and lust has perverted your heart. <sup>57</sup> Thus have you dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Judah would not abide your wickedness. <sup>58</sup> Now therefore tell me, Under what tree did you take them

companying together? Who answered, Under a holm tree. <sup>59</sup> Then said Daniel to him, Right well have you also lied against your own head: for the angel of God waits with the sword to cut you in two, that he may destroy you. <sup>60</sup> With that all the assembly cried out with a loud voice, and blessed God, who saves them that hope in him. <sup>61</sup> And they arose against the two elders, for Daniel had convicted them of false witness out of their own mouth: <sup>62</sup> and according to the law of Moses they did to them in such sort as they maliciously intended to do to their neighbor: and they put them to death, and the innocent blood was saved the same day. <sup>63</sup> Therefore Helkias and his wife praised God for their daughter Susanna, with Joakim her husband, and all the kindred, because there was no dishonesty found in her. <sup>64</sup> And from that day forth was Daniel had in great reputation in the sight of the people.



## *The Good News According to*

# **Matthew**

## **1**

<sup>1</sup> The book of the genealogy of Jesus Christ,<sup>a</sup> the son of David, the son of Abraham. <sup>2</sup> Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. <sup>3</sup> Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. <sup>4</sup> Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. <sup>5</sup> Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. <sup>6</sup> Jesse became the father of King David. David became the father of Solomon by her who had been Uriah's wife. <sup>7</sup> Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. <sup>8</sup> Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. <sup>9</sup> Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. <sup>10</sup> Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah. <sup>11</sup> Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon. <sup>12</sup> After the exile to Babylon, Jechoniah became the

father of Shealtiel. Shealtiel became the father of Zerubbabel. <sup>13</sup> Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. <sup>14</sup> Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud. <sup>15</sup> Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. <sup>16</sup> Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus,<sup>b</sup> who is called Christ. <sup>17</sup> So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit. <sup>19</sup> Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. <sup>20</sup> But when he thought about these things, behold,<sup>c</sup> an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. <sup>21</sup> She shall give birth to a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

<sup>a</sup> Messiah (Hebrew) and Christ (Greek) both mean "Anointed One" <sup>b</sup> "Jesus" means "Salvation". <sup>c</sup> "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>22</sup> Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

<sup>23</sup> “Behold, the virgin shall be with child,  
and shall give birth to a son.  
They shall call his name Immanuel”;  
which is, being interpreted, “God with us.”<sup>1</sup>

<sup>24</sup> Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself; <sup>25</sup> and didn’t know her sexually until she had given birth to her firstborn son. He named him Jesus.

## 2

<sup>1</sup> Now when Jesus was born in Bethlehem of Judea in the days of King Herod, behold, wise men<sup>d</sup> from the east came to Jerusalem, saying, <sup>2</sup> “Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him.” <sup>3</sup> When King Herod heard it, he was troubled, and all Jerusalem with him. <sup>4</sup> Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born. <sup>5</sup> They said to him, “In Bethlehem of Judea, for this is written through the prophet,

<sup>6</sup> ‘You Bethlehem, land of Judah,  
are in no way least among the  
princes of Judah:  
for out of you shall come a governor,  
who shall shepherd my people,  
Israel.’”<sup>1</sup>

<sup>7</sup> Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. <sup>8</sup> He sent them to Bethlehem, and said, “Go and search

diligently for the young child. When you have found him, bring me word, so that I also may come and worship him.”

<sup>9</sup> They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was.

<sup>10</sup> When they saw the star, they rejoiced with exceedingly great joy. <sup>11</sup> They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. <sup>12</sup> Being warned in a dream that they shouldn’t return to Herod, they went back to their own country another way.

<sup>13</sup> Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him.”

<sup>14</sup> He arose and took the young child and his mother by night, and departed into Egypt, <sup>15</sup> and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called my son.”<sup>2</sup>

<sup>16</sup> Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. <sup>17</sup> Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

<sup>18</sup> “A voice was heard in Ramah,

<sup>1</sup> Isaiah 7:14 <sup>d</sup> The word for “wise men” (magoi) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers. <sup>1</sup> Micah 5:2 <sup>2</sup> Hosea 11:1

lamentation, weeping and great mourning,  
Rachel weeping for her children;  
she wouldn't be comforted,  
because they are no more."<sup>3</sup>

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, <sup>20</sup> "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

<sup>21</sup> He arose and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, <sup>23</sup> and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene."

### 3

<sup>1</sup> In those days, John the Baptizer came, preaching in the wilderness of Judea, saying, <sup>2</sup> "Repent, for the Kingdom of Heaven is at hand!" <sup>3</sup> For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one crying in the wilderness,  
make ready the way of the Lord.  
Make his paths straight."<sup>1</sup>

<sup>4</sup> Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. <sup>5</sup> Then people from Jerusalem, all of Judea, and all the region around the

Jordan went out to him. <sup>6</sup> They were baptized<sup>e</sup> by him in the Jordan, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees coming for his baptism,<sup>f</sup> he said to them, "You offspring of vipers, who warned you to flee from the wrath to come? <sup>8</sup> Therefore produce fruit worthy of repentance! <sup>9</sup> Don't think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.

<sup>10</sup> "Even now the ax lies at the root of the trees. Therefore every tree that doesn't produce good fruit is cut down, and cast into the fire. <sup>11</sup> I indeed baptize<sup>g</sup> you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you in the Holy Spirit.<sup>h</sup> <sup>12</sup> His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

<sup>13</sup> Then Jesus came from Galilee to the Jordan<sup>i</sup> to John, to be baptized by him. <sup>14</sup> But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

<sup>15</sup> But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him. <sup>16</sup> Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. <sup>17</sup> Behold, a voice out of the heavens said, "This is my

<sup>3</sup> Jeremiah 31:15 <sup>1</sup> Isaiah 40:3 <sup>e</sup> or, immersed <sup>f</sup> or, immersion <sup>g</sup> or, immerse <sup>h</sup> TR and NU add "and with fire"  
<sup>i</sup> i.e., the Jordan River

beloved Son, with whom I am well pleased.”

#### 4

<sup>1</sup> Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> When he had fasted forty days and forty nights, he was hungry afterward. <sup>3</sup> The tempter came and said to him, “If you are the Son of God, command that these stones become bread.”

<sup>4</sup> But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.’”<sup>1</sup>

<sup>5</sup> Then the devil took him into the holy city. He set him on the pinnacle of the temple, <sup>6</sup> and said to him, “If you are the Son of God, throw yourself down, for it is written, ‘He will put his angels in charge of you.’ and,

‘On their hands they will bear you up,  
so that you don’t dash your foot  
against a stone.’”<sup>2</sup>

<sup>7</sup> Jesus said to him, “Again, it is written, ‘You shall not test the Lord, your God.’”<sup>3</sup>

<sup>8</sup> Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory. <sup>9</sup> He said to him, “I will give you all of these things, if you will fall down and worship me.”

<sup>10</sup> Then Jesus said to him, “Get behind me,<sup>j</sup> Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’”<sup>4</sup>

<sup>11</sup> Then the devil left him, and behold, angels came and served him. <sup>12</sup> Now when

Jesus heard that John was delivered up, he withdrew into Galilee. <sup>13</sup> Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, <sup>14</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>15</sup> “The land of Zebulun and the land of Naphtali,  
toward the sea, beyond the Jordan,  
Galilee of the Gentiles,

<sup>16</sup> the people who sat in darkness saw a great light,  
to those who sat in the region and shadow of death,  
to them light has dawned.”<sup>5</sup>

<sup>17</sup> From that time, Jesus began to preach, and to say, “Repent! For the Kingdom of Heaven is at hand.”

<sup>18</sup> Walking by the sea of Galilee, he<sup>k</sup> saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen. <sup>19</sup> He said to them, “Come after me, and I will make you fishers for men.”

<sup>20</sup> They immediately left their nets and followed him. <sup>21</sup> Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them. <sup>22</sup> They immediately left the boat and their father, and followed him.

<sup>23</sup> Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. <sup>24</sup> The report about him went out into all Syria. They brought to him all who

<sup>1</sup> Deuteronomy 8:3 <sup>2</sup> Psalm 91:11-12 <sup>3</sup> Deuteronomy 6:16 <sup>j</sup> TR and NU read “Go away” instead of “Get behind me”

<sup>4</sup> Deuteronomy 6:13 <sup>5</sup> Isaiah 9:1-2 <sup>k</sup> TR reads “Jesus” instead of “he”

were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. <sup>25</sup> Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

## 5

<sup>1</sup> Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. <sup>2</sup> He opened his mouth and taught them, saying,

<sup>3</sup> “Blessed are the poor in spirit,  
for theirs is the Kingdom of  
Heaven.<sup>1</sup>

<sup>4</sup> Blessed are those who mourn,  
for they shall be comforted.<sup>2</sup>

<sup>5</sup> Blessed are the gentle,  
for they shall inherit the earth.<sup>13</sup>

<sup>6</sup> Blessed are those who hunger and  
thirst after righteousness,  
for they shall be filled.

<sup>7</sup> Blessed are the merciful,  
for they shall obtain mercy.

<sup>8</sup> Blessed are the pure in heart,  
for they shall see God.

<sup>9</sup> Blessed are the peacemakers,  
for they shall be called children of  
God.

<sup>10</sup> Blessed are those who have been  
persecuted for righteousness’  
sake,  
for theirs is the Kingdom of  
Heaven.

<sup>11</sup> “Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceedingly glad,

for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

<sup>13</sup> “You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

<sup>14</sup> You are the light of the world. A city located on a hill can’t be hidden. <sup>15</sup> Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. <sup>16</sup> Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

<sup>17</sup> “Don’t think that I came to destroy the law or the prophets. I didn’t come to destroy, but to fulfill. <sup>18</sup> For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter<sup>m</sup> or one tiny pen stroke<sup>n</sup> shall in any way pass away from the law, until all things are accomplished. <sup>19</sup> Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. <sup>20</sup> For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

<sup>21</sup> “You have heard that it was said to the ancient ones, ‘You shall not murder;’<sup>4</sup> and ‘Whoever murders will be in danger of the judgment.’ <sup>22</sup> But I tell you, that everyone who is angry with his brother without a cause <sup>o</sup> will be in danger of the judgment;

<sup>1</sup> Isaiah 57:15; 66:2 <sup>2</sup> Isaiah 61:2; 66:10,13 <sup>l</sup> or, land. <sup>3</sup> Psalm 37:11 <sup>m</sup> literally, iota <sup>n</sup> or, serif <sup>4</sup> Exodus 20:13  
<sup>o</sup> NU omits “without a cause”.

and whoever says to his brother, ‘Raca!’<sup>p</sup> will be in danger of the council; and whoever says, ‘You fool!’ will be in danger of the fire of Gehenna.<sup>q</sup>

<sup>23</sup> “If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,<sup>24</sup> leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.<sup>25</sup> Agree with your adversary quickly, while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.<sup>26</sup> Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.<sup>r</sup>

<sup>27</sup> “You have heard that it was said,<sup>s</sup> ‘You shall not commit adultery;’<sup>5</sup><sup>28</sup> but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.<sup>29</sup> If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.<sup>t</sup><sup>30</sup> If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.<sup>u</sup>

<sup>31</sup> “It was also said, ‘Whoever shall put away his wife, let him give her a writing of divorce,’<sup>6</sup><sup>32</sup> but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress;

and whoever marries her when she is put away commits adultery.

<sup>33</sup> “Again you have heard that it was said to them of old time, ‘You shall not make false vows, but shall perform to the Lord your vows,’<sup>34</sup> but I tell you, don’t swear at all: neither by heaven, for it is the throne of God;<sup>35</sup> nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.<sup>36</sup> Neither shall you swear by your head, for you can’t make one hair white or black.<sup>37</sup> But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one.

<sup>38</sup> “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’<sup>7</sup><sup>39</sup> But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.<sup>40</sup> If anyone sues you to take away your coat, let him have your cloak also.<sup>41</sup> Whoever compels you to go one mile, go with him two.<sup>42</sup> Give to him who asks you, and don’t turn away him who desires to borrow from you.

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor<sup>v</sup> and hate your enemy.’<sup>w</sup><sup>44</sup> But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,<sup>45</sup> that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.<sup>46</sup> For if you love those who love you, what reward do

<sup>p</sup> “Raca” is an Aramaic insult, related to the word for “empty” and conveying the idea of empty-headedness. <sup>q</sup> or, Hell  
<sup>r</sup> literally, kodrantes. A kodrantes was a small copper coin worth about 2 lepta (widow’s mites)—not enough to buy very much of anything. <sup>s</sup> TR adds “to the ancients”. <sup>5</sup> Exodus 20:14 <sup>t</sup> or, Hell <sup>u</sup> or, Hell <sup>6</sup> Deuteronomy 24:1 <sup>7</sup> Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21 <sup>v</sup> Leviticus 19:18 <sup>w</sup> not in the Bible, but see Qumran Manual of Discipline Ix, 21-26

you have? Don't even the tax collectors do the same? <sup>47</sup> If you only greet your friends, what more do you do than others? Don't even the tax collectors<sup>x</sup> do the same? <sup>48</sup> Therefore you shall be perfect, just as your Father in heaven is perfect.

## 6

<sup>1</sup> "Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. <sup>2</sup> Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. <sup>3</sup> But when you do merciful deeds, don't let your left hand know what your right hand does, <sup>4</sup> so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

<sup>5</sup> "When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. <sup>6</sup> But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly. <sup>7</sup> In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. <sup>8</sup> Therefore don't be like them, for your Father knows what things you need, before you ask him. <sup>9</sup> Pray like this: 'Our Father in heaven, may your name be kept holy. <sup>10</sup> Let your Kingdom come. Let your will be done, as in heaven, so on

earth. <sup>11</sup> Give us today our daily bread. <sup>12</sup> Forgive us our debts, as we also forgive our debtors. <sup>13</sup> Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.<sup>y</sup>'

<sup>14</sup> "For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. <sup>17</sup> But you, when you fast, anoint your head, and wash your face; <sup>18</sup> so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

<sup>19</sup> "Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; <sup>21</sup> for where your treasure is, there your heart will be also.

<sup>22</sup> "The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. <sup>23</sup> But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

<sup>24</sup> "No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God

<sup>x</sup> NU reads "Gentiles" instead of "tax collectors". <sup>y</sup> NU omits "For yours is the Kingdom, the power, and the glory forever. Amen."

and Mammon. <sup>25</sup> Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? <sup>26</sup> See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

<sup>27</sup> "Which of you, by being anxious, can add one moment<sup>z</sup> to his lifespan? <sup>28</sup> Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, <sup>29</sup> yet I tell you that even Solomon in all his glory was not dressed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?

<sup>31</sup> "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' <sup>32</sup> For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. <sup>33</sup> But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well. <sup>34</sup> Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

## 7

<sup>1</sup> "Don't judge, so that you won't be judged. <sup>2</sup> For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. <sup>3</sup> Why do you see the speck that is in your brother's eye, but

<sup>z</sup> literally, cubit <sup>a</sup> TR reads "Because" instead of "How"

don't consider the beam that is in your own eye? <sup>4</sup> Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye? <sup>5</sup> You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

<sup>6</sup> "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

<sup>7</sup> "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. <sup>8</sup> For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. <sup>9</sup> Or who is there among you, who, if his son asks him for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, who will give him a serpent? <sup>11</sup> If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! <sup>12</sup> Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

<sup>13</sup> "Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. <sup>14</sup> How<sup>a</sup> narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravaging wolves. <sup>16</sup> By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? <sup>17</sup> Even so, every good tree produces good fruit; but

the corrupt tree produces evil fruit. <sup>18</sup> A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. <sup>19</sup> Every tree that doesn't grow good fruit is cut down, and thrown into the fire. <sup>20</sup> Therefore by their fruits you will know them. <sup>21</sup> Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. <sup>22</sup> Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' <sup>23</sup> Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'

<sup>24</sup> "Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. <sup>25</sup> The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock. <sup>26</sup> Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand. <sup>27</sup> The rain came down, the floods came, and the winds blew, and beat on that house; and it fell—and great was its fall."

<sup>28</sup> When Jesus had finished saying these things, the multitudes were astonished at his teaching, <sup>29</sup> for he taught them with authority, and not like the scribes.

## 8

<sup>1</sup> When he came down from the mountain, great multitudes followed him. <sup>2</sup> Behold, a leper came to him and worshiped

him, saying, "Lord, if you want to, you can make me clean."

<sup>3</sup> Jesus stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed. <sup>4</sup> Jesus said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

<sup>5</sup> When he came into Capernaum, a centurion came to him, asking him, <sup>6</sup> and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."

<sup>7</sup> Jesus said to him, "I will come and heal him."

<sup>8</sup> The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed. <sup>9</sup> For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

<sup>10</sup> When Jesus heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel. <sup>11</sup> I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, <sup>12</sup> but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth." <sup>13</sup> Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

<sup>14</sup> When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever. <sup>15</sup> He touched her hand, and the

fever left her. She got up and served him. <sup>b</sup>  
<sup>16</sup> When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying, “He took our infirmities, and bore our diseases.”<sup>1</sup> <sup>18</sup> Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.

<sup>19</sup> A scribe came, and said to him, “Teacher, I will follow you wherever you go.”

<sup>20</sup> Jesus said to him, “**The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.**”

<sup>21</sup> Another of his disciples said to him, “Lord, allow me first to go and bury my father.”

<sup>22</sup> But Jesus said to him, “**Follow me, and leave the dead to bury their own dead.**”

<sup>23</sup> When he got into a boat, his disciples followed him. <sup>24</sup> Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep. <sup>25</sup> They came to him, and woke him up, saying, “Save us, Lord! We are dying!”

<sup>26</sup> He said to them, “**Why are you fearful, O you of little faith?**” Then he got up, rebuked the wind and the sea, and there was a great calm.

<sup>27</sup> The men marveled, saying, “What kind of man is this, that even the wind and the sea obey him?”

<sup>28</sup> When he came to the other side, into the country of the Gergesenes, <sup>c</sup> two people possessed by demons met him there, coming out of the tombs, exceedingly

fierce, so that nobody could pass that way. <sup>29</sup> Behold, they cried out, saying, “What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?” <sup>30</sup> Now there was a herd of many pigs feeding far away from them. <sup>31</sup> The demons begged him, saying, “If you cast us out, permit us to go away into the herd of pigs.”

<sup>32</sup> He said to them, “**Go!**”

They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water. <sup>33</sup> Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons. <sup>34</sup> Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

## 9

<sup>1</sup> He entered into a boat, and crossed over, and came into his own city. <sup>2</sup> Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, “**Son, cheer up! Your sins are forgiven you.**”

<sup>3</sup> Behold, some of the scribes said to themselves, “This man blasphemes.”

<sup>4</sup> Jesus, knowing their thoughts, said, “**Why do you think evil in your hearts? <sup>5</sup> For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up, and walk?’ <sup>6</sup> But that you may know that the Son of Man has authority on earth to forgive sins...**” (then he said to the paralytic), “**Get up, and take up your mat, and go to your house.**”

<sup>b</sup> TR reads “them” instead of “him” / <sup>1</sup> Isaiah 53:4 <sup>c</sup> NU reads “Gadarenes”

<sup>7</sup> He arose and departed to his house. <sup>8</sup> But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.

<sup>9</sup> As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, **“Follow me.”** He got up and followed him. <sup>10</sup> As he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. <sup>11</sup> When the Pharisees saw it, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”

<sup>12</sup> When Jesus heard it, he said to them, **“Those who are healthy have no need for a physician, but those who are sick do. <sup>13</sup> But you go and learn what this means: ‘I desire mercy, and not sacrifice,’<sup>1</sup> for I came not to call the righteous, but sinners to repentance.”<sup>d</sup>**

<sup>14</sup> Then John’s disciples came to him, saying, “Why do we and the Pharisees fast often, but your disciples don’t fast?”

<sup>15</sup> Jesus said to them, **“Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup> No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made. <sup>17</sup> Neither do people put new wine into old wine skins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wine skins, and both are preserved.”**

<sup>18</sup> While he told these things to them, behold, a ruler came and worshiped him, saying, “My daughter has just died, but

come and lay your hand on her, and she will live.”

<sup>19</sup> Jesus got up and followed him, as did his disciples. <sup>20</sup> Behold, a woman who had an issue of blood for twelve years came behind him, and touched the fringe<sup>e</sup> of his garment; <sup>21</sup> for she said within herself, “If I just touch his garment, I will be made well.”

<sup>22</sup> But Jesus, turning around and seeing her, said, **“Daughter, cheer up! Your faith has made you well.”** And the woman was made well from that hour.

<sup>23</sup> When Jesus came into the ruler’s house, and saw the flute players, and the crowd in noisy disorder, <sup>24</sup> he said to them, **“Make room, because the girl isn’t dead, but sleeping.”**

They were ridiculing him. <sup>25</sup> But when the crowd was put out, he entered in, took her by the hand, and the girl arose. <sup>26</sup> The report of this went out into all that land. <sup>27</sup> As Jesus passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!”

<sup>28</sup> When he had come into the house, the blind men came to him. Jesus said to them, **“Do you believe that I am able to do this?”**

They told him, “Yes, Lord.”

<sup>29</sup> Then he touched their eyes, saying, **“According to your faith be it done to you.”**

<sup>30</sup> Their eyes were opened. Jesus strictly commanded them, saying, **“See that no one knows about this.”** <sup>31</sup> But they went out and spread abroad his fame in all that land.

<sup>32</sup> As they went out, behold, a mute man who was demon possessed was brought to him. <sup>33</sup> When the demon was cast out, the mute man spoke. The multitudes marveled,

<sup>1</sup> Hosea 6:6 <sup>d</sup> NU omits “to repentance”. <sup>e</sup> or, tassel

saying, “Nothing like this has ever been seen in Israel!”

<sup>34</sup> But the Pharisees said, “By the prince of the demons, he casts out demons.”

<sup>35</sup> Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. <sup>36</sup> But when he saw the multitudes, he was moved with compassion for them, because they were harassed<sup>f</sup> and scattered, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, “The harvest indeed is plentiful, but the laborers are few. <sup>38</sup> Pray therefore that the Lord of the harvest will send out laborers into his harvest.”

## 10

<sup>1</sup> He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness. <sup>2</sup> Now the names of the twelve apostles are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; <sup>3</sup> Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, who was also called<sup>g</sup> Thaddaeus; <sup>4</sup> Simon the Canaanite; and Judas Iscariot, who also betrayed him.

<sup>5</sup> Jesus sent these twelve out, and commanded them, saying, “Don’t go among the Gentiles, and don’t enter into any city of the Samaritans. <sup>6</sup> Rather, go to the lost sheep of the house of Israel. <sup>7</sup> As you go, preach, saying, ‘The Kingdom of Heaven is at hand!’ <sup>8</sup> Heal the sick,

cleanse the lepers,<sup>h</sup> and cast out demons. Freely you received, so freely give. <sup>9</sup>

Don’t take any gold, silver, or brass in your money belts. <sup>10</sup> Take no bag for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

<sup>11</sup> Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on. <sup>12</sup> As you enter into the household, greet it. <sup>13</sup> If the household is worthy, let your peace come on it, but if it isn’t worthy, let your peace return to you.

<sup>14</sup> Whoever doesn’t receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet.

<sup>15</sup> Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>16</sup> “Behold, I send you out as sheep among wolves. Therefore be wise as serpents, and harmless as doves. <sup>17</sup> But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. <sup>18</sup> Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. <sup>19</sup> But when they deliver you up, don’t be anxious how or what you will say, for it will be given you in that hour what you will say. <sup>20</sup> For it is not you who speak, but the Spirit of your Father who speaks in you.

<sup>21</sup> “Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. <sup>22</sup> You will be hated by all men for my name’s sake, but he who endures to the end will be saved. <sup>23</sup> But

<sup>f</sup> TR reads “weary” instead of “harassed” <sup>g</sup> NU omits “Lebbaeus, who was also called” <sup>h</sup> TR adds “raise the dead,”

when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

<sup>24</sup> “A disciple is not above his teacher, nor a servant above his lord. <sup>25</sup> It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul,<sup>i</sup> how much more those of his household! <sup>26</sup> Therefore don’t be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known. <sup>27</sup> What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. <sup>28</sup> Don’t be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna. <sup>j</sup>

<sup>29</sup> “Aren’t two sparrows sold for an assarion coin?<sup>k</sup> Not one of them falls on the ground apart from your Father’s will, <sup>30</sup> but the very hairs of your head are all numbered. <sup>31</sup> Therefore don’t be afraid. You are of more value than many sparrows. <sup>32</sup> Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven. <sup>33</sup> But whoever denies me before men, him I will also deny before my Father who is in heaven.

<sup>34</sup> “Don’t think that I came to send peace on the earth. I didn’t come to send peace, but a sword. <sup>35</sup> For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. <sup>36</sup> A man’s foes

will be those of his own household.<sup>1</sup> <sup>37</sup> He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn’t worthy of me.

<sup>38</sup> He who doesn’t take his cross and follow after me, isn’t worthy of me. <sup>39</sup> He who seeks his life will lose it; and he who loses his life for my sake will find it. <sup>40</sup> He who receives you receives me, and he who receives me receives him who sent me. <sup>41</sup> He who receives a prophet in the name of a prophet will receive a prophet’s reward. He who receives a righteous man in the name of a righteous man will receive a righteous man’s reward. <sup>42</sup> Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward.”

## 11

<sup>1</sup> When Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities. <sup>2</sup> Now when John heard in the prison the works of Christ, he sent two of his disciples <sup>3</sup> and said to him, “Are you he who comes, or should we look for another?”

<sup>4</sup> Jesus answered them, “Go and tell John the things which you hear and see: <sup>5</sup> the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,<sup>1</sup> the dead are raised up, and the poor have good news preached to them.<sup>2</sup> <sup>6</sup> Blessed is he who finds no occasion for stumbling in me.”

<sup>7</sup> As these went their way, Jesus began to say to the multitudes concerning John, “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8</sup> But

<sup>i</sup> Literally, Lord of the Flies, or the devil <sup>j</sup> or, Hell. <sup>k</sup> An assarion is a small coin worth one tenth of a drachma or a sixteenth of a denarius. An assarion is approximately the wages of one half hour of agricultural labor. <sup>1</sup> Micah 7:6 <sup>2</sup> Isaiah 35:5 <sup>3</sup> Isaiah 61:1-4

what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings' houses. <sup>9</sup> But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet. <sup>10</sup> For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'<sup>3</sup> <sup>11</sup> Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he. <sup>12</sup> From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.<sup>1</sup> <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> If you are willing to receive it, this is Elijah, who is to come. <sup>15</sup> He who has ears to hear, let him hear.

<sup>16</sup> "But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions <sup>17</sup> and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.'<sup>18</sup> For John came neither eating nor drinking, and they say, 'He has a demon.'<sup>19</sup> The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children."<sup>m</sup>

<sup>20</sup> Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent. <sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were

done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. <sup>23</sup> You, Capernaum, who are exalted to heaven, you will go down to Hades. <sup>n</sup> For if the mighty works had been done in Sodom which were done in you, it would have remained until today. <sup>24</sup> But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

<sup>25</sup> At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. <sup>26</sup> Yes, Father, for so it was well-pleasing in your sight. <sup>27</sup> All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

<sup>28</sup> "Come to me, all you who labor and are heavily burdened, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light."

## 12

<sup>1</sup> At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. <sup>2</sup> But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."

<sup>3</sup> Malachi 3:1 / or, plunder it. <sup>m</sup> NU reads "actions" instead of "children" <sup>n</sup> or, Hell

<sup>3</sup> But he said to them, “Haven’t you read what David did, when he was hungry, and those who were with him; <sup>4</sup> how he entered into God’s house, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?<sup>1</sup> <sup>5</sup> Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless? <sup>6</sup> But I tell you that one greater than the temple is here. <sup>7</sup> But if you had known what this means, ‘I desire mercy, and not sacrifice,’<sup>2</sup> you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath.”

<sup>9</sup> He departed there, and went into their synagogue. <sup>10</sup> And behold there was a man with a withered hand. They asked him, “Is it lawful to heal on the Sabbath day?” that they might accuse him.

<sup>11</sup> He said to them, “What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won’t he grab on to it, and lift it out? <sup>12</sup> Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day.” <sup>13</sup> Then he told the man, “Stretch out your hand.” He stretched it out; and it was restored whole, just like the other. <sup>14</sup> But the Pharisees went out, and conspired against him, how they might destroy him. <sup>15</sup> Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all, <sup>16</sup> and commanded them that they should not make him known: <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>18</sup> “Behold, my servant whom I have chosen;  
my beloved in whom my soul is well pleased:

I will put my Spirit on him.

He will proclaim justice to the nations.

<sup>19</sup> He will not strive, nor shout;  
neither will anyone hear his voice in the streets.

<sup>20</sup> He won’t break a bruised reed.  
He won’t quench a smoking flax,  
until he leads justice to victory.

<sup>21</sup> In his name, the nations will hope.”<sup>3</sup>

<sup>22</sup> Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. <sup>23</sup> All the multitudes were amazed, and said, “Can this be the son of David?” <sup>24</sup> But when the Pharisees heard it, they said, “This man does not cast out demons, except by Beelzebul, the prince of the demons.”

<sup>25</sup> Knowing their thoughts, Jesus said to them, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. <sup>26</sup> If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. <sup>28</sup> But if I by the Spirit of God cast out demons, then God’s Kingdom has come upon you. <sup>29</sup> Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

<sup>1</sup> 1 Samuel 21:3-6 <sup>2</sup> Hosea 6:6 <sup>3</sup> Isaiah 42:1-4

<sup>30</sup> “He who is not with me is against me, and he who doesn’t gather with me, scatters. <sup>31</sup> Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. <sup>32</sup> Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

<sup>33</sup> “Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. <sup>34</sup> You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. <sup>35</sup> The good man out of his good treasure brings out good things, and the evil man out of his evil treasure<sup>o</sup> brings out evil things. <sup>36</sup> I tell you that every idle word that men speak, they will give account of it in the day of judgment. <sup>37</sup> For by your words you will be justified, and by your words you will be condemned.”

<sup>38</sup> Then certain of the scribes and Pharisees answered, “Teacher, we want to see a sign from you.”

<sup>39</sup> But he answered them, “An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet. <sup>40</sup> For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. <sup>42</sup> The queen of

the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

<sup>43</sup> When an unclean spirit has gone out of a man, he passes through waterless places, seeking rest, and doesn’t find it. <sup>44</sup> Then he says, ‘I will return into my house from which I came out,’ and when he has come back, he finds it empty, swept, and put in order. <sup>45</sup> Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation.”

<sup>46</sup> While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. <sup>47</sup> One said to him, “Behold, your mother and your brothers stand outside, seeking to speak to you.”

<sup>48</sup> But he answered him who spoke to him, “Who is my mother? Who are my brothers?” <sup>49</sup> He stretched out his hand towards his disciples, and said, “Behold, my mother and my brothers! <sup>50</sup> For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.”

## 13

<sup>1</sup> On that day Jesus went out of the house, and sat by the seaside. <sup>2</sup> Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach. <sup>3</sup> He spoke to them many things in parables, saying, “Behold, a farmer went out to sow. <sup>4</sup> As he sowed, some seeds fell

<sup>o</sup> TR adds “of the heart”

by the roadside, and the birds came and devoured them. <sup>5</sup> Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. <sup>6</sup> When the sun had risen, they were scorched. Because they had no root, they withered away. <sup>7</sup> Others fell among thorns. The thorns grew up and choked them. <sup>8</sup> Others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty. <sup>9</sup> He who has ears to hear, let him hear."

<sup>10</sup> The disciples came, and said to him, "Why do you speak to them in parables?"

<sup>11</sup> He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them. <sup>12</sup> For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has. <sup>13</sup> Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand. <sup>14</sup> In them the prophecy of Isaiah is fulfilled, which says,

'By hearing you will hear,  
and will in no way understand;  
Seeing you will see,  
and will in no way perceive:

<sup>15</sup> for this people's heart has grown  
callous,  
their ears are dull of hearing,  
they have closed their eyes;  
or else perhaps they might perceive with  
their eyes,  
hear with their ears,  
understand with their heart,  
and would turn again;

and I would heal them.'<sup>1</sup>

<sup>16</sup> "But blessed are your eyes, for they see; and your ears, for they hear. <sup>17</sup> For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

<sup>18</sup> "Hear, then, the parable of the farmer. <sup>19</sup> When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside. <sup>20</sup> What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; <sup>21</sup> yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. <sup>22</sup> What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. <sup>23</sup> What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and produces, some one hundred times as much, some sixty, and some thirty."

<sup>24</sup> He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field, <sup>25</sup> but while people slept, his enemy came and sowed darnel weeds<sup>p</sup> also among the wheat, and went away. <sup>26</sup> But when the blade sprang up and produced fruit, then the darnel weeds appeared also. <sup>27</sup> The servants of the householder came and said to him, 'Sir, didn't you sow good seed in

<sup>1</sup> Isaiah 6:9-10 <sup>p</sup> darnel is a weed grass (probably bearded darnel or lolium temulentum) that looks very much like wheat until it is mature, when the difference becomes very apparent.

your field? Where did these darnel weeds come from?’

<sup>28</sup> “He said to them, ‘An enemy has done this.’

“The servants asked him, ‘Do you want us to go and gather them up?’

<sup>29</sup> “But he said, ‘No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. <sup>30</sup> Let both grow together until the harvest, and in the harvest time I will tell the reapers, “First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.”’”

<sup>31</sup> He set another parable before them, saying, “The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; <sup>32</sup> which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.”

<sup>33</sup> He spoke another parable to them. “The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures<sup>q</sup> of meal, until it was all leavened.”

<sup>34</sup> Jesus spoke all these things in parables to the multitudes; and without a parable, he didn’t speak to them, <sup>35</sup> that it might be fulfilled which was spoken through the prophet, saying,

“I will open my mouth in parables;  
I will utter things hidden from the  
foundation of the world.”<sup>2</sup>

<sup>36</sup> Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, “Explain to us the parable of the darnel weeds of the field.”

<sup>37</sup> He answered them, “He who sows the good seed is the Son of Man, <sup>38</sup> the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one. <sup>39</sup> The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. <sup>40</sup> As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age. <sup>41</sup> The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, <sup>42</sup> and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. <sup>43</sup> Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

<sup>44</sup> “Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

<sup>45</sup> “Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, <sup>46</sup> who having found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> “Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, <sup>48</sup> which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. <sup>49</sup> So will it be in the end of the world. The angels will come and separate the wicked from among the righteous, <sup>50</sup> and will cast them into the furnace of fire. There will be the weeping

<sup>q</sup> literally, three sata. 3 sata is about 39 liters or a bit more than a bushel <sup>2</sup> Psalm 78:2

and the gnashing of teeth.”<sup>51</sup> Jesus said to them, “Have you understood all these things?”

They answered him, “Yes, Lord.”

<sup>52</sup> He said to them, “Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things.”

<sup>53</sup> When Jesus had finished these parables, he departed from there. <sup>54</sup> Coming into his own country, he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom, and these mighty works? <sup>55</sup> Isn’t this the carpenter’s son? Isn’t his mother called Mary, and his brothers, James, Joses, Simon, and Judas?<sup>r</sup> <sup>56</sup> Aren’t all of his sisters with us? Where then did this man get all of these things?” <sup>57</sup> They were offended by him.

But Jesus said to them, “A prophet is not without honor, except in his own country, and in his own house.”<sup>58</sup> He didn’t do many mighty works there because of their unbelief.

## 14

<sup>1</sup> At that time, Herod the tetrarch heard the report concerning Jesus, <sup>2</sup> and said to his servants, “This is John the Baptizer. He is risen from the dead. That is why these powers work in him.” <sup>3</sup> For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip’s wife. <sup>4</sup> For John said to him, “It is not lawful for you to have her.” <sup>5</sup> When he would have put him to death, he feared the multitude, because they counted

him as a prophet. <sup>6</sup> But when Herod’s birthday came, the daughter of Herodias danced among them and pleased Herod. <sup>7</sup> Whereupon he promised with an oath to give her whatever she should ask. <sup>8</sup> She, being prompted by her mother, said, “Give me here on a platter the head of John the Baptizer.”

<sup>9</sup> The king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given, <sup>10</sup> and he sent and beheaded John in the prison. <sup>11</sup> His head was brought on a platter, and given to the young lady: and she brought it to her mother. <sup>12</sup> His disciples came, and took the body, and buried it; and they went and told Jesus. <sup>13</sup> Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

<sup>14</sup> Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick. <sup>15</sup> When evening had come, his disciples came to him, saying, “This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food.”

<sup>16</sup> But Jesus said to them, “They don’t need to go away. You give them something to eat.”

<sup>17</sup> They told him, “We only have here five loaves and two fish.”

<sup>18</sup> He said, “Bring them here to me.” <sup>19</sup> He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the

<sup>r</sup> or, Judah

multitudes. <sup>20</sup> They all ate, and were filled. They took up twelve baskets full of that which remained left over from the broken pieces. <sup>21</sup> Those who ate were about five thousand men, besides women and children.

<sup>22</sup> Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away. <sup>23</sup> After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone. <sup>24</sup> But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary. <sup>25</sup> In the fourth watch of the night,<sup>s</sup> Jesus came to them, walking on the sea.<sup>1</sup> <sup>26</sup> When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear. <sup>27</sup> But immediately Jesus spoke to them, saying, "Cheer up! It is I! <sup>†</sup> Don't be afraid."

<sup>28</sup> Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."

<sup>29</sup> He said, "Come!"

Peter stepped down from the boat, and walked on the waters to come to Jesus. <sup>30</sup> But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

<sup>31</sup> Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?" <sup>32</sup> When they got up into the boat, the wind ceased. <sup>33</sup> Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"

<sup>34</sup> When they had crossed over, they came to the land of Gennesaret. <sup>35</sup> When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick; <sup>36</sup> and they begged him that they might just touch the fringe<sup>u</sup> of his garment. As many as touched it were made whole.

## 15

<sup>1</sup> Then Pharisees and scribes came to Jesus from Jerusalem, saying, <sup>2</sup> "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

<sup>3</sup> He answered them, "Why do you also disobey the commandment of God because of your tradition? <sup>4</sup> For God commanded, 'Honor your father and your mother,'<sup>1</sup> and, 'He who speaks evil of father or mother, let him be put to death.'<sup>2</sup> <sup>5</sup> But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to God," <sup>6</sup> he shall not honor his father or mother.' You have made the commandment of God void because of your tradition. <sup>7</sup> You hypocrites! Well did Isaiah prophesy of you, saying,

<sup>8</sup> 'These people draw near to me with their mouth,  
and honor me with their lips;  
but their heart is far from me.

<sup>9</sup> And in vain do they worship me,  
teaching as doctrine rules made by men.'"<sup>3</sup>

<sup>10</sup> He summoned the multitude, and said to them, "Hear, and understand. <sup>11</sup> That

<sup>s</sup> The night was equally divided into four watches, so the fourth watch is approximately 3:00 A. M. to sunrise. <sup>1</sup> see Job 9:8  
<sup>†</sup> or, I AM! <sup>u</sup> or, tassel <sup>1</sup> Exodus 20:12; Deuteronomy 5:16 <sup>2</sup> Exodus 21:17; Leviticus 20:9 <sup>3</sup> Isaiah 29:13

which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."

<sup>12</sup> Then the disciples came, and said to him, "Do you know that the Pharisees were offended, when they heard this saying?"

<sup>13</sup> But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. <sup>14</sup> Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

<sup>15</sup> Peter answered him, "Explain the parable to us."

<sup>16</sup> So Jesus said, "Do you also still not understand? <sup>17</sup> Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body? <sup>18</sup> But the things which proceed out of the mouth come out of the heart, and they defile the man. <sup>19</sup> For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. <sup>20</sup> These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

<sup>21</sup> Jesus went out from there, and withdrew into the region of Tyre and Sidon. <sup>22</sup> Behold, a Canaanite woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely possessed by a demon!"

<sup>23</sup> But he answered her not a word.

His disciples came and begged him, saying, "Send her away; for she cries after us."

<sup>24</sup> But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."

<sup>25</sup> But she came and worshiped him, saying, "Lord, help me."

<sup>26</sup> But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

<sup>27</sup> But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table."

<sup>28</sup> Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

<sup>29</sup> Jesus departed there, and came near to the sea of Galilee; and he went up into the mountain, and sat there. <sup>30</sup> Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them, <sup>31</sup> so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the God of Israel.

<sup>32</sup> Jesus summoned his disciples and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

<sup>33</sup> The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

<sup>34</sup> Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

<sup>35</sup> He commanded the multitude to sit down on the ground; <sup>36</sup> and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes. <sup>37</sup> They

all ate, and were filled. They took up seven baskets full of the broken pieces that were left over. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

## 16

<sup>1</sup> The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. <sup>2</sup> But he answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ <sup>3</sup> In the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you can’t discern the signs of the times! <sup>4</sup> An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah.”

He left them, and departed. <sup>5</sup> The disciples came to the other side and had forgotten to take bread. <sup>6</sup> Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.”

<sup>7</sup> They reasoned among themselves, saying, “We brought no bread.”

<sup>8</sup> Jesus, perceiving it, said, “Why do you reason among yourselves, you of little faith, ‘because you have brought no bread?’ <sup>9</sup> Don’t you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? <sup>10</sup> Nor the seven loaves for the four thousand, and how many baskets you took up? <sup>11</sup> How is it that you don’t perceive that I didn’t speak to you concerning

bread? But beware of the yeast of the Pharisees and Sadducees.”

<sup>12</sup> Then they understood that he didn’t tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees. <sup>13</sup> Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, “Who do men say that I, the Son of Man, am?”

<sup>14</sup> They said, “Some say John the Baptizer, some, Elijah, and others, Jeremiah, or one of the prophets.”

<sup>15</sup> He said to them, “But who do you say that I am?”

<sup>16</sup> Simon Peter answered, “You are the Christ, the Son of the living God.”

<sup>17</sup> Jesus answered him, “Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. <sup>18</sup> I also tell you that you are Peter,<sup>v</sup> and on this rock<sup>w</sup> I will build my assembly, and the gates of Hades<sup>x</sup> will not prevail against it. <sup>19</sup> I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven.” <sup>20</sup> Then he commanded the disciples that they should tell no one that he was Jesus the Christ. <sup>21</sup> From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up.

<sup>22</sup> Peter took him aside, and began to rebuke him, saying, “Far be it from you, Lord! This will never be done to you.”

<sup>v</sup> Peter’s name, Petros in Greek, is the word for a specific rock or stone. <sup>w</sup> Greek, petra, a rock mass or bedrock. <sup>x</sup> or, Hell

<sup>23</sup> But he turned, and said to Peter, “**Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men.**” <sup>24</sup> Then Jesus said to his disciples, “**If anyone desires to come after me, let him deny himself, and take up his cross, and follow me.**” <sup>25</sup> For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. <sup>26</sup> For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life? <sup>27</sup> For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds. <sup>28</sup> Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom.”

## 17

<sup>1</sup> After six days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. <sup>2</sup> He was transfigured before them. His face shone like the sun, and his garments became as white as the light. <sup>3</sup> Behold, Moses and Elijah appeared to them talking with him.

<sup>4</sup> Peter answered, and said to Jesus, “Lord, it is good for us to be here. If you want, let’s make three tents here: one for you, one for Moses, and one for Elijah.”

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.”

<sup>6</sup> When the disciples heard it, they fell on their faces, and were very afraid. <sup>7</sup> Jesus came and touched them and said, “**Get up, and don’t be afraid.**” <sup>8</sup> Lifting up their eyes, they saw no one, except Jesus alone. <sup>9</sup> As they were coming down from the mountain, Jesus commanded them, saying, “**Don’t tell anyone what you saw, until the Son of Man has risen from the dead.**”

<sup>10</sup> His disciples asked him, saying, “Then why do the scribes say that Elijah must come first?”

<sup>11</sup> Jesus answered them, “**Elijah indeed comes first, and will restore all things,**” <sup>12</sup> but I tell you that Elijah has come already, and they didn’t recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them.” <sup>13</sup> Then the disciples understood that he spoke to them of John the Baptizer.

<sup>14</sup> When they came to the multitude, a man came to him, kneeling down to him, and saying, <sup>15</sup> “Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water. <sup>16</sup> So I brought him to your disciples, and they could not cure him.”

<sup>17</sup> Jesus answered, “**Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me.**” <sup>18</sup> Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.

<sup>19</sup> Then the disciples came to Jesus privately, and said, “Why weren’t we able to cast it out?”

<sup>20</sup> He said to them, “**Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed,**

you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. <sup>21</sup> But this kind doesn’t go out except by prayer and fasting.” <sup>y</sup>

<sup>22</sup> While they were staying in Galilee, Jesus said to them, “The Son of Man is about to be delivered up into the hands of men, <sup>23</sup> and they will kill him, and the third day he will be raised up.”

They were exceedingly sorry. <sup>24</sup> When they had come to Capernaum, those who collected the didrachma coins<sup>z</sup> came to Peter, and said, “Doesn’t your teacher pay the didrachma?” <sup>25</sup> He said, “Yes.”

When he came into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?”

<sup>26</sup> Peter said to him, “From strangers.”

Jesus said to him, “Therefore the children are exempt. <sup>27</sup> But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin.<sup>a</sup> Take that, and give it to them for me and you.”

## 18

<sup>1</sup> In that hour the disciples came to Jesus, saying, “Who then is greatest in the Kingdom of Heaven?”

<sup>2</sup> Jesus called a little child to himself, and set him in the middle of them, <sup>3</sup> and said, “Most certainly I tell you, unless you turn, and become as little children, you will in

no way enter into the Kingdom of Heaven.

<sup>4</sup> Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven. <sup>5</sup> Whoever receives one such little child in my name receives me, <sup>6</sup> but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

<sup>7</sup> “Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes! <sup>8</sup> If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire. <sup>9</sup> If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna<sup>b</sup> of fire. <sup>10</sup> See that you don’t despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. <sup>11</sup> For the Son of Man came to save that which was lost.

<sup>12</sup> “What do you think? If a man has one hundred sheep, and one of them goes astray, doesn’t he leave the ninety-nine, go to the mountains, and seek that which has gone astray? <sup>13</sup> If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not

<sup>y</sup> NU omits verse 21. <sup>z</sup> A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days’ wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver. A shekel is about 10 grams or about 0.35 ounces. <sup>a</sup> A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people. A shekel is about 10 grams or about 0.35 ounces, usually in the form of a silver coin. <sup>b</sup> or, Hell

gone astray. <sup>14</sup> Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

<sup>15</sup> “If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. <sup>16</sup> But if he doesn’t listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.<sup>1</sup> <sup>17</sup> If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. <sup>18</sup> Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. <sup>19</sup> Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there I am in the middle of them.”

<sup>21</sup> Then Peter came and said to him, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?”

<sup>22</sup> Jesus said to him, “I don’t tell you until seven times, but, until seventy times seven. <sup>23</sup> Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants. <sup>24</sup> When he had begun to reconcile, one was brought to him who owed him ten thousand talents.<sup>c</sup> <sup>25</sup> But because he couldn’t pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and

payment to be made. <sup>26</sup> The servant therefore fell down and knelt before him, saying, ‘Lord, have patience with me, and I will repay you all!’ <sup>27</sup> The lord of that servant, being moved with compassion, released him, and forgave him the debt.

<sup>28</sup> “But that servant went out, and found one of his fellow servants, who owed him one hundred denarii,<sup>d</sup> and he grabbed him, and took him by the throat, saying, ‘Pay me what you owe!’

<sup>29</sup> “So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will repay you!’ <sup>30</sup> He would not, but went and cast him into prison, until he should pay back that which was due. <sup>31</sup> So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done. <sup>32</sup> Then his lord called him in, and said to him, ‘You wicked servant! I forgave you all that debt, because you begged me. <sup>33</sup> Shouldn’t you also have had mercy on your fellow servant, even as I had mercy on you?’ <sup>34</sup> His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. <sup>35</sup> So my heavenly Father will also do to you, if you don’t each forgive your brother from your hearts for his misdeeds.”

## 19

<sup>1</sup> When Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. <sup>2</sup> Great multitudes followed him, and he healed them there. <sup>3</sup> Pharisees came to him, testing

<sup>1</sup> Deuteronomy 19:15 <sup>c</sup> Ten thousand talents (about 300 metric tons of silver) represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day’s wages for agricultural labor. <sup>d</sup> 100 denarii was about one sixtieth of a talent, or about 500 grams (1.1 pounds) of silver.

him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

<sup>4</sup> He answered, "Haven't you read that he who made them from the beginning made them male and female,<sup>1 5</sup> and said, 'For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?'<sup>2 6</sup> So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."

<sup>7</sup> They asked him, "Why then did Moses command us to give her a bill of divorce, and divorce her?"

<sup>8</sup> He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so. <sup>9</sup> I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery."

<sup>10</sup> His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

<sup>11</sup> But he said to them, "Not all men can receive this saying, but those to whom it is given. <sup>12</sup> For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."

<sup>13</sup> Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them. <sup>14</sup> But Jesus said, "Allow the little children,

and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these." <sup>15</sup> He laid his hands on them, and departed from there.

<sup>16</sup> Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

<sup>17</sup> He said to him, "Why do you call me good?<sup>e</sup> No one is good but one, that is, God. But if you want to enter into life, keep the commandments."

<sup>18</sup> He said to him, "Which ones?"

Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.' <sup>19</sup> 'Honor your father and your mother.'<sup>3</sup> And, 'You shall love your neighbor as yourself.'"<sup>4</sup>

<sup>20</sup> The young man said to him, "All these things I have observed from my youth. What do I still lack?"

<sup>21</sup> Jesus said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> But when the young man heard the saying, he went away sad, for he was one who had great possessions. <sup>23</sup> Jesus said to his disciples, "Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. <sup>24</sup> Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into God's Kingdom."

<sup>25</sup> When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

<sup>1</sup> Genesis 1:27 <sup>2</sup> Genesis 2:24 <sup>e</sup> So MT and TR. NU reads "Why do you ask me about what is good?" <sup>3</sup> Exodus 20:12-16; Deuteronomy 5:16-20 <sup>4</sup> Leviticus 19:18

<sup>26</sup> Looking at them, Jesus said, “With men this is impossible, but with God all things are possible.”

<sup>27</sup> Then Peter answered, “Behold, we have left everything, and followed you. What then will we have?”

<sup>28</sup> Jesus said to them, “Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, will receive one hundred times, and will inherit eternal life. <sup>30</sup> But many will be last who are first; and first who are last.

## 20

<sup>1</sup> “For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> When he had agreed with the laborers for a denarius<sup>f</sup> a day, he sent them into his vineyard. <sup>3</sup> He went out about the third hour,<sup>g</sup> and saw others standing idle in the marketplace. <sup>4</sup> He said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went their way. <sup>5</sup> Again he went out about the sixth and the ninth hour,<sup>h</sup> and did likewise. <sup>6</sup> About the eleventh hour<sup>i</sup> he went out, and found others standing idle. He said to them, ‘Why do you stand here all day idle?’

<sup>7</sup> “They said to him, ‘Because no one has hired us.’

“He said to them, ‘You also go into the vineyard, and you will receive whatever is right.’ <sup>8</sup> When evening had come, the lord of the vineyard said to his manager, ‘Call the laborers and pay them their wages, beginning from the last to the first.’

<sup>9</sup> “When those who were hired at about the eleventh hour came, they each received a denarius. <sup>10</sup> When the first came, they supposed that they would receive more; and they likewise each received a denarius. <sup>11</sup> When they received it, they murmured against the master of the household, <sup>12</sup> saying, ‘These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!’

<sup>13</sup> “But he answered one of them, ‘Friend, I am doing you no wrong. Didn’t you agree with me for a denarius? <sup>14</sup> Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. <sup>15</sup> Isn’t it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?’ <sup>16</sup> So the last will be first, and the first last. For many are called, but few are chosen.”

<sup>17</sup> As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, <sup>18</sup> “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death, <sup>19</sup> and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up.”

<sup>20</sup> Then the mother of the sons of Zebedee came to him with her sons,

<sup>f</sup> A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

<sup>g</sup> Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM. <sup>h</sup> noon and 3:00 P. M. <sup>i</sup> 5:00 PM

kneeling and asking a certain thing of him.

<sup>21</sup> He said to her, “What do you want?”

She said to him, “Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom.”

<sup>22</sup> But Jesus answered, “You don’t know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”

They said to him, “We are able.”

<sup>23</sup> He said to them, “You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father.”

<sup>24</sup> When the ten heard it, they were indignant with the two brothers.

<sup>25</sup> But Jesus summoned them, and said, “You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. <sup>26</sup> It shall not be so among you, but whoever desires to become great among you shall be<sup>j</sup> your servant. <sup>27</sup> Whoever desires to be first among you shall be your bondservant, <sup>28</sup> even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.”

<sup>29</sup> As they went out from Jericho, a great multitude followed him. <sup>30</sup> Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, “Lord, have mercy on us, you son of David!” <sup>31</sup> The multitude rebuked them, telling them that they should be quiet, but

they cried out even more, “Lord, have mercy on us, you son of David!”

<sup>32</sup> Jesus stood still, and called them, and asked, “What do you want me to do for you?”

<sup>33</sup> They told him, “Lord, that our eyes may be opened.”

<sup>34</sup> Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

## 21

<sup>1</sup> When they came near to Jerusalem, and came to Bethsphage,<sup>k</sup> to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. <sup>3</sup> If anyone says anything to you, you shall say, ‘The Lord needs them,’ and immediately he will send them.”

<sup>4</sup> All this was done, that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> “Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey.”<sup>l</sup>

<sup>6</sup> The disciples went, and did just as Jesus commanded them, <sup>7</sup> and brought the donkey and the colt, and laid their clothes on them; and he sat on them. <sup>8</sup> A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road. <sup>9</sup> The multitudes who went in front of him, and those who followed, kept shouting, “Hosanna <sup>l</sup> to the

<sup>j</sup> TR reads “let him be” instead of “shall be” <sup>k</sup> TR & NU read “Bethphage” instead of “Bethsphage” <sup>l</sup> Zechariah 9:9

<sup>l</sup> “Hosanna” means “save us” or “help us, we pray”.

son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”<sup>2</sup>

<sup>10</sup> When he had come into Jerusalem, all the city was stirred up, saying, “Who is this?” <sup>11</sup> The multitudes said, “This is the prophet, Jesus, from Nazareth of Galilee.”

<sup>12</sup> Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers’ tables and the seats of those who sold the doves. <sup>13</sup> He said to them, “It is written, ‘My house shall be called a house of prayer,’<sup>3</sup> but you have made it a den of robbers!”<sup>4</sup>

<sup>14</sup> The blind and the lame came to him in the temple, and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, “Hosanna to the son of David!” they were indignant, <sup>16</sup> and said to him, “Do you hear what these are saying?”

Jesus said to them, “Yes. Did you never read, ‘Out of the mouth of babes and nursing babies you have perfected praise?’”<sup>5</sup>

<sup>17</sup> He left them, and went out of the city to Bethany, and camped there. <sup>18</sup> Now in the morning, as he returned to the city, he was hungry. <sup>19</sup> Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, “Let there be no fruit from you forever!”

Immediately the fig tree withered away. <sup>20</sup> When the disciples saw it, they marveled, saying, “How did the fig tree immediately wither away?”

<sup>21</sup> Jesus answered them, “Most certainly I tell you, if you have faith, and don’t doubt, you will not only do what was done to the fig tree, but even if you told this mountain, ‘Be taken up and cast into the sea,’ it would be done. <sup>22</sup> All things, whatever you ask in prayer, believing, you will receive.”

<sup>23</sup> When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority do you do these things? Who gave you this authority?”

<sup>24</sup> Jesus answered them, “I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. <sup>25</sup> The baptism of John, where was it from? From heaven or from men?”

They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will ask us, ‘Why then did you not believe him?’ <sup>26</sup> But if we say, ‘From men,’ we fear the multitude, for all hold John as a prophet.” <sup>27</sup> They answered Jesus, and said, “We don’t know.”

He also said to them, “Neither will I tell you by what authority I do these things. <sup>28</sup> But what do you think? A man had two sons, and he came to the first, and said, ‘Son, go work today in my vineyard.’ <sup>29</sup> He answered, ‘I will not,’ but afterward he changed his mind, and went. <sup>30</sup> He came to the second, and said the same thing. He answered, ‘I go, sir,’ but he didn’t go. <sup>31</sup> Which of the two did the will of his father?”

They said to him, “The first.”

Jesus said to them, “Most certainly I tell you that the tax collectors and the prostitutes are entering into God’s

<sup>2</sup> Psalm 118:26 <sup>3</sup> Isaiah 56:7 <sup>4</sup> Jeremiah 7:11 <sup>5</sup> Psalm 8:2

Kingdom before you. <sup>32</sup> For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

<sup>33</sup> "Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country. <sup>34</sup> When the season for the fruit came near, he sent his servants to the farmers, to receive his fruit. <sup>35</sup> The farmers took his servants, beat one, killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first: and they treated them the same way. <sup>37</sup> But afterward he sent to them his son, saying, 'They will respect my son.' <sup>38</sup> But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' <sup>39</sup> So they took him, and threw him out of the vineyard, and killed him. <sup>40</sup> When therefore the lord of the vineyard comes, what will he do to those farmers?"

<sup>41</sup> They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season."

<sup>42</sup> Jesus said to them, "Did you never read in the Scriptures,

'The stone which the builders rejected,  
the same was made the head of the  
corner.

This was from the Lord.

It is marvelous in our eyes?"<sup>6</sup>

<sup>43</sup> "Therefore I tell you, God's Kingdom will be taken away from you, and will be

<sup>6</sup> Psalm 118:22-23

given to a nation producing its fruit. <sup>44</sup> He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust."

<sup>45</sup> When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. <sup>46</sup> When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

## 22

<sup>1</sup> Jesus answered and spoke again in parables to them, saying, <sup>2</sup> "The Kingdom of Heaven is like a certain king, who made a marriage feast for his son, <sup>3</sup> and sent out his servants to call those who were invited to the marriage feast, but they would not come. <sup>4</sup> Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"' <sup>5</sup> But they made light of it, and went their ways, one to his own farm, another to his merchandise, <sup>6</sup> and the rest grabbed his servants, and treated them shamefully, and killed them. <sup>7</sup> When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

<sup>8</sup> "Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy. <sup>9</sup> Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.' <sup>10</sup> Those servants went out into the highways, and gathered together as many as they found, both bad and good.

The wedding was filled with guests. <sup>11</sup> But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing, <sup>12</sup> and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless. <sup>13</sup> Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.' <sup>14</sup> For many are called, but few chosen."

<sup>15</sup> Then the Pharisees went and took counsel how they might entrap him in his talk. <sup>16</sup> They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter whom you teach, for you aren't partial to anyone. <sup>17</sup> Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

<sup>18</sup> But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites? <sup>19</sup> Show me the tax money."

They brought to him a denarius.

<sup>20</sup> He asked them, "Whose is this image and inscription?"

<sup>21</sup> They said to him, "Caesar's."

Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's."

<sup>22</sup> When they heard it, they marveled, and left him, and went away.

<sup>23</sup> On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, <sup>24</sup> saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife,

and raise up offspring<sup>m</sup> for his brother.' <sup>25</sup> Now there were with us seven brothers. The first married and died, and having no offspring<sup>n</sup> left his wife to his brother. <sup>26</sup> In the same way, the second also, and the third, to the seventh. <sup>27</sup> After them all, the woman died. <sup>28</sup> In the resurrection therefore, whose wife will she be of the seven? For they all had her."

<sup>29</sup> But Jesus answered them, "You are mistaken, not knowing the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven. <sup>31</sup> But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying, <sup>32</sup> 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'" <sup>1</sup> God is not the God of the dead, but of the living."

<sup>33</sup> When the multitudes heard it, they were astonished at his teaching. <sup>34</sup> But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. <sup>35</sup> One of them, a lawyer, asked him a question, testing him. <sup>36</sup> "Teacher, which is the greatest commandment in the law?"

<sup>37</sup> Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'<sup>2</sup> <sup>38</sup> This is the first and great commandment. <sup>39</sup> A second likewise is this, 'You shall love your neighbor as yourself.'<sup>3</sup> <sup>40</sup> The whole law and the prophets depend on these two commandments."

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup>

<sup>m</sup> or, seed <sup>n</sup> or, seed <sup>1</sup> Exodus 3:6 <sup>2</sup> Deuteronomy 6:5 <sup>3</sup> Leviticus 19:18

saying, “What do you think of the Christ? Whose son is he?”

They said to him, “Of David.”

<sup>43</sup> He said to them, “How then does David in the Spirit call him Lord, saying,

<sup>44</sup> ‘The Lord said to my Lord,  
sit on my right hand,  
until I make your enemies a  
footstool for your feet?’<sup>4</sup>

<sup>45</sup> “If then David calls him Lord, how is he his son?”

<sup>46</sup> No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.

## 23

<sup>1</sup> Then Jesus spoke to the multitudes and to his disciples, <sup>2</sup> saying, “The scribes and the Pharisees sat on Moses’ seat. <sup>3</sup> All things therefore whatever they tell you to observe, observe and do, but don’t do their works; for they say, and don’t do. <sup>4</sup> For they bind heavy burdens that are grievous to be borne, and lay them on men’s shoulders; but they themselves will not lift a finger to help them. <sup>5</sup> But all their works they do to be seen by men. They make their phylacteries <sup>o</sup> broad, enlarge the fringes<sup>p</sup> of their garments, <sup>6</sup> and love the place of honor at feasts, the best seats in the synagogues, <sup>7</sup> the salutations in the marketplaces, and to be called ‘Rabbi, Rabbi’ by men. <sup>8</sup> But don’t you be called ‘Rabbi,’ for one is your teacher, the Christ, and all of you are brothers. <sup>9</sup> Call no man on the earth your father, for one is your Father, he who is in heaven. <sup>10</sup> Neither be

called masters, for one is your master, the Christ. <sup>11</sup> But he who is greatest among you will be your servant. <sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

<sup>14</sup> “But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don’t enter in yourselves, neither do you allow those who are entering in to enter.<sup>q</sup> <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of Gehenna<sup>r</sup> as yourselves.

<sup>16</sup> “Woe to you, you blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.’ <sup>17</sup> You blind fools! For which is greater, the gold, or the temple that sanctifies the gold? <sup>18</sup> ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?’ <sup>19</sup> You blind fools! For which is greater, the gift, or the altar that sanctifies the gift? <sup>20</sup> He therefore who swears by the altar, swears by it, and by everything on it. <sup>21</sup> He who swears by the temple, swears by it, and by him who was living<sup>s</sup> in it. <sup>22</sup> He who swears by heaven, swears by the throne of God, and by him who sits on it.

<sup>4</sup> Psalm 110:1 <sup>o</sup> phylacteries (tefillin in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. See Deuteronomy 6:8. <sup>p</sup> or, tassels <sup>q</sup> Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13. NU omits verse 14. <sup>r</sup> or, Hell

<sup>s</sup> NU reads “lives”

<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin,<sup>t</sup> and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone. <sup>24</sup> You blind guides, who strain out a gnat, and swallow a camel!

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.<sup>u</sup> <sup>26</sup> You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness. <sup>28</sup> Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous, <sup>30</sup> and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood of the prophets.’ <sup>31</sup> Therefore you testify to yourselves that you are children of those who killed the prophets. <sup>32</sup> Fill up, then, the measure of your fathers. <sup>33</sup> You serpents, you offspring of vipers, how will you escape the judgment of Gehenna<sup>v</sup> ? <sup>34</sup> Therefore behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and

persecute from city to city; <sup>35</sup> that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. <sup>36</sup> Most certainly I tell you, all these things will come upon this generation.

<sup>37</sup> “Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! <sup>38</sup> Behold, your house is left to you desolate. <sup>39</sup> For I tell you, you will not see me from now on, until you say, ‘Blessed is he who comes in the name of the Lord!’”<sup>1</sup>

## 24

<sup>1</sup> Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple. <sup>2</sup> But he answered them, “You see all of these things, don’t you? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down.”

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be? What is the sign of your coming, and of the end of the age?”

<sup>4</sup> Jesus answered them, “Be careful that no one leads you astray. <sup>5</sup> For many will come in my name, saying, ‘I am the Christ,’ and will lead many astray. <sup>6</sup> You will hear of wars and rumors of wars. See that you aren’t troubled, for all this must happen, but the end is not yet. <sup>7</sup> For nation

<sup>t</sup> cumin is an aromatic seed from *Cuminum cyminum*, resembling caraway in flavor and appearance. It is used as a spice.

<sup>u</sup> TR reads “self-indulgence” instead of “unrighteousness” <sup>v</sup> or, Hell <sup>1</sup> Psalm 118:26

will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places.

<sup>8</sup> But all these things are the beginning of birth pains. <sup>9</sup> Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake. <sup>10</sup> Then many will stumble, and will deliver up one another, and will hate one another. <sup>11</sup> Many false prophets will arise, and will lead many astray. <sup>12</sup> Because iniquity will be multiplied, the love of many will grow cold. <sup>13</sup> But he who endures to the end, the same will be saved. <sup>14</sup> This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

<sup>15</sup> "When, therefore, you see the abomination of desolation, <sup>1</sup> which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the mountains. <sup>17</sup> Let him who is on the housetop not go down to take out the things that are in his house. <sup>18</sup> Let him who is in the field not return back to get his clothes. <sup>19</sup> But woe to those who are with child and to nursing mothers in those days! <sup>20</sup> Pray that your flight will not be in the winter, nor on a Sabbath, <sup>21</sup> for then there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be. <sup>22</sup> Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

<sup>23</sup> "Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it. <sup>24</sup> For there will arise false christs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

<sup>25</sup> "Behold, I have told you beforehand. <sup>26</sup> If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner rooms,' don't believe it. <sup>27</sup> For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man. <sup>28</sup> For wherever the carcass is, there is where the vultures <sup>w</sup> gather together. <sup>29</sup> But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;<sup>2</sup> <sup>30</sup> and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. <sup>31</sup> He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

<sup>32</sup> "Now from the fig tree learn this parable. When its branch has now become tender, and produces its leaves, you know that the summer is near. <sup>33</sup> Even so you also, when you see all these things, know that it is near, even at the doors. <sup>34</sup> Most certainly I tell you, this generation<sup>x</sup> will not pass away, until all these things are accomplished. <sup>35</sup> Heaven and earth will pass away, but my words will not pass

<sup>1</sup> Daniel 9:27; 11:31; 12:11 <sup>w</sup> or, eagles <sup>2</sup> Isaiah 13:10; 34:4 <sup>x</sup> The word for "generation" (genea) can also be translated as "race."

away. <sup>36</sup> But no one knows of that day and hour, not even the angels of heaven,<sup>y</sup> but my Father only.

<sup>37</sup> “As the days of Noah were, so will be the coming of the Son of Man. <sup>38</sup> For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, <sup>39</sup> and they didn’t know until the flood came, and took them all away, so will be the coming of the Son of Man. <sup>40</sup> Then two men will be in the field: one will be taken and one will be left; <sup>41</sup> two women grinding at the mill, one will be taken and one will be left. <sup>42</sup> Watch therefore, for you don’t know in what hour your Lord comes. <sup>43</sup> But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. <sup>44</sup> Therefore also be ready, for in an hour that you don’t expect, the Son of Man will come.

<sup>45</sup> “Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? <sup>46</sup> Blessed is that servant whom his lord finds doing so when he comes. <sup>47</sup> Most certainly I tell you that he will set him over all that he has. <sup>48</sup> But if that evil servant should say in his heart, ‘My lord is delaying his coming,’ <sup>49</sup> and begins to beat his fellow servants, and eat and drink with the drunkards, <sup>50</sup> the lord of that servant will come in a day when he doesn’t expect it, and in an hour when he doesn’t know it, <sup>51</sup> and will cut him in pieces, and appoint

his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

## 25

<sup>1</sup> “Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five were wise. <sup>3</sup> Those who were foolish, when they took their lamps, took no oil with them, <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> Now while the bridegroom delayed, they all slumbered and slept. <sup>6</sup> But at midnight there was a cry, ‘Behold! The bridegroom is coming! Come out to meet him!’ <sup>7</sup> Then all those virgins arose, and trimmed their lamps.<sup>z</sup> <sup>8</sup> The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ <sup>9</sup> But the wise answered, saying, ‘What if there isn’t enough for us and you? You go rather to those who sell, and buy for yourselves.’ <sup>10</sup> While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. <sup>11</sup> Afterward the other virgins also came, saying, ‘Lord, Lord, open to us.’ <sup>12</sup> But he answered, ‘Most certainly I tell you, I don’t know you.’ <sup>13</sup> Watch therefore, for you don’t know the day nor the hour in which the Son of Man is coming.

<sup>14</sup> “For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. <sup>15</sup> To one he gave five talents,<sup>a</sup> to another two, to another one; to each according to his own

<sup>y</sup> NU adds “nor the son” <sup>z</sup> The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

<sup>a</sup> A talent is about 30 kilograms or 66 pounds (usually used to weigh silver unless otherwise specified)

ability. Then he went on his journey. <sup>16</sup> Immediately he who received the five talents went and traded with them, and made another five talents. <sup>17</sup> In the same way, he also who got the two gained another two. <sup>18</sup> But he who received the one talent went away and dug in the earth, and hid his lord's money.

<sup>19</sup> "Now after a long time the lord of those servants came, and reconciled accounts with them. <sup>20</sup> He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

<sup>21</sup> "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

<sup>22</sup> "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

<sup>23</sup> "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

<sup>24</sup> "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. <sup>25</sup> I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

<sup>26</sup> "But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. <sup>27</sup> You ought therefore to

have deposited my money with the bankers, and at my coming I should have received back my own with interest. <sup>28</sup> Take away therefore the talent from him, and give it to him who has the ten talents. <sup>29</sup> For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. <sup>30</sup> Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

<sup>31</sup> "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

<sup>32</sup> Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. <sup>33</sup> He will set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; <sup>35</sup> for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in. <sup>36</sup> I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

<sup>37</sup> "Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? <sup>38</sup> When did we see you as a stranger, and take you in; or naked, and clothe you? <sup>39</sup> When did we see you sick, or in prison, and come to you?'

<sup>40</sup> "The King will answer them, 'Most certainly I tell you, because you did it to

one of the least of these my brothers<sup>b</sup>, you did it to me.’<sup>41</sup> Then he will say also to those on the left hand, ‘Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels;<sup>42</sup> for I was hungry, and you didn’t give me food to eat; I was thirsty, and you gave me no drink;<sup>43</sup> I was a stranger, and you didn’t take me in; naked, and you didn’t clothe me; sick, and in prison, and you didn’t visit me.’

<sup>44</sup> “Then they will also answer, saying, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn’t help you?’

<sup>45</sup> “Then he will answer them, saying, ‘Most certainly I tell you, because you didn’t do it to one of the least of these, you didn’t do it to me.’<sup>46</sup> These will go away into eternal punishment, but the righteous into eternal life.”

## 26

<sup>1</sup> When Jesus had finished all these words, he said to his disciples, <sup>2</sup> “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

<sup>3</sup> Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. <sup>4</sup> They took counsel together that they might take Jesus by deceit, and kill him. <sup>5</sup> But they said, “Not during the feast, lest a riot occur among the people.”

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup> a woman came to him having an alabaster jar of very

expensive ointment, and she poured it on his head as he sat at the table. <sup>8</sup> But when his disciples saw this, they were indignant, saying, “Why this waste? <sup>9</sup> For this ointment might have been sold for much, and given to the poor.”

<sup>10</sup> However, knowing this, Jesus said to them, “Why do you trouble the woman? Because she has done a good work for me. <sup>11</sup> For you always have the poor with you; but you don’t always have me. <sup>12</sup> For in pouring this ointment on my body, she did it to prepare me for burial. <sup>13</sup> Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her.”

<sup>14</sup> Then one of the twelve, who was called Judas Iscariot, went to the chief priests, <sup>15</sup> and said, “What are you willing to give me, that I should deliver him to you?” They weighed out for him thirty pieces of silver. <sup>16</sup> From that time he sought opportunity to betray him.

<sup>17</sup> Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, “Where do you want us to prepare for you to eat the Passover?”

<sup>18</sup> He said, “Go into the city to a certain person, and tell him, ‘The Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.”’”

<sup>19</sup> The disciples did as Jesus commanded them, and they prepared the Passover. <sup>20</sup> Now when evening had come, he was reclining at the table with the twelve disciples. <sup>21</sup> As they were eating, he said,

<sup>b</sup> The word for “brothers” here may be also correctly translated “brothers and sisters” or “siblings.”

“Most certainly I tell you that one of you will betray me.”

<sup>22</sup> They were exceedingly sorrowful, and each began to ask him, “It isn’t me, is it, Lord?”

<sup>23</sup> He answered, “He who dipped his hand with me in the dish, the same will betray me. <sup>24</sup> The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born.”

<sup>25</sup> Judas, who betrayed him, answered, “It isn’t me, is it, Rabbi?”

He said to him, “You said it.”

<sup>26</sup> As they were eating, Jesus took bread, gave thanks for<sup>c</sup> it, and broke it. He gave to the disciples, and said, “Take, eat; this is my body.” <sup>27</sup> He took the cup, gave thanks, and gave to them, saying, “All of you drink it, <sup>28</sup> for this is my blood of the new covenant, which is poured out for many for the remission of sins. <sup>29</sup> But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father’s Kingdom.” <sup>30</sup> When they had sung a hymn, they went out to the Mount of Olives.

<sup>31</sup> Then Jesus said to them, “All of you will be made to stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’<sup>1</sup> <sup>32</sup> But after I am raised up, I will go before you into Galilee.”

<sup>33</sup> But Peter answered him, “Even if all will be made to stumble because of you, I will never be made to stumble.”

<sup>34</sup> Jesus said to him, “Most certainly I tell you that tonight, before the rooster crows, you will deny me three times.”

<sup>35</sup> Peter said to him, “Even if I must die with you, I will not deny you.” All of the disciples also said likewise.

<sup>36</sup> Then Jesus came with them to a place called Gethsemane, and said to his disciples, “Sit here, while I go there and pray.” <sup>37</sup> He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. <sup>38</sup> Then he said to them, “My soul is exceedingly sorrowful, even to death. Stay here, and watch with me.”

<sup>39</sup> He went forward a little, fell on his face, and prayed, saying, “My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire.”

<sup>40</sup> He came to the disciples, and found them sleeping, and said to Peter, “What, couldn’t you watch with me for one hour?”

<sup>41</sup> Watch and pray, that you don’t enter into temptation. The spirit indeed is willing, but the flesh is weak.”

<sup>42</sup> Again, a second time he went away, and prayed, saying, “My Father, if this cup can’t pass away from me unless I drink it, your desire be done.” <sup>43</sup> He came again and found them sleeping, for their eyes were heavy.

<sup>44</sup> He left them again, went away, and prayed a third time, saying the same words. <sup>45</sup> Then he came to his disciples, and said to them, “Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Arise, let’s be going. Behold, he who betrays me is at hand.”

<sup>c</sup> TR reads “blessed” instead of “gave thanks for” <sup>1</sup> Zechariah 13:7

<sup>47</sup> While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. <sup>48</sup> Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him." <sup>49</sup> Immediately he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

<sup>50</sup> Jesus said to him, "Friend, why are you here?" Then they came and laid hands on Jesus, and took him. <sup>51</sup> Behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear. <sup>52</sup> Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. <sup>53</sup> Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels? <sup>54</sup> How then would the Scriptures be fulfilled that it must be so?"

<sup>55</sup> In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. <sup>56</sup> But all this has happened, that the Scriptures of the prophets might be fulfilled."

Then all the disciples left him, and fled. <sup>57</sup> Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end. <sup>59</sup> Now the chief priests, the elders, and the whole council sought false testimony

against Jesus, that they might put him to death; <sup>60</sup> and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, <sup>61</sup> and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

<sup>62</sup> The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?" <sup>63</sup> But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

<sup>64</sup> Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

<sup>65</sup> Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. <sup>66</sup> What do you think?"

They answered, "He is worthy of death!" <sup>67</sup> Then they spit in his face and beat him with their fists, and some slapped him, <sup>68</sup> saying, "Prophecy to us, you Christ! Who hit you?"

<sup>69</sup> Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

<sup>70</sup> But he denied it before them all, saying, "I don't know what you are talking about."

<sup>71</sup> When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth."

<sup>72</sup> Again he denied it with an oath, “I don’t know the man.”

<sup>73</sup> After a little while those who stood by came and said to Peter, “Surely you are also one of them, for your speech makes you known.”

<sup>74</sup> Then he began to curse and to swear, “I don’t know the man!”

Immediately the rooster crowed. <sup>75</sup> Peter remembered the word which Jesus had said to him, “**Before the rooster crows, you will deny me three times.**” He went out and wept bitterly.

## 27

<sup>1</sup> Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: <sup>2</sup> and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor. <sup>3</sup> Then Judas, who betrayed him, when he saw that Jesus was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, “I have sinned in that I betrayed innocent blood.”

But they said, “What is that to us? You see to it.”

<sup>5</sup> He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. <sup>6</sup> The chief priests took the pieces of silver, and said, “It’s not lawful to put them into the treasury, since it is the price of blood.” <sup>7</sup> They took counsel, and bought the potter’s field with them, to bury strangers in. <sup>8</sup> Therefore that field was called “The Field of Blood” to this day. <sup>9</sup> Then that which was spoken through Jeremiah<sup>d</sup> the prophet was fulfilled, saying,

“They took the thirty pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced, <sup>10</sup> and they gave them for the potter’s field, as the Lord commanded me.”<sup>1</sup>

<sup>11</sup> Now Jesus stood before the governor: and the governor asked him, saying, “Are you the King of the Jews?”

Jesus said to him, “**So you say.**”

<sup>12</sup> When he was accused by the chief priests and elders, he answered nothing. <sup>13</sup> Then Pilate said to him, “Don’t you hear how many things they testify against you?”

<sup>14</sup> He gave him no answer, not even one word, so that the governor marveled greatly. <sup>15</sup> Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. <sup>16</sup> They had then a notable prisoner, called Barabbas. <sup>17</sup> When therefore they were gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?” <sup>18</sup> For he knew that because of envy they had delivered him up.

<sup>19</sup> While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that righteous man, for I have suffered many things today in a dream because of him.” <sup>20</sup> Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus. <sup>21</sup> But the governor answered them, “Which of the two do you want me to release to you?”

They said, “Barabbas!”

<sup>d</sup> some manuscripts omit “Jeremiah” <sup>1</sup> Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

<sup>22</sup> Pilate said to them, “What then shall I do to Jesus, who is called Christ?”

They all said to him, “Let him be crucified!”

<sup>23</sup> But the governor said, “Why? What evil has he done?”

But they cried out exceedingly, saying, “Let him be crucified!”

<sup>24</sup> So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this righteous person. You see to it.”

<sup>25</sup> All the people answered, “May his blood be on us, and on our children!”

<sup>26</sup> Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified. <sup>27</sup> Then the governor’s soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him. <sup>28</sup> They stripped him, and put a scarlet robe on him. <sup>29</sup> They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, “Hail, King of the Jews!” <sup>30</sup> They spat on him, and took the reed and struck him on the head. <sup>31</sup> When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

<sup>32</sup> As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross. <sup>33</sup> When they came to a place called “Golgotha”, that is to say, “The place of a skull,” <sup>34</sup> they gave him

sour wine<sup>e</sup> to drink mixed with gall. When he had tasted it, he would not drink. <sup>35</sup> When they had crucified him, they divided his clothing among them, casting lots,<sup>f</sup> <sup>36</sup> and they sat and watched him there. <sup>37</sup> They set up over his head the accusation against him written, “THIS IS JESUS, THE KING OF THE JEWS.”

<sup>38</sup> Then there were two robbers crucified with him, one on his right hand and one on the left. <sup>39</sup> Those who passed by blasphemed him, wagging their heads, <sup>40</sup> and saying, “You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!”

<sup>41</sup> Likewise the chief priests also mocking, with the scribes, the Pharisees,<sup>g</sup> and the elders, said, <sup>42</sup> “He saved others, but he can’t save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. <sup>43</sup> He trusts in God. Let God deliver him now, if he wants him; for he said, ‘I am the Son of God.’” <sup>44</sup> The robbers also who were crucified with him cast on him the same reproach.

<sup>45</sup> Now from the sixth hour<sup>h</sup> there was darkness over all the land until the ninth hour.<sup>i</sup> <sup>46</sup> About the ninth hour Jesus cried with a loud voice, saying, “Eli, Eli, lima<sup>j</sup> sabachthani?” That is, “My God, my God, why have you forsaken me?”<sup>2</sup>

<sup>47</sup> Some of them who stood there, when they heard it, said, “This man is calling Elijah.”

<sup>48</sup> Immediately one of them ran, and took a sponge, and filled it with vinegar, and put

<sup>e</sup> or, vinegar <sup>f</sup> TR adds “that it might be fulfilled which was spoken by the prophet: ‘They divided my garments among them, and for my clothing they cast lots;’” [see Psalm 22:18 and John 19:24] <sup>g</sup> TR omits “the Pharisees” <sup>h</sup> noon <sup>i</sup> 3:00 P. M. <sup>j</sup> TR reads “lama” instead of “lima” <sup>2</sup> Psalm 22:1

it on a reed, and gave him a drink. <sup>49</sup> The rest said, "Let him be. Let's see whether Elijah comes to save him."

<sup>50</sup> Jesus cried again with a loud voice, and yielded up his spirit. <sup>51</sup> Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. <sup>52</sup> The tombs were opened, and many bodies of the saints who had fallen asleep were raised; <sup>53</sup> and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. <sup>54</sup> Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

<sup>55</sup> Many women were there watching from afar, who had followed Jesus from Galilee, serving him. <sup>56</sup> Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. <sup>57</sup> When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came. <sup>58</sup> This man went to Pilate, and asked for Jesus' body. Then Pilate commanded the body to be given up. <sup>59</sup> Joseph took the body, and wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone to the door of the tomb, and departed. <sup>61</sup> Mary Magdalene was there, and the other Mary, sitting opposite the tomb. <sup>62</sup> Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate,

<sup>63</sup> saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' <sup>64</sup> Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

<sup>65</sup> Pilate said to them, "You have a guard. Go, make it as secure as you can." <sup>66</sup> So they went with the guard and made the tomb secure, sealing the stone.

## 28

<sup>1</sup> Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. <sup>2</sup> Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it. <sup>3</sup> His appearance was like lightning, and his clothing white as snow. <sup>4</sup> For fear of him, the guards shook, and became like dead men. <sup>5</sup> The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified. <sup>6</sup> He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying. <sup>7</sup> Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

<sup>8</sup> They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. <sup>9</sup> As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped him.

<sup>10</sup> Then Jesus said to them, “Don’t be afraid. Go tell my brothers <sup>k</sup> that they should go into Galilee, and there they will see me.”

<sup>11</sup> Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened. <sup>12</sup> When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, <sup>13</sup> saying, “Say that his disciples came by night, and stole him away while we slept. <sup>14</sup> If this comes to the governor’s ears, we will persuade him and make you

free of worry.” <sup>15</sup> So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until today.

<sup>16</sup> But the eleven disciples went into Galilee, to the mountain where Jesus had sent them. <sup>17</sup> When they saw him, they bowed down to him, but some doubted. <sup>18</sup> Jesus came to them and spoke to them, saying, “All authority has been given to me in heaven and on earth. <sup>19</sup> Go,<sup>l</sup> and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age.” Amen.

<sup>k</sup> The word for “brothers” here may be also correctly translated “brothers and sisters” or “siblings.” <sup>l</sup> TR and NU add “therefore”



## *The Good News According to*

# Mark

## 1

<sup>1</sup> The beginning of the Good News of Jesus Christ, the Son of God. <sup>2</sup> As it is written in the prophets,

“Behold,<sup>a</sup> I send my messenger before your face,  
who will prepare your way before you:<sup>1</sup>

<sup>3</sup> the voice of one crying in the wilderness,

‘Make ready the way of the Lord!  
Make his paths straight!’<sup>2</sup>

<sup>4</sup> John came baptizing<sup>b</sup> in the wilderness and preaching the baptism of repentance for forgiveness of sins. <sup>5</sup> All the country of Judea and all those of Jerusalem went out to him. They were baptized by him in the Jordan river, confessing their sins. <sup>6</sup> John was clothed with camel’s hair and a leather belt around his waist. He ate locusts and wild honey. <sup>7</sup> He preached, saying, “After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen. <sup>8</sup> I baptized you in<sup>c</sup> water, but he will baptize you in the Holy Spirit.”

<sup>9</sup> In those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. <sup>10</sup> Immediately coming up from the water, he saw the heavens parting, and the Spirit descending on him like a dove. <sup>11</sup> A voice came out of the sky, “You are my beloved Son, in whom I am well pleased.”

<sup>12</sup> Immediately the Spirit drove him out into the wilderness. <sup>13</sup> He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.

<sup>14</sup> Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of God’s Kingdom, <sup>15</sup> and saying, “**The time is fulfilled, and God’s Kingdom is at hand! Repent, and believe in the Good News.**”

<sup>16</sup> Passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. <sup>17</sup> Jesus said to them, “**Come after me, and I will make you into fishers for men.**”

<sup>18</sup> Immediately they left their nets, and followed him. <sup>19</sup> Going on a little further from there, he saw James the son of Zebedee, and John, his brother, who were also in the boat mending the nets. <sup>20</sup> Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him. <sup>21</sup> They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught. <sup>22</sup> They were astonished at his teaching, for he taught them as having authority, and not as the scribes. <sup>23</sup> Immediately there was in their synagogue a man with an unclean spirit, and he cried out, <sup>24</sup> saying, “Ha! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I

<sup>a</sup> “Behold”, from “*idou*”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>1</sup> Malachi 3:1

<sup>2</sup> Isaiah 40:3 <sup>b</sup> or, immersing <sup>c</sup> The Greek word (en) translated here as “in” could also be translated as “with” in some contexts.

know you who you are: the Holy One of God!”

<sup>25</sup> Jesus rebuked him, saying, “Be quiet, and come out of him!”

<sup>26</sup> The unclean spirit, convulsing him and crying with a loud voice, came out of him.

<sup>27</sup> They were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!” <sup>28</sup> The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.

<sup>29</sup> Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon’s wife’s mother lay sick with a fever, and immediately they told him about her. <sup>31</sup> He came and took her by the hand, and raised her up. The fever left her, and she served them. <sup>32</sup> At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons. <sup>33</sup> All the city was gathered together at the door. <sup>34</sup> He healed many who were sick with various diseases, and cast out many demons. He didn’t allow the demons to speak, because they knew him.

<sup>35</sup> Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there. <sup>36</sup> Simon and those who were with him followed after him; <sup>37</sup> and they found him, and told him, “Everyone is looking for you.”

<sup>38</sup> He said to them, “Let’s go elsewhere into the next towns, that I may preach there

also, because I came out for this reason.” <sup>39</sup> He went into their synagogues throughout all Galilee, preaching and casting out demons.

<sup>40</sup> A leper came to him, begging him, kneeling down to him, and saying to him, “If you want to, you can make me clean.”

<sup>41</sup> Being moved with compassion, he stretched out his hand, and touched him, and said to him, “I want to. Be made clean.” <sup>42</sup> When he had said this, immediately the leprosy departed from him, and he was made clean. <sup>43</sup> He strictly warned him, and immediately sent him out, <sup>44</sup> and said to him, “See you say nothing to anybody, but go show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them.”

<sup>45</sup> But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.

## 2

<sup>1</sup> When he entered again into Capernaum after some days, it was heard that he was in the house. <sup>2</sup> Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them. <sup>3</sup> Four people came, carrying a paralytic to him. <sup>4</sup> When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on. <sup>5</sup> Jesus, seeing their faith, said to the paralytic, “Son, your sins are forgiven you.”

<sup>6</sup> But there were some of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> “Why does this man speak blasphemies like that? Who can forgive sins but God alone?”

<sup>8</sup> Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, “Why do you reason these things in your hearts? <sup>9</sup> Which is easier, to tell the paralytic, ‘Your sins are forgiven;’ or to say, ‘Arise, and take up your bed, and walk?’ <sup>10</sup> But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— <sup>11</sup> “I tell you, arise, take up your mat, and go to your house.”

<sup>12</sup> He arose, and immediately took up the mat, and went out in front of them all; so that they were all amazed, and glorified God, saying, “We never saw anything like this!”

<sup>13</sup> He went out again by the seaside. All the multitude came to him, and he taught them. <sup>14</sup> As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, “Follow me.” And he arose and followed him.

<sup>15</sup> He was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him. <sup>16</sup> The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, “Why is it that he eats and drinks with tax collectors and sinners?”

<sup>17</sup> When Jesus heard it, he said to them, “Those who are healthy have no need for a physician, but those who are sick. I came

not to call the righteous, but sinners to repentance.”

<sup>18</sup> John’s disciples and the Pharisees were fasting, and they came and asked him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples don’t fast?”

<sup>19</sup> Jesus said to them, “Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can’t fast. <sup>20</sup> But the days will come when the bridegroom will be taken away from them, and then will they fast in that day. <sup>21</sup> No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made. <sup>22</sup> No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins.”

<sup>23</sup> He was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain. <sup>24</sup> The Pharisees said to him, “Behold, why do they do that which is not lawful on the Sabbath day?”

<sup>25</sup> He said to them, “Did you never read what David did, when he had need, and was hungry—he, and those who were with him? <sup>26</sup> How he entered into God’s house when Abiathar was high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?” <sup>27</sup> He said to them, “The Sabbath was made for man, not man for the Sabbath. <sup>28</sup> Therefore the Son of Man is lord even of the Sabbath.”

## 3

<sup>1</sup> He entered again into the synagogue, and there was a man there who had his hand withered. <sup>2</sup> They watched him, whether he would heal him on the Sabbath day, that they might accuse him. <sup>3</sup> He said to the man who had his hand withered, **“Stand up.”** <sup>4</sup> He said to them, **“Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?”** But they were silent. <sup>5</sup> When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, **“Stretch out your hand.”** He stretched it out, and his hand was restored as healthy as the other. <sup>6</sup> The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.

<sup>7</sup> Jesus withdrew to the sea with his disciples, and a great multitude followed him from Galilee, from Judea, <sup>8</sup> from Jerusalem, from Idumaea, beyond the Jordan, and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him. <sup>9</sup> He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him. <sup>10</sup> For he had healed many, so that as many as had diseases pressed on him that they might touch him. <sup>11</sup> The unclean spirits, whenever they saw him, fell down before him, and cried, “You are the Son of God!” <sup>12</sup> He sternly warned them that they should not make him known.

<sup>13</sup> He went up into the mountain, and called to himself those whom he wanted, and they went to him. <sup>14</sup> He appointed

twelve, that they might be with him, and that he might send them out to preach, <sup>15</sup> and to have authority to heal sicknesses and to cast out demons: <sup>16</sup> Simon, to whom he gave the name Peter; <sup>17</sup> James the son of Zebedee; John, the brother of James, and he called them Boanerges, which means, Sons of Thunder; <sup>18</sup> Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Zealot; <sup>19</sup> and Judas Iscariot, who also betrayed him.

He came into a house. <sup>20</sup> The multitude came together again, so that they could not so much as eat bread. <sup>21</sup> When his friends heard it, they went out to seize him: for they said, “He is insane.” <sup>22</sup> The scribes who came down from Jerusalem said, “He has Beelzebul,” and, “By the prince of the demons he casts out the demons.”

<sup>23</sup> He summoned them, and said to them in parables, **“How can Satan cast out Satan? <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> If a house is divided against itself, that house cannot stand. <sup>26</sup> If Satan has risen up against himself, and is divided, he can't stand, but has an end. <sup>27</sup> But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house. <sup>28</sup> Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme; <sup>29</sup> but whoever may blaspheme against the Holy Spirit never has forgiveness, but is subject to eternal condemnation.”**<sup>d</sup> <sup>30</sup> —because they said, “He has an unclean spirit.”

<sup>d</sup> NU reads, guilty of an eternal sin.

<sup>31</sup> His mother and his brothers came, and standing outside, they sent to him, calling him. <sup>32</sup> A multitude was sitting around him, and they told him, “Behold, your mother, your brothers, and your sisters<sup>e</sup> are outside looking for you.”

<sup>33</sup> He answered them, “Who are my mother and my brothers?” <sup>34</sup> Looking around at those who sat around him, he said, “Behold, my mother and my brothers! <sup>35</sup> For whoever does the will of God, the same is my brother, and my sister, and mother.”

#### 4

<sup>1</sup> Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea. <sup>2</sup> He taught them many things in parables, and told them in his teaching, <sup>3</sup> “Listen! Behold, the farmer went out to sow, <sup>4</sup> and as he sowed, some seed fell by the road, and the birds<sup>f</sup> came and devoured it. <sup>5</sup> Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil. <sup>6</sup> When the sun had risen, it was scorched; and because it had no root, it withered away. <sup>7</sup> Others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup> Others fell into the good ground, and yielded fruit, growing up and increasing. Some produced thirty times, some sixty times, and some one hundred times as much.” <sup>9</sup> He said, “Whoever has ears to hear, let him hear.”

<sup>10</sup> When he was alone, those who were around him with the twelve asked him about the parables. <sup>11</sup> He said to them, “To you is given the mystery of God’s Kingdom, but to those who are outside, all things are done in parables, <sup>12</sup> that ‘seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should be forgiven them.’”<sup>1</sup>

<sup>13</sup> He said to them, “Don’t you understand this parable? How will you understand all of the parables? <sup>14</sup> The farmer sows the word. <sup>15</sup> The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes, and takes away the word which has been sown in them. <sup>16</sup> These in the same way are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy. <sup>17</sup> They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble. <sup>18</sup> Others are those who are sown among the thorns. These are those who have heard the word, <sup>19</sup> and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. <sup>20</sup> Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times.”

<sup>21</sup> He said to them, “Is the lamp brought to be put under a basket <sup>g</sup> or under a bed? Isn’t it put on a stand? <sup>22</sup> For there is nothing hidden, except that it should be

<sup>e</sup> TR omits “your sisters” <sup>f</sup> TR adds “of the air” <sup>1</sup> Isaiah 6:9-10 <sup>g</sup> literally, a modion, a dry measuring basket containing about a peck (about 9 liters)

made known; neither was anything made secret, but that it should come to light. <sup>23</sup> If any man has ears to hear, let him hear.”

<sup>24</sup> He said to them, “Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. <sup>25</sup> For whoever has, to him will more be given, and he who doesn’t have, even that which he has will be taken away from him.”

<sup>26</sup> He said, “God’s Kingdom is as if a man should cast seed on the earth, <sup>27</sup> and should sleep and rise night and day, and the seed should spring up and grow, he doesn’t know how. <sup>28</sup> For the earth bears fruit: first the blade, then the ear, then the full grain in the ear. <sup>29</sup> But when the fruit is ripe, immediately he puts in the sickle, because the harvest has come.”

<sup>30</sup> He said, “How will we liken God’s Kingdom? Or with what parable will we illustrate it? <sup>31</sup> It’s like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, <sup>32</sup> yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow.”

<sup>33</sup> With many such parables he spoke the word to them, as they were able to hear it.

<sup>34</sup> Without a parable he didn’t speak to them; but privately to his own disciples he explained everything.

<sup>35</sup> On that day, when evening had come, he said to them, “Let’s go over to the other side.” <sup>36</sup> Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him. <sup>37</sup> A big wind storm arose, and the waves beat

into the boat, so much that the boat was already filled. <sup>38</sup> He himself was in the stern, asleep on the cushion, and they woke him up, and told him, “Teacher, don’t you care that we are dying?”

<sup>39</sup> He awoke, and rebuked the wind, and said to the sea, “Peace! Be still!” The wind ceased, and there was a great calm. <sup>40</sup> He said to them, “Why are you so afraid? How is it that you have no faith?”

<sup>41</sup> They were greatly afraid, and said to one another, “Who then is this, that even the wind and the sea obey him?”

## 5

<sup>1</sup> They came to the other side of the sea, into the country of the Gadarenes. <sup>2</sup> When he had come out of the boat, immediately a man with an unclean spirit met him out of the tombs. <sup>3</sup> He lived in the tombs. Nobody could bind him any more, not even with chains, <sup>4</sup> because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him. <sup>5</sup> Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. <sup>6</sup> When he saw Jesus from afar, he ran and bowed down to him, <sup>7</sup> and crying out with a loud voice, he said, “What have I to do with you, Jesus, you Son of the Most High God? I adjure you by God, don’t torment me.” <sup>8</sup> For he said to him, “Come out of the man, you unclean spirit!”

<sup>9</sup> He asked him, “What is your name?”

He said to him, “My name is Legion, for we are many.” <sup>10</sup> He begged him much that he would not send them away out of the country. <sup>11</sup> Now on the mountainside there

was a great herd of pigs feeding. <sup>12</sup> All the demons begged him, saying, "Send us into the pigs, that we may enter into them."

<sup>13</sup> At once Jesus gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea. <sup>14</sup> Those who fed them fled, and told it in the city and in the country.

The people came to see what it was that had happened. <sup>15</sup> They came to Jesus, and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid. <sup>16</sup> Those who saw it declared to them what happened to him who was possessed by demons, and about the pigs. <sup>17</sup> They began to beg him to depart from their region.

<sup>18</sup> As he was entering into the boat, he who had been possessed by demons begged him that he might be with him. <sup>19</sup> He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."

<sup>20</sup> He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.

<sup>21</sup> When Jesus had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea. <sup>22</sup> Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet, <sup>23</sup> and begged him much, saying, "My little daughter is at the point of death. Please

come and lay your hands on her, that she may be made healthy, and live."

<sup>24</sup> He went with him, and a great multitude followed him, and they pressed upon him on all sides. <sup>25</sup> A certain woman, who had an issue of blood for twelve years, <sup>26</sup> and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse, <sup>27</sup> having heard the things concerning Jesus, came up behind him in the crowd, and touched his clothes. <sup>28</sup> For she said, "If I just touch his clothes, I will be made well." <sup>29</sup> Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

<sup>30</sup> Immediately Jesus, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"

<sup>31</sup> His disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?'"

<sup>32</sup> He looked around to see her who had done this thing. <sup>33</sup> But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

<sup>34</sup> He said to her, "Daughter, your faith has made you well. Go in peace, and be cured of your disease."

<sup>35</sup> While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"

<sup>36</sup> But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe."

<sup>37</sup> He allowed no one to follow him, except Peter, James, and John the brother of

James. <sup>38</sup> He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing. <sup>39</sup> When he had entered in, he said to them, **"Why do you make an uproar and weep? The child is not dead, but is asleep."**

<sup>40</sup> They ridiculed him. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying. <sup>41</sup> Taking the child by the hand, he said to her, **"Talitha cumi!"** which means, being interpreted, **"Girl, I tell you, get up!"** <sup>42</sup> Immediately the girl rose up and walked, for she was twelve years old. They were amazed with great amazement. <sup>43</sup> He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.

## 6

<sup>1</sup> He went out from there. He came into his own country, and his disciples followed him. <sup>2</sup> When the Sabbath had come, he began to teach in the synagogue, and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands?" <sup>3</sup> Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judah, and Simon? Aren't his sisters here with us?" They were offended at him.

<sup>4</sup> Jesus said to them, **"A prophet is not without honor, except in his own country, and among his own relatives, and in his own house."** <sup>5</sup> He could do no mighty work there, except that he laid his hands on a few

sick people, and healed them. <sup>6</sup> He marveled because of their unbelief.

He went around the villages teaching. <sup>7</sup> He called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits. <sup>8</sup> He commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse, <sup>9</sup> but to wear sandals, and not put on two tunics. <sup>10</sup> He said to them, **"Wherever you enter into a house, stay there until you depart from there. <sup>11</sup> Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"**

<sup>12</sup> They went out and preached that people should repent. <sup>13</sup> They cast out many demons, and anointed many with oil who were sick, and healed them. <sup>14</sup> King Herod heard this, for his name had become known, and he said, "John the Baptizer has risen from the dead, and therefore these powers are at work in him." <sup>15</sup> But others said, "He is Elijah." Others said, "He is a prophet, or like one of the prophets." <sup>16</sup> But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead." <sup>17</sup> For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. <sup>18</sup> For John said to Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> Herodias set herself against him, and desired to kill him, but she couldn't, <sup>20</sup> for Herod feared John, knowing that he was a righteous and

holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.

<sup>21</sup> Then a convenient day came, that Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee. <sup>22</sup> When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, “Ask me whatever you want, and I will give it to you.” <sup>23</sup> He swore to her, “Whatever you shall ask of me, I will give you, up to half of my kingdom.”

<sup>24</sup> She went out, and said to her mother, “What shall I ask?”

She said, “The head of John the Baptizer.”

<sup>25</sup> She came in immediately with haste to the king, and asked, “I want you to give me right now the head of John the Baptizer on a platter.”

<sup>26</sup> The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn’t wish to refuse her. <sup>27</sup> Immediately the king sent out a soldier of his guard, and commanded to bring John’s head, and he went and beheaded him in the prison, <sup>28</sup> and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

<sup>29</sup> When his disciples heard this, they came and took up his corpse, and laid it in a tomb.

<sup>30</sup> The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught. <sup>31</sup> He said to

them, **“You come apart into a deserted place, and rest awhile.”** For there were many coming and going, and they had no leisure so much as to eat. <sup>32</sup> They went away in the boat to a deserted place by themselves. <sup>33</sup> They<sup>h</sup> saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him. <sup>34</sup> Jesus came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things. <sup>35</sup> When it was late in the day, his disciples came to him, and said, “This place is deserted, and it is late in the day. <sup>36</sup> Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing to eat.”

<sup>37</sup> But he answered them, **“You give them something to eat.”**

They asked him, “Shall we go and buy two hundred denarii<sup>i</sup> worth of bread, and give them something to eat?”

<sup>38</sup> He said to them, **“How many loaves do you have? Go see.”**

When they knew, they said, “Five, and two fish.”

<sup>39</sup> He commanded them that everyone should sit down in groups on the green grass. <sup>40</sup> They sat down in ranks, by hundreds and by fifties. <sup>41</sup> He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all. <sup>42</sup> They all ate, and were filled. <sup>43</sup> They took up twelve baskets full of broken

<sup>h</sup> TR reads “The multitudes” instead of “They” <sup>i</sup> 200 denarii was about 7 or 8 months wages for an agricultural laborer.

pieces and also of the fish. <sup>44</sup> Those who ate the loaves were<sup>j</sup> five thousand men.

<sup>45</sup> Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away. <sup>46</sup> After he had taken leave of them, he went up the mountain to pray.

<sup>47</sup> When evening had come, the boat was in the middle of the sea, and he was alone on the land. <sup>48</sup> Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he came to them, walking on the sea, <sup>1</sup> and he would have passed by them, <sup>49</sup> but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; <sup>50</sup> for they all saw him, and were troubled. But he immediately spoke with them, and said to them, **“Cheer up! It is I!<sup>k</sup> Don’t be afraid.”**

<sup>51</sup> He got into the boat with them; and the wind ceased, and they were very amazed among themselves, and marveled; <sup>52</sup> for they hadn’t understood about the loaves, but their hearts were hardened.

<sup>53</sup> When they had crossed over, they came to land at Gennesaret, and moored to the shore. <sup>54</sup> When they had come out of the boat, immediately the people recognized him, <sup>55</sup> and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was. <sup>56</sup> Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might touch just the fringe<sup>l</sup> of his garment; and as many as touched him were made well.

## 7

<sup>1</sup> Then the Pharisees and some of the scribes gathered together to him, having come from Jerusalem. <sup>2</sup> Now when they saw some of his disciples eating bread with defiled, that is unwashed, hands, they found fault. <sup>3</sup> (For the Pharisees and all the Jews, don’t eat unless they wash their hands and forearms, holding to the tradition of the elders. <sup>4</sup> They don’t eat when they come from the marketplace unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.) <sup>5</sup> The Pharisees and the scribes asked him, “Why don’t your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?”

<sup>6</sup> He answered them, **“Well did Isaiah prophesy of you hypocrites, as it is written, ‘This people honors me with their lips, but their heart is far from me.**

**<sup>7</sup> But they worship me in vain, teaching as doctrines the commandments of men.’<sup>1</sup>**

<sup>8</sup> **“For you set aside the commandment of God, and hold tightly to the tradition of men—the washing of pitchers and cups, and you do many other such things.”** <sup>9</sup> He said to them, **“Full well do you reject the commandment of God, that you may keep your tradition. <sup>10</sup> For Moses said, ‘Honor your father and your mother;’<sup>2</sup> and, ‘He who speaks evil of father or mother, let him be put to death.’<sup>3</sup> <sup>11</sup> But you say, ‘If a man tells his father or his mother, “Whatever profit you might have received from me is**

<sup>j</sup> TR adds “about” <sup>l</sup> see Job 9:8 <sup>k</sup> or, “I AM!” <sup>l</sup> or, tassel <sup>l</sup> Isaiah 29:13 <sup>2</sup> Exodus 20:12; Deuteronomy 5:16 <sup>3</sup> Exodus 21:17; Leviticus 20:9

Corban<sup>m</sup>, that is to say, given to God”;<sup>12</sup> then you no longer allow him to do anything for his father or his mother, making void the word of God by your tradition, which you have handed down. You do many things like this.”<sup>13</sup>

<sup>14</sup> He called all the multitude to himself, and said to them, “Hear me, all of you, and understand. <sup>15</sup> There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. <sup>16</sup> If anyone has ears to hear, let him hear!”<sup>n</sup>

<sup>17</sup> When he had entered into a house away from the multitude, his disciples asked him about the parable. <sup>18</sup> He said to them, “Are you also without understanding? Don’t you perceive that whatever goes into the man from outside can’t defile him, <sup>19</sup> because it doesn’t go into his heart, but into his stomach, then into the latrine, thus purifying all foods<sup>o</sup>?”

<sup>20</sup> He said, “That which proceeds out of the man, that defiles the man. <sup>21</sup> For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, <sup>22</sup> covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. <sup>23</sup> All these evil things come from within, and defile the man.”

<sup>24</sup> From there he arose, and went away into the borders of Tyre and Sidon. He entered into a house, and didn’t want anyone to know it, but he couldn’t escape notice. <sup>25</sup> For a woman, whose little daughter had an unclean spirit, having

heard of him, came and fell down at his feet. <sup>26</sup> Now the woman was a Greek, a Syrophenician by race. She begged him that he would cast the demon out of her daughter. <sup>27</sup> But Jesus said to her, “Let the children be filled first, for it is not appropriate to take the children’s bread and throw it to the dogs.”

<sup>28</sup> But she answered him, “Yes, Lord. Yet even the dogs under the table eat the children’s crumbs.”

<sup>29</sup> He said to her, “For this saying, go your way. The demon has gone out of your daughter.”

<sup>30</sup> She went away to her house, and found the child having been laid on the bed, with the demon gone out.

<sup>31</sup> Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee, through the middle of the region of Decapolis. <sup>32</sup> They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him. <sup>33</sup> He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. <sup>34</sup> Looking up to heaven, he sighed, and said to him, “Ephphatha!” that is, “Be opened!” <sup>35</sup> Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly. <sup>36</sup> He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. <sup>37</sup> They were astonished beyond measure, saying, “He has done all things well. He makes even the deaf hear, and the mute speak!”

<sup>m</sup> Corban is a Hebrew word for an offering devoted to God. <sup>n</sup> NU omits verse 16. <sup>o</sup> or, “making all foods clean”. NU ends Jesus’ direct quote and question after “latrine”, ending the verse with “Thus he declared all foods clean.

## 8

<sup>1</sup> In those days, when there was a very great multitude, and they had nothing to eat, Jesus called his disciples to himself, and said to them, <sup>2</sup> **“I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. <sup>3</sup> If I send them away fasting to their home, they will faint on the way, for some of them have come a long way.”**

<sup>4</sup> His disciples answered him, “From where could one satisfy these people with bread here in a deserted place?”

<sup>5</sup> He asked them, **“How many loaves do you have?”**

They said, “Seven.”

<sup>6</sup> He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude. <sup>7</sup> They had a few small fish. Having blessed them, he said to serve these also. <sup>8</sup> They ate, and were filled. They took up seven baskets of broken pieces that were left over. <sup>9</sup> Those who had eaten were about four thousand. Then he sent them away.

<sup>10</sup> Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha. <sup>11</sup> The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him. <sup>12</sup> He sighed deeply in his spirit, and said, **“Why does this generation <sup>p</sup> seek a sign? Most certainly I tell you, no sign will be given to this generation.”**

<sup>13</sup> He left them, and again entering into the boat, departed to the other side. <sup>14</sup> They forgot to take bread; and they didn’t have

<sup>p</sup> The word translated “generation” here (genea) could also be translated “people”, “race”, or “family”.

more than one loaf in the boat with them. <sup>15</sup> He warned them, saying, **“Take heed: beware of the yeast of the Pharisees and the yeast of Herod.”**

<sup>16</sup> They reasoned with one another, saying, “It’s because we have no bread.”

<sup>17</sup> Jesus, perceiving it, said to them, **“Why do you reason that it’s because you have no bread? Don’t you perceive yet, neither understand? Is your heart still hardened? <sup>18</sup> Having eyes, don’t you see? Having ears, don’t you hear? Don’t you remember? <sup>19</sup> When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?”**

They told him, “Twelve.”

<sup>20</sup> **“When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?”**

They told him, “Seven.”

<sup>21</sup> He asked them, **“Don’t you understand, yet?”**

<sup>22</sup> He came to Bethsaida. They brought a blind man to him, and begged him to touch him. <sup>23</sup> He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.

<sup>24</sup> He looked up, and said, “I see men; for I see them like trees walking.”

<sup>25</sup> Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly. <sup>26</sup> He sent him away to his house, saying, **“Don’t enter into the village, nor tell anyone in the village.”**

<sup>27</sup> Jesus went out, with his disciples, into the villages of Caesarea Philippi. On the

way he asked his disciples, “Who do men say that I am?”

<sup>28</sup> They told him, “John the Baptizer, and others say Elijah, but others: one of the prophets.”

<sup>29</sup> He said to them, “But who do you say that I am?”

Peter answered, “You are the Christ.”

<sup>30</sup> He commanded them that they should tell no one about him. <sup>31</sup> He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup> He spoke to them openly. Peter took him, and began to rebuke him. <sup>33</sup> But he, turning around, and seeing his disciples, rebuked Peter, and said, “Get behind me, Satan! For you have in mind not the things of God, but the things of men.”

<sup>34</sup> He called the multitude to himself with his disciples, and said to them, “Whoever wants to come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. <sup>36</sup> For what does it profit a man, to gain the whole world, and forfeit his life? <sup>37</sup> For what will a man give in exchange for his life? <sup>38</sup> For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in his Father’s glory, with the holy angels.”

## 9

<sup>1</sup> He said to them, “Most certainly I tell you, there are some standing here who will

in no way taste death until they see God’s Kingdom come with power.”

<sup>2</sup> After six days Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them. <sup>3</sup> His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them. <sup>4</sup> Elijah and Moses appeared to them, and they were talking with Jesus.

<sup>5</sup> Peter answered Jesus, “Rabbi, it is good for us to be here. Let’s make three tents: one for you, one for Moses, and one for Elijah.” <sup>6</sup> For he didn’t know what to say, for they were very afraid.

<sup>7</sup> A cloud came, overshadowing them, and a voice came out of the cloud, “This is my beloved Son. Listen to him.”

<sup>8</sup> Suddenly looking around, they saw no one with them any more, except Jesus only.

<sup>9</sup> As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead. <sup>10</sup> They kept this saying to themselves, questioning what the “rising from the dead” meant.

<sup>11</sup> They asked him, saying, “Why do the scribes say that Elijah must come first?”

<sup>12</sup> He said to them, “Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? <sup>13</sup> But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him.”

<sup>14</sup> Coming to the disciples, he saw a great multitude around them, and scribes questioning them. <sup>15</sup> Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him. <sup>16</sup> He asked the scribes, **“What are you asking them?”**

<sup>17</sup> One of the multitude answered, “Teacher, I brought to you my son, who has a mute spirit; <sup>18</sup> and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren’t able.”

<sup>19</sup> He answered him, **“Unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me.”**

<sup>20</sup> They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.

<sup>21</sup> He asked his father, **“How long has it been since this has come to him?”**

He said, “From childhood. <sup>22</sup> Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us.”

<sup>23</sup> Jesus said to him, **“If you can believe, all things are possible to him who believes.”**

<sup>24</sup> Immediately the father of the child cried out with tears, “I believe. Help my unbelief!”

<sup>25</sup> When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, **“You mute and deaf spirit, I command you, come out of him, and never enter him again!”**

<sup>26</sup> Having cried out, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, “He is dead.” <sup>27</sup> But Jesus took him by the hand, and raised him up; and he arose.

<sup>28</sup> When he had come into the house, his disciples asked him privately, “Why couldn’t we cast it out?” <sup>29</sup> He said to them, **“This kind can come out by nothing, except by prayer and fasting.”**

<sup>30</sup> They went out from there, and passed through Galilee. He didn’t want anyone to know it. <sup>31</sup> For he was teaching his disciples, and said to them, **“The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again.”**

<sup>32</sup> But they didn’t understand the saying, and were afraid to ask him.

<sup>33</sup> He came to Capernaum, and when he was in the house he asked them, **“What were you arguing among yourselves on the way?”**

<sup>34</sup> But they were silent, for they had disputed one with another on the way about who was the greatest.

<sup>35</sup> He sat down, and called the twelve; and he said to them, **“If any man wants to be first, he shall be last of all, and servant of all.”** <sup>36</sup> He took a little child, and set him in the middle of them. Taking him in his arms, he said to them, <sup>37</sup> **“Whoever receives one such little child in my name, receives me, and whoever receives me, doesn’t receive me, but him who sent me.”**

<sup>38</sup> John said to him, “Teacher, we saw someone who doesn’t follow us casting out demons in your name; and we forbade him, because he doesn’t follow us.”

<sup>39</sup> But Jesus said, “Don’t forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me. <sup>40</sup> For whoever is not against us is on our side. <sup>41</sup> For whoever will give you a cup of water to drink in my name, because you are Christ’s, most certainly I tell you, he will in no way lose his reward. <sup>42</sup> Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if he were thrown into the sea with a millstone hung around his neck. <sup>43</sup> If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into Gehenna, <sup>q</sup> into the unquenchable fire, <sup>44</sup> ‘where their worm doesn’t die, and the fire is not quenched.’ <sup>1r</sup> <sup>45</sup> If your foot causes you to stumble, cut it off. It is better for you to enter into life lame, rather than having your two feet to be cast into Gehenna, <sup>s</sup> into the fire that will never be quenched— <sup>46</sup> ‘where their worm doesn’t die, and the fire is not quenched.’ <sup>t</sup> <sup>47</sup> If your eye causes you to stumble, cast it out. It is better for you to enter into God’s Kingdom with one eye, rather than having two eyes to be cast into the Gehenna<sup>u</sup> of fire, <sup>48</sup> ‘where their worm doesn’t die, and the fire is not quenched.’ <sup>2</sup> <sup>49</sup> For everyone will be salted with fire, and every sacrifice will be seasoned with salt. <sup>50</sup> Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.”

## 10

<sup>1</sup> He arose from there and came into the borders of Judea and beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them.

<sup>2</sup> Pharisees came to him testing him, and asked him, “Is it lawful for a man to divorce his wife?”

<sup>3</sup> He answered, “What did Moses command you?”

<sup>4</sup> They said, “Moses allowed a certificate of divorce to be written, and to divorce her.”

<sup>5</sup> But Jesus said to them, “For your hardness of heart, he wrote you this commandment. <sup>6</sup> But from the beginning of the creation, God made them male and female.<sup>1</sup> <sup>7</sup> For this cause a man will leave his father and mother, and will join to his wife, <sup>8</sup> and the two will become one flesh,<sup>2</sup> so that they are no longer two, but one flesh. <sup>9</sup> What therefore God has joined together, let no man separate.”

<sup>10</sup> In the house, his disciples asked him again about the same matter. <sup>11</sup> He said to them, “Whoever divorces his wife, and marries another, commits adultery against her. <sup>12</sup> If a woman herself divorces her husband, and marries another, she commits adultery.”

<sup>13</sup> They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them. <sup>14</sup> But when Jesus saw it, he was moved with indignation, and said to them, “Allow the little children to come to me! Don’t forbid them, for God’s Kingdom belongs to such as these. <sup>15</sup> Most certainly

<sup>q</sup> or, Hell <sup>1</sup> Isaiah 66:24 <sup>r</sup> NU omits verse 44. <sup>s</sup> or, Hell <sup>t</sup> NU omits verse 46. <sup>u</sup> or, Hell <sup>2</sup> Isaiah 66:24 <sup>1</sup> Genesis 1:27  
<sup>2</sup> Genesis 2:24

I tell you, whoever will not receive God's Kingdom like a little child, he will in no way enter into it." <sup>16</sup> He took them in his arms, and blessed them, laying his hands on them.

<sup>17</sup> As he was going out into the way, one ran to him, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

<sup>18</sup> Jesus said to him, "Why do you call me good? No one is good except one—God. <sup>19</sup> You know the commandments: 'Do not murder,' 'Do not commit adultery,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'" <sup>3</sup>

<sup>20</sup> He said to him, "Teacher, I have observed all these things from my youth."

<sup>21</sup> Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."

<sup>22</sup> But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. <sup>23</sup> Jesus looked around, and said to his disciples, "How difficult it is for those who have riches to enter into God's Kingdom!"

<sup>24</sup> The disciples were amazed at his words. But Jesus answered again, "Children, how hard is it for those who trust in riches to enter into God's Kingdom! <sup>25</sup> It is easier for a camel to go through a needle's eye than for a rich man to enter into God's Kingdom."

<sup>26</sup> They were exceedingly astonished, saying to him, "Then who can be saved?"

<sup>27</sup> Jesus, looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."

<sup>28</sup> Peter began to tell him, "Behold, we have left all, and have followed you."

<sup>29</sup> Jesus said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, <sup>30</sup> but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life. <sup>31</sup> But many who are first will be last; and the last first."

<sup>32</sup> They were on the way, going up to Jerusalem; and Jesus was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him. <sup>33</sup> "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles. <sup>34</sup> They will mock him, spit on him, scourge him, and kill him. On the third day he will rise again."

<sup>35</sup> James and John, the sons of Zebedee, came near to him, saying, "Teacher, we want you to do for us whatever we will ask."

<sup>36</sup> He said to them, "What do you want me to do for you?"

<sup>37</sup> They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."

<sup>38</sup> But Jesus said to them, "You don't know what you are asking. Are you able to

<sup>3</sup> Exodus 20:12-16; Deuteronomy 5:16-20

drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"

<sup>39</sup> They said to him, "We are able."

Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with; <sup>40</sup> but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared."

<sup>41</sup> When the ten heard it, they began to be indignant towards James and John.

<sup>42</sup> Jesus summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. <sup>43</sup> But it shall not be so among you, but whoever wants to become great among you shall be your servant. <sup>44</sup> Whoever of you wants to become first among you, shall be bondservant of all. <sup>45</sup> For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

<sup>46</sup> They came to Jericho. As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. <sup>47</sup> When he heard that it was Jesus the Nazarene, he began to cry out, and say, "Jesus, you son of David, have mercy on me!" <sup>48</sup> Many rebuked him, that he should be quiet, but he cried out much more, "You son of David, have mercy on me!"

<sup>49</sup> Jesus stood still, and said, "Call him."

They called the blind man, saying to him, "Cheer up! Get up. He is calling you!"

<sup>50</sup> He, casting away his cloak, sprang up, and came to Jesus.

<sup>51</sup> Jesus asked him, "What do you want me to do for you?"

The blind man said to him, "Rabboni,<sup>v</sup> that I may see again."

<sup>52</sup> Jesus said to him, "Go your way. Your faith has made you well." Immediately he received his sight, and followed Jesus on the way.

## 11

<sup>1</sup> When they came near to Jerusalem, to Bethsphage<sup>w</sup> and Bethany, at the Mount of Olives, he sent two of his disciples, <sup>2</sup> and said to them, "Go your way into the village that is opposite you. Immediately as you enter into it, you will find a young donkey tied, on which no one has sat. Untie him, and bring him. <sup>3</sup> If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him;' and immediately he will send him back here."

<sup>4</sup> They went away, and found a young donkey tied at the door outside in the open street, and they untied him. <sup>5</sup> Some of those who stood there asked them, "What are you doing, untying the young donkey?" <sup>6</sup> They said to them just as Jesus had said, and they let them go.

<sup>7</sup> They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it. <sup>8</sup> Many spread their garments on the way, and others were cutting down branches from the trees, and spreading them on the road. <sup>9</sup> Those who went in front, and those who followed, cried out, "Hosanna! <sup>x</sup> Blessed is he who comes in the name of the Lord!" <sup>10</sup> Blessed is the kingdom of our father David that is

<sup>v</sup> Rabboni is a transliteration of the Hebrew word for "great teacher." <sup>w</sup> TR & NU read "Bethphage" instead of "Bethsphage"

<sup>x</sup> "Hosanna" means "save us" or "help us, we pray". <sup>1</sup> Psalm 118:25-26

coming in the name of the Lord! Hosanna in the highest!”

<sup>11</sup> Jesus entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.

<sup>12</sup> The next day, when they had come out from Bethany, he was hungry. <sup>13</sup> Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. <sup>14</sup> Jesus told it, “**May no one ever eat fruit from you again!**” and his disciples heard it.

<sup>15</sup> They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves. <sup>16</sup> He would not allow anyone to carry a container through the temple. <sup>17</sup> He taught, saying to them, “**Isn’t it written, ‘My house will be called a house of prayer for all the nations?’<sup>2</sup> But you have made it a den of robbers!**”<sup>3</sup>

<sup>18</sup> The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

<sup>19</sup> When evening came, he went out of the city. <sup>20</sup> As they passed by in the morning, they saw the fig tree withered away from the roots. <sup>21</sup> Peter, remembering, said to him, “Rabbi, look! The fig tree which you cursed has withered away.”

<sup>22</sup> Jesus answered them, “**Have faith in God.** <sup>23</sup> **For most certainly I tell you, whoever may tell this mountain, ‘Be taken**

**up and cast into the sea,’ and doesn’t doubt in his heart, but believes that what he says is happening; he shall have whatever he says.** <sup>24</sup> **Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them.** <sup>25</sup> **Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions.** <sup>26</sup> **But if you do not forgive, neither will your Father in heaven forgive your transgressions.”<sup>y</sup>**

<sup>27</sup> They came again to Jerusalem, and as he was walking in the temple, the chief priests, and the scribes, and the elders came to him, <sup>28</sup> and they began saying to him, “By what authority do you do these things? Or who gave you this authority to do these things?”

<sup>29</sup> Jesus said to them, “**I will ask you one question. Answer me, and I will tell you by what authority I do these things.** <sup>30</sup> **The baptism of John—was it from heaven, or from men? Answer me.”**

<sup>31</sup> They reasoned with themselves, saying, “If we should say, ‘From heaven;’ he will say, ‘Why then did you not believe him?’ <sup>32</sup> If we should say, ‘From men’”—they feared the people, for all held John to really be a prophet. <sup>33</sup> They answered Jesus, “We don’t know.”

Jesus said to them, “**Neither do I tell you by what authority I do these things.”**

## 12

<sup>1</sup> He began to speak to them in parables. “A man planted a vineyard, put a hedge around it, dug a pit for the wine press, built a tower, rented it out to a farmer, and went

<sup>2</sup> Isaiah 56:7 <sup>3</sup> Jeremiah 7:11 <sup>y</sup> NU omits verse 26.

into another country. <sup>2</sup> When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. <sup>3</sup> They took him, beat him, and sent him away empty. <sup>4</sup> Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. <sup>5</sup> Again he sent another; and they killed him; and many others, beating some, and killing some. <sup>6</sup> Therefore still having one, his beloved son, he sent him last to them, saying, 'They will respect my son.' <sup>7</sup> But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' <sup>8</sup> They took him, killed him, and cast him out of the vineyard. <sup>9</sup> What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. <sup>10</sup> Haven't you even read this Scripture:

'The stone which the builders rejected,  
the same was made the head of the  
corner.

<sup>11</sup> This was from the Lord,  
it is marvelous in our eyes?'"<sup>1</sup>

<sup>12</sup> They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away. <sup>13</sup> They sent some of the Pharisees and of the Herodians to him, that they might trap him with words. <sup>14</sup> When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or

not? <sup>15</sup> Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it."

<sup>16</sup> They brought it.

He said to them, "Whose is this image and inscription?"

They said to him, "Caesar's."

<sup>17</sup> Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

They marveled greatly at him.

<sup>18</sup> There came to him Sadducees, who say that there is no resurrection. They asked him, saying, <sup>19</sup> "Teacher, Moses wrote to us, 'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.' <sup>20</sup> There were seven brothers. The first took a wife, and dying left no offspring. <sup>21</sup> The second took her, and died, leaving no children behind him. The third likewise; <sup>22</sup> and the seven took her and left no children. Last of all the woman also died. <sup>23</sup> In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."

<sup>24</sup> Jesus answered them, "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of God? <sup>25</sup> For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven. <sup>26</sup> But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? <sup>27</sup> He is not the God of

<sup>1</sup> Psalm 118:22-23 <sup>2</sup> Exodus 3:6

the dead, but of the living. You are therefore badly mistaken.”

<sup>28</sup> One of the scribes came, and heard them questioning together. Knowing that he had answered them well, asked him, “Which commandment is the greatest of all?”

<sup>29</sup> Jesus answered, “The greatest is, ‘Hear, Israel, the Lord our God, the Lord is one: <sup>30</sup> you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’<sup>3</sup> This is the first commandment.

<sup>31</sup> The second is like this, ‘You shall love your neighbor as yourself.’<sup>4</sup> There is no other commandment greater than these.”

<sup>32</sup> The scribe said to him, “Truly, teacher, you have said well that he is one, and there is none other but he, <sup>33</sup> and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices.”

<sup>34</sup> When Jesus saw that he answered wisely, he said to him, “You are not far from God’s Kingdom.”

No one dared ask him any question after that. <sup>35</sup> Jesus responded, as he taught in the temple, “How is it that the scribes say that the Christ is the son of David? <sup>36</sup> For David himself said in the Holy Spirit,

‘The Lord said to my Lord,  
“Sit at my right hand,  
until I make your enemies the  
footstool of your feet.”’<sup>5</sup>

<sup>37</sup> Therefore David himself calls him Lord, so how can he be his son?”

The common people heard him gladly. <sup>38</sup> In his teaching he said to them, “Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces, <sup>39</sup> and the best seats in the synagogues, and the best places at feasts: <sup>40</sup> those who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

<sup>41</sup> Jesus sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much. <sup>42</sup> A poor widow came, and she cast in two small brass coins,<sup>z</sup> which equal a quadrans coin.<sup>a</sup> <sup>43</sup> He called his disciples to himself, and said to them, “Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury, <sup>44</sup> for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on.”

## 13

<sup>1</sup> As he went out of the temple, one of his disciples said to him, “Teacher, see what kind of stones and what kind of buildings!”

<sup>2</sup> Jesus said to him, “Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down.”

<sup>3</sup> As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, <sup>4</sup> “Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?”

<sup>3</sup> Deuteronomy 6:4-5 <sup>4</sup> Leviticus 19:18 <sup>5</sup> Psalm 110:1 <sup>z</sup> literally, lepta (or widow’s mites). Lepta are very small brass coins worth half a quadrans each, which is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

<sup>a</sup> A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day’s wages for an agricultural laborer.

<sup>5</sup> Jesus, answering, began to tell them, “Be careful that no one leads you astray. <sup>6</sup> For many will come in my name, saying, ‘I am he!’<sup>b</sup>’ and will lead many astray.

<sup>7</sup> “When you hear of wars and rumors of wars, don’t be troubled. For those must happen, but the end is not yet. <sup>8</sup> For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains. <sup>9</sup> But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them. <sup>10</sup> The Good News must first be preached to all the nations. <sup>11</sup> When they lead you away and deliver you up, don’t be anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit.

<sup>12</sup> “Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. <sup>13</sup> You will be hated by all men for my name’s sake, but he who endures to the end, the same will be saved. <sup>14</sup> But when you see the abomination of desolation,<sup>1</sup> spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains, <sup>15</sup> and let him who is on the housetop not go down, nor enter in, to take anything out of his house. <sup>16</sup> Let him who is in the field not return back to take his cloak. <sup>17</sup> But woe to those who are with child and to those who

nurse babies in those days! <sup>18</sup> Pray that your flight won’t be in the winter. <sup>19</sup> For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be. <sup>20</sup> Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days. <sup>21</sup> Then if anyone tells you, ‘Look, here is the Christ!’ or, ‘Look, there!’ don’t believe it. <sup>22</sup> For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones. <sup>23</sup> But you watch.

“Behold, I have told you all things beforehand. <sup>24</sup> But in those days, after that oppression, the sun will be darkened, the moon will not give its light, <sup>25</sup> the stars will be falling from the sky, and the powers that are in the heavens will be shaken.<sup>2</sup> <sup>26</sup> Then they will see the Son of Man coming in clouds with great power and glory. <sup>27</sup> Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.

<sup>28</sup> “Now from the fig tree, learn this parable. When the branch has now become tender, and produces its leaves, you know that the summer is near; <sup>29</sup> even so you also, when you see these things coming to pass, know that it is near, at the doors. <sup>30</sup> Most certainly I say to you, this generation<sup>c</sup> will not pass away until all these things happen. <sup>31</sup> Heaven and earth will pass away, but my words will not pass away. <sup>32</sup>

<sup>b</sup> or, “I AM!” <sup>1</sup> Daniel 9:17; 11:31; 12:11 <sup>2</sup> Isaiah 13:10; 34:4 <sup>c</sup> The word translated “generation” (genea) could also be translated “race”, “family”, or “people”.

But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. <sup>33</sup> Watch, keep alert, and pray; for you don't know when the time is.

<sup>34</sup> "It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. <sup>35</sup> Watch therefore, for you don't know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; <sup>36</sup> lest coming suddenly he might find you sleeping. <sup>37</sup> What I tell you, I tell all: Watch."

## 14

<sup>1</sup> It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him. <sup>2</sup> For they said, "Not during the feast, because there might be a riot of the people."

<sup>3</sup> While he was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came having an alabaster jar of ointment of pure nard—very costly. She broke the jar, and poured it over his head. <sup>4</sup> But there were some who were indignant among themselves, saying, "Why has this ointment been wasted? <sup>5</sup> For this might have been sold for more than three hundred denarii, <sup>d</sup> and given to the poor." They grumbled against her.

<sup>6</sup> But Jesus said, "Leave her alone. Why do you trouble her? She has done a good

work for me. <sup>7</sup> For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. <sup>8</sup> She has done what she could. She has anointed my body beforehand for the burying. <sup>9</sup> Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."

<sup>10</sup> Judas Iscariot, who was one of the twelve, went away to the chief priests, that he might deliver him to them. <sup>11</sup> They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him. <sup>12</sup> On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and prepare that you may eat the Passover?"

<sup>13</sup> He sent two of his disciples, and said to them, "Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, <sup>14</sup> and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?'" <sup>15</sup> He will himself show you a large upper room furnished and ready. Get ready for us there."

<sup>16</sup> His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

<sup>17</sup> When it was evening he came with the twelve. <sup>18</sup> As they sat and were eating, Jesus said, "Most certainly I tell you, one of you will betray me—he who eats with me."

<sup>d</sup> 300 denarii was about a years wages for an agricultural laborer.

<sup>19</sup> They began to be sorrowful, and to ask him one by one, “Surely not I?” And another said, “Surely not I?”

<sup>20</sup> He answered them, “It is one of the twelve, he who dips with me in the dish. <sup>21</sup> For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born.”

<sup>22</sup> As they were eating, Jesus took bread, and when he had blessed, he broke it, and gave to them, and said, “Take, eat. This is my body.”

<sup>23</sup> He took the cup, and when he had given thanks, he gave to them. They all drank of it. <sup>24</sup> He said to them, “This is my blood of the new covenant, which is poured out for many. <sup>25</sup> Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in God’s Kingdom.” <sup>26</sup> When they had sung a hymn, they went out to the Mount of Olives.

<sup>27</sup> Jesus said to them, “All of you will be made to stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’<sup>1</sup> <sup>28</sup> However, after I am raised up, I will go before you into Galilee.”

<sup>29</sup> But Peter said to him, “Although all will be offended, yet I will not.”

<sup>30</sup> Jesus said to him, “Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times.”

<sup>31</sup> But he spoke all the more, “If I must die with you, I will not deny you.” They all said the same thing.

<sup>32</sup> They came to a place which was named Gethsemane. He said to his disciples, “Sit here, while I pray.” <sup>33</sup> He took with him Peter, James, and John, and began to be greatly troubled and distressed.

<sup>34</sup> He said to them, “My soul is exceedingly sorrowful, even to death. Stay here, and watch.”

<sup>35</sup> He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. <sup>36</sup> He said, “Abba,<sup>e</sup> Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire.”

<sup>37</sup> He came and found them sleeping, and said to Peter, “Simon, are you sleeping? Couldn’t you watch one hour? <sup>38</sup> Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

<sup>39</sup> Again he went away, and prayed, saying the same words. <sup>40</sup> Again he returned, and found them sleeping, for their eyes were very heavy, and they didn’t know what to answer him. <sup>41</sup> He came the third time, and said to them, “Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed into the hands of sinners. <sup>42</sup> Arise, let us be going. Behold, he who betrays me is at hand.”

<sup>43</sup> Immediately, while he was still speaking, Judas, one of the twelve, came—and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders. <sup>44</sup> Now he who betrayed him had given them a sign, saying, “Whomever I will kiss, that is he. Seize

<sup>1</sup> Zechariah 13:7 <sup>e</sup> Abba is a Greek spelling for the Aramaic word for “Father” or “Daddy” used in a familiar, respectful, and loving way.

him, and lead him away safely.”<sup>45</sup> When he had come, immediately he came to him, and said, “Rabbi! Rabbi!” and kissed him.

<sup>46</sup> They laid their hands on him, and seized him. <sup>47</sup> But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.

<sup>48</sup> Jesus answered them, **“Have you come out, as against a robber, with swords and clubs to seize me? <sup>49</sup> I was daily with you in the temple teaching, and you didn’t arrest me. But this is so that the Scriptures might be fulfilled.”**

<sup>50</sup> They all left him, and fled. <sup>51</sup> A certain young man followed him, having a linen cloth thrown around himself, over his naked body. The young men grabbed him, <sup>52</sup> but he left the linen cloth, and fled from them naked. <sup>53</sup> They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.

<sup>54</sup> Peter had followed him from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire.

<sup>55</sup> Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none. <sup>56</sup> For many gave false testimony against him, and their testimony didn’t agree with each other. <sup>57</sup> Some stood up, and gave false testimony against him, saying, <sup>58</sup> “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another made without hands.’” <sup>59</sup> Even so, their testimony did not agree.

<sup>60</sup> The high priest stood up in the middle, and asked Jesus, “Have you no answer?

What is it which these testify against you?”

<sup>61</sup> But he stayed quiet, and answered nothing. Again the high priest asked him, “Are you the Christ, the Son of the Blessed?”

<sup>62</sup> Jesus said, **“I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky.”**

<sup>63</sup> The high priest tore his clothes, and said, “What further need have we of witnesses? <sup>64</sup> You have heard the blasphemy! What do you think?” They all condemned him to be worthy of death. <sup>65</sup> Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, “Prophecy!” The officers struck him with the palms of their hands.

<sup>66</sup> As Peter was in the courtyard below, one of the maids of the high priest came, <sup>67</sup> and seeing Peter warming himself, she looked at him, and said, “You were also with the Nazarene, Jesus!”

<sup>68</sup> But he denied it, saying, “I neither know, nor understand what you are saying.” He went out on the porch, and the rooster crowed.

<sup>69</sup> The maid saw him, and began again to tell those who stood by, “This is one of them.” <sup>70</sup> But he again denied it. After a little while again those who stood by said to Peter, “You truly are one of them, for you are a Galilean, and your speech shows it.” <sup>71</sup> But he began to curse, and to swear, “I don’t know this man of whom you speak!” <sup>72</sup> The rooster crowed the second time. Peter remembered the word, how that Jesus said to him, **“Before the rooster crows twice, you will deny me three times.”** When he thought about that, he wept.

## 15

<sup>1</sup> Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. <sup>2</sup> Pilate asked him, “Are you the King of the Jews?”

He answered, “**So you say.**”

<sup>3</sup> The chief priests accused him of many things. <sup>4</sup> Pilate again asked him, “Have you no answer? See how many things they testify against you!”

<sup>5</sup> But Jesus made no further answer, so that Pilate marveled.

<sup>6</sup> Now at the feast he used to release to them one prisoner, whom they asked of him. <sup>7</sup> There was one called Barabbas, bound with his fellow insurgents, men who in the insurrection had committed murder. <sup>8</sup> The multitude, crying aloud, began to ask him to do as he always did for them. <sup>9</sup> Pilate answered them, saying, “Do you want me to release to you the King of the Jews?” <sup>10</sup> For he perceived that for envy the chief priests had delivered him up. <sup>11</sup> But the chief priests stirred up the multitude, that he should release Barabbas to them instead. <sup>12</sup> Pilate again asked them, “What then should I do to him whom you call the King of the Jews?”

<sup>13</sup> They cried out again, “Crucify him!”

<sup>14</sup> Pilate said to them, “Why, what evil has he done?”

But they cried out exceedingly, “Crucify him!”

<sup>15</sup> Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be

crucified. <sup>16</sup> The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort. <sup>17</sup> They clothed him with purple, and weaving a crown of thorns, they put it on him. <sup>18</sup> They began to salute him, “Hail, King of the Jews!” <sup>19</sup> They struck his head with a reed, and spat on him, and bowing their knees, did homage to him. <sup>20</sup> When they had mocked him, they took the purple off of him, and put his own garments on him. They led him out to crucify him. <sup>21</sup> They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross. <sup>22</sup> They brought him to the place called Golgotha, which is, being interpreted, “The place of a skull.” <sup>23</sup> They offered him wine mixed with myrrh to drink, but he didn’t take it.

<sup>24</sup> Crucifying him, they parted his garments among them, casting lots on them, what each should take. <sup>25</sup> It was the third hour,<sup>f</sup> and they crucified him. <sup>26</sup> The superscription of his accusation was written over him, “THE KING OF THE JEWS.” <sup>27</sup> With him they crucified two robbers; one on his right hand, and one on his left. <sup>28</sup> The Scripture was fulfilled, which says, “He was numbered with transgressors.”<sup>g</sup>

<sup>29</sup> Those who passed by blasphemed him, wagging their heads, and saying, “Ha! You who destroy the temple, and build it in three days, <sup>30</sup> save yourself, and come down from the cross!”

<sup>31</sup> Likewise, also the chief priests mocking among themselves with the scribes said, “He saved others. He can’t save himself. <sup>32</sup> Let the Christ, the King of

<sup>f</sup> 9:00 A. M. <sup>g</sup> NU omits verse 28.

Israel, now come down from the cross, that we may see and believe him.”<sup>h</sup> Those who were crucified with him also insulted him.

<sup>33</sup> When the sixth hour<sup>i</sup> had come, there was darkness over the whole land until the ninth hour.<sup>j</sup> <sup>34</sup> At the ninth hour Jesus cried with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My God, my God, why have you forsaken me?”<sup>l</sup>

<sup>35</sup> Some of those who stood by, when they heard it, said, “Behold, he is calling Elijah.”

<sup>36</sup> One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, “Let him be. Let’s see whether Elijah comes to take him down.”

<sup>37</sup> Jesus cried out with a loud voice, and gave up the spirit. <sup>38</sup> The veil of the temple was torn in two from the top to the bottom. <sup>39</sup> When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, “Truly this man was the Son of God!”

<sup>40</sup> There were also women watching from afar, among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> who, when he was in Galilee, followed him, and served him; and many other women who came up with him to Jerusalem.

<sup>42</sup> When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath, <sup>43</sup> Joseph of Arimathaea, a prominent council member who also himself was looking for God’s Kingdom, came. He boldly went in to

Pilate, and asked for Jesus’ body. <sup>44</sup> Pilate marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long. <sup>45</sup> When he found out from the centurion, he granted the body to Joseph. <sup>46</sup> He bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb. <sup>47</sup> Mary Magdalene and Mary, the mother of Joses, saw where he was laid.

## 16

<sup>1</sup> When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. <sup>2</sup> Very early on the first day of the week, they came to the tomb when the sun had risen. <sup>3</sup> They were saying among themselves, “Who will roll away the stone from the door of the tomb for us?” <sup>4</sup> for it was very big. Looking up, they saw that the stone was rolled back.

<sup>5</sup> Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. <sup>6</sup> He said to them, “Don’t be amazed. You seek Jesus, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him! <sup>7</sup> But go, tell his disciples and Peter, ‘He goes before you into Galilee. There you will see him, as he said to you.’”

<sup>8</sup> They went out,<sup>k</sup> and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid. <sup>9</sup> <sup>l</sup>Now when he had risen

<sup>h</sup> TR omits “him” <sup>i</sup> or, noon <sup>j</sup> 3:00 PM <sup>l</sup> Psalm 22:1 <sup>k</sup> TR adds “quickly” <sup>l</sup> NU includes the text of verses 9-20, but mentions in a footnote that a few manuscripts omitted it. The translators of the World English Bible regard Mark 16:9-20 as reliable based on an overwhelming majority of textual evidence, including not only the authoritative Greek Majority Text New Testament, but also the TR and many of the manuscripts cited in the NU text.

early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.<sup>10</sup> She went and told those who had been with him, as they mourned and wept.<sup>11</sup> When they heard that he was alive, and had been seen by her, they disbelieved.<sup>12</sup> After these things he was revealed in another form to two of them, as they walked, on their way into the country.<sup>13</sup> They went away and told it to the rest. They didn't believe them, either.

<sup>14</sup> Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he had risen.<sup>15</sup> He said to them, “Go into all

the world, and preach the Good News to the whole creation.<sup>16</sup> He who believes and is baptized will be saved; but he who disbelieves will be condemned.<sup>17</sup> These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages;<sup>18</sup> they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover.”

<sup>19</sup> So then the Lord,<sup>m</sup> after he had spoken to them, was received up into heaven, and sat down at the right hand of God.<sup>20</sup> They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

<sup>m</sup> NA adds “Jesus”



## *The Good News According to*

# **Luke**

## **1**

<sup>1</sup> Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, <sup>2</sup> even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, <sup>3</sup> it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; <sup>4</sup> that you might know the certainty concerning the things in which you were instructed.

<sup>5</sup> There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup> They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. <sup>7</sup> But they had no child, because Elizabeth was barren, and they both were well advanced in years. <sup>8</sup> Now while he executed the priest's office before God in the order of his division, <sup>9</sup> according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. <sup>10</sup> The whole multitude of the people were praying outside at the hour of incense.

<sup>11</sup> An angel of the Lord appeared to him, standing on the right side of the altar of incense. <sup>12</sup> Zacharias was troubled when he saw him, and fear fell upon him. <sup>13</sup> But the

angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John. <sup>14</sup> You will have joy and gladness; and many will rejoice at his birth. <sup>15</sup> For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> He will turn many of the children of Israel to the Lord, their God. <sup>17</sup> He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord."

<sup>18</sup> Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

<sup>19</sup> The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. <sup>20</sup> Behold,<sup>a</sup> you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

<sup>21</sup> The people were waiting for Zacharias, and they marveled that he delayed in the temple. <sup>22</sup> When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. <sup>23</sup> When the days of his service were fulfilled, he departed to his

<sup>a</sup> "Behold", from "idou", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

house. <sup>24</sup> After these days Elizabeth, his wife, conceived, and she hid herself five months, saying, <sup>25</sup> “Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men.”

<sup>26</sup> Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, <sup>27</sup> to a virgin pledged to be married to a man whose name was Joseph, of David’s house. The virgin’s name was Mary. <sup>28</sup> Having come in, the angel said to her, “Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!”

<sup>29</sup> But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. <sup>30</sup> The angel said to her, “Don’t be afraid, Mary, for you have found favor with God. <sup>31</sup> Behold, you will conceive in your womb, and give birth to a son, and will call his name ‘Jesus.’ <sup>32</sup> He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, <sup>33</sup> and he will reign over the house of Jacob forever. There will be no end to his Kingdom.”

<sup>34</sup> Mary said to the angel, “How can this be, seeing I am a virgin?”

<sup>35</sup> The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God. <sup>36</sup> Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. <sup>37</sup> For nothing spoken by God is impossible.”<sup>b</sup>

<sup>38</sup> Mary said, “Behold, the servant of the Lord; let it be done to me according to your word.”

The angel departed from her. <sup>39</sup> Mary arose in those days and went into the hill country with haste, into a city of Judah, <sup>40</sup> and entered into the house of Zacharias and greeted Elizabeth. <sup>41</sup> When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. <sup>42</sup> She called out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb! <sup>43</sup> Why am I so favored, that the mother of my Lord should come to me? <sup>44</sup> For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! <sup>45</sup> Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!”

<sup>46</sup> Mary said,

“My soul magnifies the Lord.

<sup>47</sup> My spirit has rejoiced in God my Savior,

<sup>48</sup> for he has looked at the humble state of his servant.

For behold, from now on, all generations will call me blessed.

<sup>49</sup> For he who is mighty has done great things for me.

Holy is his name.

<sup>50</sup> His mercy is for generations of generations on those who fear him.

<sup>51</sup> He has shown strength with his arm. He has scattered the proud in the imagination of their hearts.

<sup>b</sup> or, “For everything spoken by God is possible.”

<sup>52</sup> He has put down princes from their thrones.

And has exalted the lowly.

<sup>53</sup> He has filled the hungry with good things.

He has sent the rich away empty.

<sup>54</sup> He has given help to Israel, his servant, that he might remember mercy,

<sup>55</sup> As he spoke to our fathers, to Abraham and his offspring<sup>c</sup> forever.”

<sup>56</sup> Mary stayed with her about three months, and then returned to her house. <sup>57</sup> Now the time that Elizabeth should give birth was fulfilled, and she gave birth to a son. <sup>58</sup> Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her. <sup>59</sup> On the eighth day, they came to circumcise the child; and they would have called him Zacharias, after the name of his father. <sup>60</sup> His mother answered, “Not so; but he will be called John.”

<sup>61</sup> They said to her, “There is no one among your relatives who is called by this name.” <sup>62</sup> They made signs to his father, what he would have him called.

<sup>63</sup> He asked for a writing tablet, and wrote, “His name is John.”

They all marveled. <sup>64</sup> His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. <sup>65</sup> Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. <sup>66</sup> All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of the Lord was with him. <sup>67</sup> His father,

Zacharias, was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> “Blessed be the Lord, the God of Israel, for he has visited and redeemed his people;

<sup>69</sup> and has raised up a horn of salvation for us in the house of his servant David

<sup>70</sup> (as he spoke by the mouth of his holy prophets who have been from of old),

<sup>71</sup> salvation from our enemies, and from the hand of all who hate us;

<sup>72</sup> to show mercy towards our fathers, to remember his holy covenant,

<sup>73</sup> the oath which he swore to Abraham, our father,

<sup>74</sup> to grant to us that we, being delivered out of the hand of our enemies,

should serve him without fear,

<sup>75</sup> In holiness and righteousness before him all the days of our life.

<sup>76</sup> And you, child, will be called a prophet of the Most High, for you will go before the face of the Lord to prepare his ways,

<sup>77</sup> to give knowledge of salvation to his people by the remission of their sins,

<sup>78</sup> because of the tender mercy of our God,

whereby the dawn from on high will visit us,

<sup>79</sup> to shine on those who sit in darkness and the shadow of death;

<sup>c</sup> or, seed

to guide our feet into the way of peace.”

<sup>80</sup> The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

## 2

<sup>1</sup> Now in those days, a decree went out from Caesar Augustus that all the world should be enrolled. <sup>2</sup> This was the first enrollment made when Quirinius was governor of Syria. <sup>3</sup> All went to enroll themselves, everyone to his own city. <sup>4</sup> Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David; <sup>5</sup> to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

<sup>6</sup> While they were there, the day had come for her to give birth. <sup>7</sup> She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn. <sup>8</sup> There were shepherds in the same country staying in the field, and keeping watch by night over their flock. <sup>9</sup> Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. <sup>10</sup> The angel said to them, “Don't be afraid, for behold, I bring you good news of great joy which will be to all the people. <sup>11</sup> For there is born to you today, in David's city, a Savior, who is Christ the Lord. <sup>12</sup> This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough.” <sup>13</sup> Suddenly, there was

with the angel a multitude of the heavenly army praising God, and saying,

<sup>14</sup> “Glory to God in the highest,  
on earth peace, good will toward men.”

<sup>15</sup> When the angels went away from them into the sky, the shepherds said to one another, “Let's go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.” <sup>16</sup> They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough. <sup>17</sup> When they saw it, they publicized widely the saying which was spoken to them about this child. <sup>18</sup> All who heard it wondered at the things which were spoken to them by the shepherds. <sup>19</sup> But Mary kept all these sayings, pondering them in her heart. <sup>20</sup> The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

<sup>21</sup> When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

<sup>22</sup> When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord <sup>23</sup> (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”),<sup>1</sup> <sup>24</sup> and to offer a sacrifice according to that which is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”<sup>2</sup>

<sup>25</sup> Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit

<sup>1</sup> Exodus 13:2,12 <sup>2</sup> Leviticus 12:8

was on him. <sup>26</sup> It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.<sup>d</sup> <sup>27</sup> He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law, <sup>28</sup> then he received him into his arms, and blessed God, and said,

<sup>29</sup> "Now you are releasing your servant,  
 Master,  
 according to your word, in peace;  
<sup>30</sup> for my eyes have seen your salvation,  
<sup>31</sup> which you have prepared before  
 the face of all peoples;  
<sup>32</sup> a light for revelation to the nations,  
 and the glory of your people  
 Israel."

<sup>33</sup> Joseph and his mother were marveling at the things which were spoken concerning him, <sup>34</sup> and Simeon blessed them, and said to Mary, his mother, "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. <sup>35</sup> Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

<sup>36</sup> There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, <sup>37</sup> and she had been a widow for about eighty-four years), who didn't depart from the temple, worshiping with fastings and petitions night and day. <sup>38</sup> Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

<sup>39</sup> When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. <sup>40</sup> The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him. <sup>41</sup> His parents went every year to Jerusalem at the feast of the Passover.

<sup>42</sup> When he was twelve years old, they went up to Jerusalem according to the custom of the feast, <sup>43</sup> and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it, <sup>44</sup> but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. <sup>45</sup> When they didn't find him, they returned to Jerusalem, looking for him. <sup>46</sup> After three days they found him in the temple, sitting in the middle of the teachers, both listening to them, and asking them questions. <sup>47</sup> All who heard him were amazed at his understanding and his answers. <sup>48</sup> When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

<sup>49</sup> He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" <sup>50</sup> They didn't understand the saying which he spoke to them. <sup>51</sup> And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. <sup>52</sup> And Jesus

<sup>d</sup> "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

increased in wisdom and stature, and in favor with God and men.

### 3

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. <sup>3</sup> He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins. <sup>4</sup> As it is written in the book of the words of Isaiah the prophet,

“The voice of one crying in the wilderness,  
‘Make ready the way of the Lord.  
Make his paths straight.

<sup>5</sup> Every valley will be filled.  
Every mountain and hill will be brought low.  
The crooked will become straight,  
and the rough ways smooth.

<sup>6</sup> All flesh will see God’s salvation.”<sup>1</sup>

<sup>7</sup> He said therefore to the multitudes who went out to be baptized by him, “You offspring of vipers, who warned you to flee from the wrath to come? <sup>8</sup> Therefore produce fruits worthy of repentance, and don’t begin to say among yourselves, ‘We have Abraham for our father;’ for I tell you that God is able to raise up children to Abraham from these stones! <sup>9</sup> Even now the ax also lies at the root of the trees. Every tree therefore that doesn’t produce

good fruit is cut down, and thrown into the fire.”

<sup>10</sup> The multitudes asked him, “What then must we do?”

<sup>11</sup> He answered them, “He who has two coats, let him give to him who has none. He who has food, let him do likewise.”

<sup>12</sup> Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?”

<sup>13</sup> He said to them, “Collect no more than that which is appointed to you.”

<sup>14</sup> Soldiers also asked him, saying, “What about us? What must we do?”

He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”

<sup>15</sup> As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, <sup>16</sup> John answered them all, “I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire, <sup>17</sup> whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.”

<sup>18</sup> Then with many other exhortations he preached good news to the people, <sup>19</sup> but Herod the tetrarch,<sup>e</sup> being reproved by him for Herodias, his brother’s <sup>f</sup> wife, and for all the evil things which Herod had done, <sup>20</sup> added this also to them all, that he shut up John in prison. <sup>21</sup> Now when all the people were baptized, Jesus also had been baptized, and was praying. The sky was opened, <sup>22</sup> and the Holy Spirit descended in

<sup>1</sup> Isaiah 40:3-5    <sup>e</sup> a tetrarch is one of four governors of a province    <sup>f</sup> TR reads “brother Philip’s” instead of “brother’s”

a bodily form like a dove on him; and a voice came out of the sky, saying “You are my beloved Son. In you I am well pleased.”

<sup>23</sup> Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, <sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, <sup>29</sup> the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, <sup>33</sup> the son of Amminadab, the son of Aram,<sup>g</sup> the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, <sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>37</sup> the son of Methuselah, the son of Enoch, the son of

Jared, the son of Mahalaleel, the son of Cainan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

## 4

<sup>1</sup> Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness <sup>2</sup> for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. <sup>3</sup> The devil said to him, “If you are the Son of God, command this stone to become bread.”

<sup>4</sup> Jesus answered him, saying, “**It is written, ‘Man shall not live by bread alone, but by every word of God.’**”<sup>1</sup>

<sup>5</sup> The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time. <sup>6</sup> The devil said to him, “I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. <sup>7</sup> If you therefore will worship before me, it will all be yours.”

<sup>8</sup> Jesus answered him, “**Get behind me Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’**”<sup>2</sup>

<sup>9</sup> He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here, <sup>10</sup> for it is written,

‘He will put his angels in charge of you,  
to guard you;’

<sup>11</sup> and,

‘On their hands they will bear you up,  
lest perhaps you dash your foot  
against a stone.’”<sup>3</sup>

<sup>g</sup> NU reads “Admin, the son of Arni” instead of “Aram” <sup>1</sup> Deuteronomy 8:3 <sup>2</sup> Deuteronomy 6:13 <sup>3</sup> Psalm 91:11-12

<sup>12</sup> Jesus answering, said to him, **“It has been said, ‘You shall not tempt the Lord your God.’”**<sup>4</sup>

<sup>13</sup> When the devil had completed every temptation, he departed from him until another time.

<sup>14</sup> Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. <sup>15</sup> He taught in their synagogues, being glorified by all.

<sup>16</sup> He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

<sup>18</sup> **“The Spirit of the Lord is on me,  
because he has anointed me to  
preach good news to the  
poor.**

**He has sent me to heal the broken  
hearted,<sup>h</sup>**

**to proclaim release to the captives,  
recovering of sight to the blind,  
to deliver those who are crushed,**

<sup>19</sup> **and to proclaim the acceptable  
year of the Lord.”**<sup>5</sup>

<sup>20</sup> He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. <sup>21</sup> He began to tell them, **“Today, this Scripture has been fulfilled in your hearing.”**

<sup>22</sup> All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, “Isn’t this Joseph’s son?”

<sup>23</sup> He said to them, **“Doubtless you will tell me this parable, ‘Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.’”** <sup>24</sup> He said, **“Most certainly I tell you, no prophet is acceptable in his hometown.”** <sup>25</sup> But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. <sup>26</sup> Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. <sup>27</sup> There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian.”

<sup>28</sup> They were all filled with wrath in the synagogue, as they heard these things. <sup>29</sup> They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. <sup>30</sup> But he, passing through the middle of them, went his way.

<sup>31</sup> He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day, <sup>32</sup> and they were astonished at his teaching, for his word was with authority. <sup>33</sup> In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup> saying, **“Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!”**

<sup>35</sup> Jesus rebuked him, saying, **“Be silent, and come out of him!”** When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

<sup>4</sup> Deuteronomy 6:16 <sup>h</sup> NU omits “to heal the broken hearted” <sup>5</sup> Isaiah 61:1-2

<sup>36</sup> Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" <sup>37</sup> News about him went out into every place of the surrounding region.

<sup>38</sup> He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her. <sup>39</sup> He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them. <sup>40</sup> When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. <sup>41</sup> Demons also came out of many, crying out, and saying, "You are the Christ, the Son of God!" Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.

<sup>42</sup> When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them. <sup>43</sup> But he said to them, "**I must preach the good news of God's Kingdom to the other cities also. For this reason I have been sent.**" <sup>44</sup> He was preaching in the synagogues of Galilee.

## 5

<sup>1</sup> Now while the multitude pressed on him and heard the word of God, he was standing by the lake of Gennesaret. <sup>2</sup> He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. <sup>3</sup> He entered into one of the boats, which was Simon's, and asked

him to put out a little from the land. He sat down and taught the multitudes from the boat. <sup>4</sup> When he had finished speaking, he said to Simon, "**Put out into the deep, and let down your nets for a catch.**"

<sup>5</sup> Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." <sup>6</sup> When they had done this, they caught a great multitude of fish, and their net was breaking. <sup>7</sup> They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. <sup>8</sup> But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." <sup>9</sup> For he was amazed, and all who were with him, at the catch of fish which they had caught; <sup>10</sup> and so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "**Don't be afraid. From now on you will be catching people alive.**"

<sup>11</sup> When they had brought their boats to land, they left everything, and followed him. <sup>12</sup> While he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."

<sup>13</sup> He stretched out his hand, and touched him, saying, "**I want to. Be made clean.**"

Immediately the leprosy left him. <sup>14</sup> He commanded him to tell no one, "**But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them.**" <sup>15</sup> But the report concerning him spread much more, and great multitudes

came together to hear, and to be healed by him of their infirmities. <sup>16</sup> But he withdrew himself into the desert, and prayed.

<sup>17</sup> On one of those days, he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them. <sup>18</sup> Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. <sup>19</sup> Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the middle before Jesus. <sup>20</sup> Seeing their faith, he said to him, **“Man, your sins are forgiven you.”**

<sup>21</sup> The scribes and the Pharisees began to reason, saying, “Who is this that speaks blasphemies? Who can forgive sins, but God alone?”

<sup>22</sup> But Jesus, perceiving their thoughts, answered them, **“Why are you reasoning so in your hearts? <sup>23</sup> Which is easier to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk?’ <sup>24</sup> But that you may know that the Son of Man has authority on earth to forgive sins”** (he said to the paralyzed man), **“I tell you, arise, and take up your cot, and go to your house.”**

<sup>25</sup> Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God. <sup>26</sup> Amazement took hold on all, and they glorified God. They were filled with fear, saying, “We have seen strange things today.”

<sup>27</sup> After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, **“Follow me!”**

<sup>28</sup> He left everything, and rose up and followed him. <sup>29</sup> Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. <sup>30</sup> Their scribes and the Pharisees murmured against his disciples, saying, “Why do you eat and drink with the tax collectors and sinners?”

<sup>31</sup> Jesus answered them, **“Those who are healthy have no need for a physician, but those who are sick do. <sup>32</sup> I have not come to call the righteous, but sinners to repentance.”**

<sup>33</sup> They said to him, “Why do John’s disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?”

<sup>34</sup> He said to them, **“Can you make the friends of the bridegroom fast, while the bridegroom is with them? <sup>35</sup> But the days will come when the bridegroom will be taken away from them. Then they will fast in those days.” <sup>36</sup> He also told a parable to them. “No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. <sup>37</sup> No one puts new wine into old wine skins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. <sup>38</sup> But new wine must be put into fresh wine skins, and both are preserved. <sup>39</sup> No man having drunk old wine immediately desires new, for he says, ‘The old is better.’”**

## 6

<sup>1</sup> Now on the second Sabbath after the first, he was going through the grain fields. His disciples plucked the heads of grain and ate, rubbing them in their hands. <sup>2</sup> But

some of the Pharisees said to them, “Why do you do that which is not lawful to do on the Sabbath day?”

<sup>3</sup> Jesus, answering them, said, “Haven’t you read what David did when he was hungry, he, and those who were with him; <sup>4</sup> how he entered into God’s house, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?” <sup>5</sup> He said to them, “The Son of Man is lord of the Sabbath.”

<sup>6</sup> It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered. <sup>7</sup> The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him. <sup>8</sup> But he knew their thoughts; and he said to the man who had the withered hand, “Rise up, and stand in the middle.” He arose and stood. <sup>9</sup> Then Jesus said to them, “I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?” <sup>10</sup> He looked around at them all, and said to the man, “Stretch out your hand.” He did, and his hand was restored as sound as the other. <sup>11</sup> But they were filled with rage, and talked with one another about what they might do to Jesus.

<sup>12</sup> In these days, he went out to the mountain to pray, and he continued all night in prayer to God. <sup>13</sup> When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: <sup>14</sup> Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; <sup>15</sup> Matthew; Thomas;

James, the son of Alphaeus; Simon, who was called the Zealot; <sup>16</sup> Judas the son of James; and Judas Iscariot, who also became a traitor. <sup>17</sup> He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; <sup>18</sup> as well as those who were troubled by unclean spirits, and they were being healed. <sup>19</sup> All the multitude sought to touch him, for power came out of him and healed them all.

<sup>20</sup> He lifted up his eyes to his disciples, and said,

“Blessed are you who are poor,  
God’s Kingdom is yours.

<sup>21</sup> Blessed are you who hunger now,  
for you will be filled.

Blessed are you who weep now,  
for you will laugh.

<sup>22</sup> Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man’s sake.

<sup>23</sup> Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.

<sup>24</sup> “But woe to you who are rich!  
For you have received your consolation.

<sup>25</sup> Woe to you, you who are full now,  
for you will be hungry.

Woe to you who laugh now,  
for you will mourn and weep.

<sup>26</sup> Woe,<sup>i</sup> when<sup>j</sup> men speak well of you,

<sup>i</sup> TR adds “to you” <sup>j</sup> TR adds “all”

for their fathers did the same thing  
to the false prophets.

<sup>27</sup> “But I tell you who hear: love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, and pray for those who mistreat you. <sup>29</sup> To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don’t withhold your coat also. <sup>30</sup> Give to everyone who asks you, and don’t ask him who takes away your goods to give them back again.

<sup>31</sup> “As you would like people to do to you, do exactly so to them. <sup>32</sup> If you love those who love you, what credit is that to you? For even sinners love those who love them. <sup>33</sup> If you do good to those who do good to you, what credit is that to you? For even sinners do the same. <sup>34</sup> If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. <sup>35</sup> But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

<sup>36</sup> “Therefore be merciful,  
even as your Father is also  
merciful.

<sup>37</sup> Don’t judge,  
and you won’t be judged.  
Don’t condemn,  
and you won’t be condemned.  
Set free,  
and you will be set free.

<sup>38</sup> “Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to

you.<sup>k</sup> For with the same measure you measure it will be measured back to you.”

<sup>39</sup> He spoke a parable to them. “Can the blind guide the blind? Won’t they both fall into a pit? <sup>40</sup> A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. <sup>41</sup> Why do you see the speck of chaff that is in your brother’s eye, but don’t consider the beam that is in your own eye? <sup>42</sup> Or how can you tell your brother, ‘Brother, let me remove the speck of chaff that is in your eye,’ when you yourself don’t see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother’s eye. <sup>43</sup> For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit. <sup>44</sup> For each tree is known by its own fruit. For people don’t gather figs from thorns, nor do they gather grapes from a bramble bush. <sup>45</sup> The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

<sup>46</sup> “Why do you call me, ‘Lord, Lord,’ and don’t do the things which I say? <sup>47</sup> Everyone who comes to me, and hears my words, and does them, I will show you who he is like. <sup>48</sup> He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. <sup>49</sup> But he who hears, and doesn’t do, is like a man who built a house on the earth without a foundation,

<sup>k</sup> literally, into your bosom.

against which the stream broke, and immediately it fell, and the ruin of that house was great.”

## 7

<sup>1</sup> After he had finished speaking in the hearing of the people, he entered into Capernaum. <sup>2</sup> A certain centurion's servant, who was dear to him, was sick and at the point of death. <sup>3</sup> When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant. <sup>4</sup> When they came to Jesus, they begged him earnestly, saying, “He is worthy for you to do this for him, <sup>5</sup> for he loves our nation, and he built our synagogue for us.” <sup>6</sup> Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, “Lord, don't trouble yourself, for I am not worthy for you to come under my roof. <sup>7</sup> Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed. <sup>8</sup> For I also am a man placed under authority, having under myself soldiers. I tell this one, ‘Go!’ and he goes; and to another, ‘Come!’ and he comes; and to my servant, ‘Do this,’ and he does it.”

<sup>9</sup> When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, “I tell you, I have not found such great faith, no, not in Israel.” <sup>10</sup> Those who were sent, returning to the house, found that the servant who had been sick was well.

<sup>11</sup> Soon afterwards, he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. <sup>12</sup> Now when he came near to the gate of the

city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. <sup>13</sup> When the Lord saw her, he had compassion on her, and said to her, “Don't cry.” <sup>14</sup> He came near and touched the coffin, and the bearers stood still. He said, “Young man, I tell you, arise!” <sup>15</sup> He who was dead sat up, and began to speak. And he gave him to his mother.

<sup>16</sup> Fear took hold of all, and they glorified God, saying, “A great prophet has arisen among us!” and, “God has visited his people!” <sup>17</sup> This report went out concerning him in the whole of Judea, and in all the surrounding region.

<sup>18</sup> The disciples of John told him about all these things. <sup>19</sup> John, calling to himself two of his disciples, sent them to Jesus, saying, “Are you the one who is coming, or should we look for another?” <sup>20</sup> When the men had come to him, they said, “John the Baptizer has sent us to you, saying, ‘Are you he who comes, or should we look for another?’”

<sup>21</sup> In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. <sup>22</sup> Jesus answered them, “Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. <sup>23</sup> Blessed is he who finds no occasion for stumbling in me.”

<sup>24</sup> When John's messengers had departed, he began to tell the multitudes about John, “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>25</sup> But

what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. <sup>26</sup> But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. <sup>27</sup> This is he of whom it is written,

‘Behold, I send my messenger before  
your face,  
who will prepare your way before  
you.’<sup>1</sup>

<sup>28</sup> “For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in God’s Kingdom is greater than he.”

<sup>29</sup> When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John’s baptism. <sup>30</sup> But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.

<sup>31</sup> <sup>1</sup> “To what then will I liken the people of this generation? What are they like? <sup>32</sup> They are like children who sit in the marketplace, and call to one another, saying, ‘We piped to you, and you didn’t dance. We mourned, and you didn’t weep.’ <sup>33</sup> For John the Baptizer came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ <sup>34</sup> The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!’ <sup>35</sup> Wisdom is justified by all her children.”

<sup>36</sup> One of the Pharisees invited him to eat with him. He entered into the Pharisee’s house, and sat at the table. <sup>37</sup> Behold, a woman in the city who was a sinner, when she knew that he was reclining in the

<sup>1</sup> Malachi 3:1 / TR adds “But the Lord said,”

Pharisee’s house, she brought an alabaster jar of ointment. <sup>38</sup> Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. <sup>39</sup> Now when the Pharisee who had invited him saw it, he said to himself, “This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner.”

<sup>40</sup> Jesus answered him, “Simon, I have something to tell you.”

He said, “Teacher, say on.”

<sup>41</sup> “A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. <sup>42</sup> When they couldn’t pay, he forgave them both. Which of them therefore will love him most?”

<sup>43</sup> Simon answered, “He, I suppose, to whom he forgave the most.”

He said to him, “You have judged correctly.” <sup>44</sup> Turning to the woman, he said to Simon, “Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. <sup>45</sup> You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. <sup>46</sup> You didn’t anoint my head with oil, but she has anointed my feet with ointment. <sup>47</sup> Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.” <sup>48</sup> He said to her, “Your sins are forgiven.”

<sup>49</sup> Those who sat at the table with him began to say to themselves, “Who is this who even forgives sins?”

<sup>50</sup> He said to the woman, “Your faith has saved you. Go in peace.”

## 8

<sup>1</sup> Soon afterwards, he went about through cities and villages, preaching and bringing the good news of God’s Kingdom. With him were the twelve, <sup>2</sup> and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; <sup>3</sup> and Joanna, the wife of Chuzas, Herod’s steward; Susanna; and many others; who served them<sup>m</sup> from their possessions. <sup>4</sup> When a great multitude came together, and people from every city were coming to him, he spoke by a parable. <sup>5</sup> “The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it. <sup>6</sup> Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. <sup>7</sup> Other fell amid the thorns, and the thorns grew with it, and choked it. <sup>8</sup> Other fell into the good ground, and grew, and produced one hundred times as much fruit.” As he said these things, he called out, “He who has ears to hear, let him hear!”

<sup>9</sup> Then his disciples asked him, “What does this parable mean?”

<sup>10</sup> He said, “To you it is given to know the mysteries of God’s Kingdom, but to the rest in parables; that ‘seeing they may not see, and hearing they may not understand.’<sup>1</sup>

<sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that

they may not believe and be saved. <sup>13</sup> Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. <sup>14</sup> That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. <sup>15</sup> That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and produces fruit with patience.

<sup>16</sup> “No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. <sup>17</sup> For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light. <sup>18</sup> Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn’t have, from him will be taken away even that which he thinks he has.”

<sup>19</sup> His mother and brothers came to him, and they could not come near him for the crowd. <sup>20</sup> Some people told him, “Your mother and your brothers stand outside, desiring to see you.”

<sup>21</sup> But he answered them, “My mother and my brothers are these who hear the word of God, and do it.”

<sup>22</sup> Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, “Let’s go over to the other side of the lake.” So they launched out. <sup>23</sup> But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. <sup>24</sup> They came to him, and awoke

<sup>m</sup> TR reads “him” instead of “them” <sup>1</sup> Isaiah 6:9

him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm.<sup>2</sup> <sup>25</sup> He said to them, "Where is your faith?" Being afraid they marveled, saying to one another, "Who is this, then, that he commands even the winds and the water, and they obey him?" <sup>26</sup> They arrived at the country of the Gadarenes, which is opposite Galilee.

<sup>27</sup> When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs. <sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, Jesus, you Son of the Most High God? I beg you, don't torment me!" <sup>29</sup> For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

<sup>30</sup> Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. <sup>31</sup> They begged him that he would not command them to go into the abyss. <sup>32</sup> Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them. <sup>33</sup> The demons came out of the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. <sup>34</sup> When those who fed them saw what had happened, they fled, and told it in the city and in the country.

<sup>2</sup> See Psalm 107:29 " or, tassel

<sup>35</sup> People went out to see what had happened. They came to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind; and they were afraid. <sup>36</sup> Those who saw it told them how he who had been possessed by demons was healed. <sup>37</sup> All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. He entered into the boat, and returned. <sup>38</sup> But the man from whom the demons had gone out begged him that he might go with him, but Jesus sent him away, saying, <sup>39</sup> "Return to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

<sup>40</sup> When Jesus returned, the multitude welcomed him, for they were all waiting for him. <sup>41</sup> Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house, <sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him. <sup>43</sup> A woman who had a flow of blood for twelve years, who had spent all her living on physicians, and could not be healed by any, <sup>44</sup> came behind him, and touched the fringe<sup>n</sup> of his cloak, and immediately the flow of her blood stopped. <sup>45</sup> Jesus said, "Who touched me?"

When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"

<sup>46</sup> But Jesus said, "Someone did touch me, for I perceived that power has gone out

of me.”<sup>47</sup> When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.<sup>48</sup> He said to her, **“Daughter, cheer up. Your faith has made you well. Go in peace.”**

<sup>49</sup> While he still spoke, one from the ruler of the synagogue’s house came, saying to him, “Your daughter is dead. Don’t trouble the Teacher.”

<sup>50</sup> But Jesus hearing it, answered him, **“Don’t be afraid. Only believe, and she will be healed.”**

<sup>51</sup> When he came to the house, he didn’t allow anyone to enter in, except Peter, John, James, the father of the child, and her mother.<sup>52</sup> All were weeping and mourning her, but he said, **“Don’t weep. She isn’t dead, but sleeping.”**

<sup>53</sup> They were ridiculing him, knowing that she was dead.<sup>54</sup> But he put them all outside, and taking her by the hand, he called, saying, **“Child, arise!”**<sup>55</sup> Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.<sup>56</sup> Her parents were amazed, but he commanded them to tell no one what had been done.

## 9

<sup>1</sup> He called the twelve<sup>o</sup> together, and gave them power and authority over all demons, and to cure diseases.<sup>2</sup> He sent them out to preach God’s Kingdom and to heal the sick.<sup>3</sup> He said to them, **“Take nothing for your journey—neither staffs, nor wallet, nor bread, nor money; neither have two**

**coats apiece.**<sup>4</sup> **Into whatever house you enter, stay there, and depart from there.**<sup>5</sup> **As many as don’t receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them.”**

<sup>6</sup> They departed, and went throughout the villages, preaching the Good News, and healing everywhere.<sup>7</sup> Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead,<sup>8</sup> and by some that Elijah had appeared, and by others that one of the old prophets had risen again.<sup>9</sup> Herod said, “John I beheaded, but who is this, about whom I hear such things?” He sought to see him.<sup>10</sup> The apostles, when they had returned, told him what things they had done.

He took them, and withdrew apart to a deserted place of a city called Bethsaida.<sup>11</sup> But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of God’s Kingdom, and he cured those who needed healing.<sup>12</sup> The day began to wear away; and the twelve came, and said to him, “Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place.”

<sup>13</sup> But he said to them, **“You give them something to eat.”**

They said, “We have no more than five loaves and two fish, unless we should go and buy food for all these people.”<sup>14</sup> For they were about five thousand men.

He said to his disciples, **“Make them sit down in groups of about fifty each.”**<sup>15</sup> They did so, and made them all sit down.<sup>16</sup>

<sup>o</sup> TR reads “his twelve disciples” instead of “the twelve”

He took the five loaves and the two fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude. <sup>17</sup> They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

<sup>18</sup> As he was praying alone, the disciples were with him, and he asked them, **“Who do the multitudes say that I am?”**

<sup>19</sup> They answered, “‘John the Baptizer,’ but others say, ‘Elijah,’ and others, that one of the old prophets is risen again.”

<sup>20</sup> He said to them, **“But who do you say that I am?”**

Peter answered, “The Christ of God.”

<sup>21</sup> But he warned them, and commanded them to tell this to no one, <sup>22</sup> saying, **“The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up.”**

<sup>23</sup> He said to all, **“If anyone desires to come after me, let him deny himself, take up his cross,<sup>p</sup> and follow me. <sup>24</sup> For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it. <sup>25</sup> For what does it profit a man if he gains the whole world, and loses or forfeits his own self? <sup>26</sup> For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. <sup>27</sup> But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see God’s Kingdom.”**

<sup>28</sup> About eight days after these sayings, he took with him Peter, John, and James,

<sup>p</sup> TR, NU add “daily” <sup>q</sup> literally, “exodus”

and went up onto the mountain to pray. <sup>29</sup> As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. <sup>30</sup> Behold, two men were talking with him, who were Moses and Elijah, <sup>31</sup> who appeared in glory, and spoke of his departure,<sup>q</sup> which he was about to accomplish at Jerusalem.

<sup>32</sup> Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. <sup>33</sup> As they were parting from him, Peter said to Jesus, “Master, it is good for us to be here. Let’s make three tents: one for you, and one for Moses, and one for Elijah,” not knowing what he said.

<sup>34</sup> While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. <sup>35</sup> A voice came out of the cloud, saying, “This is my beloved Son. Listen to him!” <sup>36</sup> When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.

<sup>37</sup> On the next day, when they had come down from the mountain, a great multitude met him. <sup>38</sup> Behold, a man from the crowd called out, saying, “Teacher, I beg you to look at my son, for he is my only child. <sup>39</sup> Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. <sup>40</sup> I begged your disciples to cast it out, and they couldn’t.”

<sup>41</sup> Jesus answered, **“Faithless and perverse generation, how long shall I be**

with you and bear with you? Bring your son here.”

<sup>42</sup> While he was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. <sup>43</sup> They were all astonished at the majesty of God.

But while all were marveling at all the things which Jesus did, he said to his disciples, <sup>44</sup> “Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men.” <sup>45</sup> But they didn’t understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

<sup>46</sup> There arose an argument among them about which of them was the greatest. <sup>47</sup> Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side, <sup>48</sup> and said to them, “Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great.”

<sup>49</sup> John answered, “Master, we saw someone casting out demons in your name, and we forbade him, because he doesn’t follow with us.”

<sup>50</sup> Jesus said to him, “Don’t forbid him, for he who is not against us is for us.”

<sup>51</sup> It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, <sup>52</sup> and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him. <sup>53</sup> They didn’t receive him, because he was traveling with his face set towards Jerusalem. <sup>54</sup> When his

<sup>r</sup> literally, “before his face”

disciples, James and John, saw this, they said, “Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?”

<sup>55</sup> But he turned and rebuked them, “You don’t know of what kind of spirit you are. <sup>56</sup> For the Son of Man didn’t come to destroy men’s lives, but to save them.”

They went to another village. <sup>57</sup> As they went on the way, a certain man said to him, “I want to follow you wherever you go, Lord.”

<sup>58</sup> Jesus said to him, “The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head.”

<sup>59</sup> He said to another, “Follow me!”

But he said, “Lord, allow me first to go and bury my father.”

<sup>60</sup> But Jesus said to him, “Leave the dead to bury their own dead, but you go and announce God’s Kingdom.”

<sup>61</sup> Another also said, “I want to follow you, Lord, but first allow me to say good-bye to those who are at my house.”

<sup>62</sup> But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for God’s Kingdom.”

## 10

<sup>1</sup> Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him<sup>r</sup> into every city and place, where he was about to come. <sup>2</sup> Then he said to them, “The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. <sup>3</sup> Go your ways. Behold, I send you out as lambs among wolves. <sup>4</sup> Carry

no purse, nor wallet, nor sandals. Greet no one on the way. <sup>5</sup> Into whatever house you enter, first say, 'Peace be to this house.' <sup>6</sup> If a son of peace is there, your peace will rest on him; but if not, it will return to you. <sup>7</sup> Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. <sup>8</sup> Into whatever city you enter, and they receive you, eat the things that are set before you. <sup>9</sup> Heal the sick who are therein, and tell them, 'God's Kingdom has come near to you.' <sup>10</sup> But into whatever city you enter, and they don't receive you, go out into its streets and say, <sup>11</sup> 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that God's Kingdom has come near to you.' <sup>12</sup> I tell you, it will be more tolerable in that day for Sodom than for that city.

<sup>13</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it will be more tolerable for Tyre and Sidon in the judgment than for you. <sup>15</sup> You, Capernaum, who are exalted to heaven, will be brought down to Hades. <sup>s 16</sup> Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

<sup>17</sup> The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"

<sup>18</sup> He said to them, "I saw Satan having fallen like lightning from heaven. <sup>19</sup>

Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. <sup>20</sup> Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

<sup>21</sup> In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

<sup>22</sup> Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

<sup>23</sup> Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, <sup>24</sup> for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

<sup>25</sup> Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

<sup>26</sup> He said to him, "What is written in the law? How do you read it?"

<sup>27</sup> He answered, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind;<sup>1</sup> and your neighbor as yourself."<sup>2</sup>

<sup>28</sup> He said to him, "You have answered correctly. Do this, and you will live."

<sup>s</sup> Hades is the lower realm of the dead, or Hell. <sup>1</sup> Deuteronomy 6:5 <sup>2</sup> Leviticus 19:18

<sup>29</sup> But he, desiring to justify himself, asked Jesus, "Who is my neighbor?"

<sup>30</sup> Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. <sup>31</sup> By chance a certain priest was going down that way. When he saw him, he passed by on the other side. <sup>32</sup> In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. <sup>33</sup> But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, <sup>34</sup> came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. <sup>35</sup> On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' <sup>36</sup> Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

<sup>37</sup> He said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

<sup>38</sup> As they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house.

<sup>39</sup> She had a sister called Mary, who also sat at Jesus' feet, and heard his word. <sup>40</sup> But Martha was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."

<sup>41</sup> Jesus answered her, "Martha, Martha, you are anxious and troubled about many things, <sup>42</sup> but one thing is needed. Mary has chosen the good part, which will not be taken away from her."

## 11

<sup>1</sup> When he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

<sup>2</sup> He said to them, "When you pray, say,  
'Our Father in heaven,  
may your name be kept holy.

May your Kingdom come.

May your will be done on earth, as  
it is in heaven.

<sup>3</sup> Give us day by day our daily bread.

<sup>4</sup> Forgive us our sins,  
for we ourselves also forgive  
everyone who is indebted to  
us.

Bring us not into temptation,  
but deliver us from the evil one."

<sup>5</sup> He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, <sup>6</sup> for a friend of mine has come to me from a journey, and I have nothing to set before him,' <sup>7</sup> and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'? <sup>8</sup> I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

<sup>9</sup> "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to

you. <sup>10</sup> For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

<sup>11</sup> “Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won’t give him a snake instead of a fish, will he? <sup>12</sup> Or if he asks for an egg, he won’t give him a scorpion, will he? <sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?”

<sup>14</sup> He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the multitudes marveled. <sup>15</sup> But some of them said, “He casts out demons by Beelzebul, the prince of the demons.” <sup>16</sup> Others, testing him, sought from him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation. A house divided against itself falls. <sup>18</sup> If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. <sup>19</sup> But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges. <sup>20</sup> But if I by God’s finger cast out demons, then God’s Kingdom has come to you.

<sup>21</sup> “When the strong man, fully armed, guards his own dwelling, his goods are safe. <sup>22</sup> But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his plunder.

<sup>23</sup> “He that is not with me is against me. He who doesn’t gather with me scatters. <sup>24</sup> The unclean spirit, when he has gone out of

the man, passes through dry places, seeking rest, and finding none, he says, ‘I will turn back to my house from which I came out.’

<sup>25</sup> When he returns, he finds it swept and put in order. <sup>26</sup> Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first.”

<sup>27</sup> It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, “Blessed is the womb that bore you, and the breasts which nursed you!”

<sup>28</sup> But he said, “On the contrary, blessed are those who hear the word of God, and keep it.”

<sup>29</sup> When the multitudes were gathering together to him, he began to say, “This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet. <sup>30</sup> For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. <sup>31</sup> The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. <sup>32</sup> The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

<sup>33</sup> “No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light.

<sup>34</sup> The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it

is evil, your body also is full of darkness. <sup>35</sup> Therefore see whether the light that is in you isn't darkness. <sup>36</sup> If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

<sup>37</sup> Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table. <sup>38</sup> When the Pharisee saw it, he marveled that he had not first washed himself before dinner. <sup>39</sup> The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. <sup>40</sup> You foolish ones, didn't he who made the outside make the inside also? <sup>41</sup> But give for gifts to the needy those things which are within, and behold, all things will be clean to you. <sup>42</sup> But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and God's love. You ought to have done these, and not to have left the other undone. <sup>43</sup> Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. <sup>44</sup> Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

<sup>45</sup> One of the lawyers answered him, "Teacher, in saying this you insult us also."

<sup>46</sup> He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens. <sup>47</sup> Woe to you! For you build the tombs of the prophets, and your fathers killed them. <sup>48</sup> So you testify and consent

to the works of your fathers. For they killed them, and you build their tombs. <sup>49</sup>

Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute, <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup> from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation. <sup>52</sup> Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

<sup>53</sup> As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; <sup>54</sup> lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

## 12

<sup>1</sup> Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy. <sup>2</sup> But there is nothing covered up, that will not be revealed, nor hidden, that will not be known. <sup>3</sup> Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner rooms will be proclaimed on the housetops.

<sup>4</sup> "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do. <sup>5</sup> But I will warn you whom you should fear. Fear him,

who after he has killed, has power to cast into Gehenna.<sup>t</sup> Yes, I tell you, fear him.

<sup>6</sup> “Aren’t five sparrows sold for two assaria coins<sup>u</sup>? Not one of them is forgotten by God. <sup>7</sup> But the very hairs of your head are all numbered. Therefore don’t be afraid. You are of more value than many sparrows.

<sup>8</sup> “I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God; <sup>9</sup> but he who denies me in the presence of men will be denied in the presence of the angels of God. <sup>10</sup> Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. <sup>11</sup> When they bring you before the synagogues, the rulers, and the authorities, don’t be anxious how or what you will answer, or what you will say; <sup>12</sup> for the Holy Spirit will teach you in that same hour what you must say.”

<sup>13</sup> One of the multitude said to him, “Teacher, tell my brother to divide the inheritance with me.”

<sup>14</sup> But he said to him, “Man, who made me a judge or an arbitrator over you?” <sup>15</sup> He said to them, “Beware! Keep yourselves from covetousness, for a man’s life doesn’t consist of the abundance of the things which he possesses.”

<sup>16</sup> He spoke a parable to them, saying, “The ground of a certain rich man produced abundantly. <sup>17</sup> He reasoned within himself, saying, ‘What will I do, because I don’t have room to store my crops?’ <sup>18</sup> He said, ‘This is what I will do. I will pull down my barns, and build bigger

ones, and there I will store all my grain and my goods. <sup>19</sup> I will tell my soul, ‘Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry.’”

<sup>20</sup> “But God said to him, ‘You foolish one, tonight your soul is required of you. The things which you have prepared—whose will they be?’ <sup>21</sup> So is he who lays up treasure for himself, and is not rich toward God.”

<sup>22</sup> He said to his disciples, “Therefore I tell you, don’t be anxious for your life, what you will eat, nor yet for your body, what you will wear. <sup>23</sup> Life is more than food, and the body is more than clothing. <sup>24</sup> Consider the ravens: they don’t sow, they don’t reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! <sup>25</sup> Which of you by being anxious can add a cubit<sup>v</sup> to his height? <sup>26</sup> If then you aren’t able to do even the least things, why are you anxious about the rest? <sup>27</sup> Consider the lilies, how they grow. They don’t toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>28</sup> But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? <sup>29</sup> Don’t seek what you will eat or what you will drink; neither be anxious. <sup>30</sup> For the nations of the world seek after all of these things, but your Father knows that you need these things. <sup>31</sup> But seek God’s Kingdom, and all these things will be added to you. <sup>32</sup> Don’t be afraid, little flock, for it is your Father’s good pleasure

<sup>t</sup> or, Hell <sup>u</sup> An assarion was a small copper coin worth about an hour’s wages for an agricultural laborer. <sup>v</sup> a cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 18 inches or 46 centimeters.

to give you the Kingdom. <sup>33</sup> Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> "Let your waist be dressed and your lamps burning. <sup>36</sup> Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him. <sup>37</sup> Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. <sup>38</sup> They will be blessed if he comes in the second or third watch, and finds them so. <sup>39</sup> But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. <sup>40</sup> Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

<sup>41</sup> Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

<sup>42</sup> The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times? <sup>43</sup> Blessed is that servant whom his lord will find doing so when he comes. <sup>44</sup> Truly I tell you, that he will set him over all that he has. <sup>45</sup> But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, <sup>46</sup> then the lord of that servant will come in a

day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. <sup>47</sup> That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, <sup>48</sup> but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

<sup>49</sup> "I came to throw fire on the earth. I wish it were already kindled. <sup>50</sup> But I have a baptism to be baptized with, and how distressed I am until it is accomplished! <sup>51</sup> Do you think that I have come to give peace in the earth? I tell you, no, but rather division. <sup>52</sup> For from now on, there will be five in one house divided, three against two, and two against three. <sup>53</sup> They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." <sup>1</sup>

<sup>54</sup> He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens. <sup>55</sup> When a south wind blows, you say, 'There will be a scorching heat,' and it happens. <sup>56</sup> You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time? <sup>57</sup> Why don't you judge for yourselves what is right? <sup>58</sup> For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the

<sup>1</sup> Micah 7:6

judge, and the judge deliver you to the officer, and the officer throw you into prison. <sup>59</sup> I tell you, you will by no means get out of there, until you have paid the very last penny.<sup>w</sup>”

## 13

<sup>1</sup> Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices. <sup>2</sup> Jesus answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? <sup>3</sup> I tell you, no, but unless you repent, you will all perish in the same way. <sup>4</sup> Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? <sup>5</sup> I tell you, no, but, unless you repent, you will all perish in the same way.”

<sup>6</sup> He spoke this parable. “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. <sup>7</sup> He said to the vine dresser, ‘Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?’ <sup>8</sup> He answered, ‘Lord, leave it alone this year also, until I dig around it, and fertilize it. <sup>9</sup> If it bears fruit, fine; but if not, after that, you can cut it down.’”

<sup>10</sup> He was teaching in one of the synagogues on the Sabbath day. <sup>11</sup> Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself

up. <sup>12</sup> When Jesus saw her, he called her, and said to her, “Woman, you are freed from your infirmity.” <sup>13</sup> He laid his hands on her, and immediately she stood up straight, and glorified God.

<sup>14</sup> The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, “There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!”

<sup>15</sup> Therefore the Lord answered him, “You hypocrites! Doesn’t each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water?”

<sup>16</sup> Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?”

<sup>17</sup> As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

<sup>18</sup> He said, “What is God’s Kingdom like? To what shall I compare it? <sup>19</sup> It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky live in its branches.”

<sup>20</sup> Again he said, “To what shall I compare God’s Kingdom? <sup>21</sup> It is like yeast, which a woman took and hid in three measures <sup>x</sup> of flour, until it was all leavened.”

<sup>22</sup> He went on his way through cities and villages, teaching, and traveling on to Jerusalem. <sup>23</sup> One said to him, “Lord, are they few who are saved?”

<sup>w</sup> literally, lepton. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages. <sup>x</sup> literally, three sata. 3 sata is about 39 liters or a bit more than a bushel

He said to them, <sup>24</sup> “Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able. <sup>25</sup> When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, ‘Lord, Lord, open to us!’ then he will answer and tell you, ‘I don’t know you or where you come from.’ <sup>26</sup> Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ <sup>27</sup> He will say, ‘I tell you, I don’t know where you come from. Depart from me, all you workers of iniquity.’ <sup>28</sup> There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in God’s Kingdom, and yourselves being thrown outside. <sup>29</sup> They will come from the east, west, north, and south, and will sit down in God’s Kingdom. <sup>30</sup> Behold, there are some who are last who will be first, and there are some who are first who will be last.”

<sup>31</sup> On that same day, some Pharisees came, saying to him, “Get out of here, and go away, for Herod wants to kill you.”

<sup>32</sup> He said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. <sup>33</sup> Nevertheless I must go on my way today and tomorrow and the next day, for it can’t be that a prophet perish outside of Jerusalem.’

<sup>34</sup> “Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you

refused! <sup>35</sup> Behold, your house is left to you desolate. I tell you, you will not see me, until you say, ‘Blessed is he who comes in the name of the Lord!’” <sup>1</sup>

## 14

<sup>1</sup> When he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were watching him. <sup>2</sup> Behold, a certain man who had dropsy was in front of him. <sup>3</sup> Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

<sup>4</sup> But they were silent.

He took him, and healed him, and let him go. <sup>5</sup> He answered them, “Which of you, if your son<sup>y</sup> or an ox fell into a well, wouldn’t immediately pull him out on a Sabbath day?”

<sup>6</sup> They couldn’t answer him regarding these things.

<sup>7</sup> He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, <sup>8</sup> “When you are invited by anyone to a marriage feast, don’t sit in the best seat, since perhaps someone more honorable than you might be invited by him, <sup>9</sup> and he who invited both of you would come and tell you, ‘Make room for this person.’ Then you would begin, with shame, to take the lowest place. <sup>10</sup> But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at the table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

<sup>1</sup> Psalm 118:26 <sup>y</sup> TR reads “donkey” instead of “son”

<sup>12</sup> He also said to the one who had invited him, “When you make a dinner or a supper, don’t call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. <sup>13</sup> But when you make a feast, ask the poor, the maimed, the lame, or the blind; <sup>14</sup> and you will be blessed, because they don’t have the resources to repay you. For you will be repaid in the resurrection of the righteous.”

<sup>15</sup> When one of those who sat at the table with him heard these things, he said to him, “Blessed is he who will feast in God’s Kingdom!”

<sup>16</sup> But he said to him, “A certain man made a great supper, and he invited many people. <sup>17</sup> He sent out his servant at supper time to tell those who were invited, ‘Come, for everything is ready now.’ <sup>18</sup> They all as one began to make excuses.

“The first said to him, ‘I have bought a field, and I must go and see it. Please have me excused.’

<sup>19</sup> “Another said, ‘I have bought five yoke of oxen, and I must go try them out. Please have me excused.’

<sup>20</sup> “Another said, ‘I have married a wife, and therefore I can’t come.’

<sup>21</sup> “That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.’

<sup>22</sup> “The servant said, ‘Lord, it is done as you commanded, and there is still room.’

<sup>23</sup> “The lord said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be

filled. <sup>24</sup> For I tell you that none of those men who were invited will taste of my supper.”

<sup>25</sup> Now great multitudes were going with him. He turned and said to them, <sup>26</sup> “If anyone comes to me, and doesn’t disregard<sup>z</sup> his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can’t be my disciple. <sup>27</sup> Whoever doesn’t bear his own cross, and come after me, can’t be my disciple. <sup>28</sup> For which of you, desiring to build a tower, doesn’t first sit down and count the cost, to see if he has enough to complete it? <sup>29</sup> Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, <sup>30</sup> saying, ‘This man began to build, and wasn’t able to finish.’ <sup>31</sup> Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. <sup>33</sup> So therefore whoever of you who doesn’t renounce all that he has, he can’t be my disciple. <sup>34</sup> Salt is good, but if the salt becomes flat and tasteless, with what do you season it? <sup>35</sup> It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear.”

## 15

<sup>1</sup> Now all the tax collectors and sinners were coming close to him to hear him. <sup>2</sup> The Pharisees and the scribes murmured, saying, “This man welcomes sinners, and eats with them.”

<sup>z</sup> or, hate

<sup>3</sup> He told them this parable. <sup>4</sup> “Which of you men, if you had one hundred sheep, and lost one of them, wouldn’t leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? <sup>5</sup> When he has found it, he carries it on his shoulders, rejoicing. <sup>6</sup> When he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ <sup>7</sup> I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance. <sup>8</sup> Or what woman, if she had ten drachma<sup>a</sup> coins, if she lost one drachma coin, wouldn’t light a lamp, sweep the house, and seek diligently until she found it? <sup>9</sup> When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the drachma which I had lost.’ <sup>10</sup> Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting.”

<sup>11</sup> He said, “A certain man had two sons. <sup>12</sup> The younger of them said to his father, ‘Father, give me my share of your property.’ He divided his livelihood between them. <sup>13</sup> Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. <sup>14</sup> When he had spent all of it, there arose a severe famine in that country, and he began to be in need. <sup>15</sup> He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. <sup>16</sup> He wanted to fill his belly with the husks that the pigs ate, but no one

gave him any. <sup>17</sup> But when he came to himself he said, ‘How many hired servants of my father’s have bread enough to spare, and I’m dying with hunger! <sup>18</sup> I will get up and go to my father, and will tell him, ‘Father, I have sinned against heaven, and in your sight. <sup>19</sup> I am no more worthy to be called your son. Make me as one of your hired servants.’”

<sup>20</sup> “He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> The son said to him, ‘Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.’

<sup>22</sup> “But the father said to his servants, ‘Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. <sup>23</sup> Bring the fattened calf, kill it, and let us eat, and celebrate; <sup>24</sup> for this, my son, was dead, and is alive again. He was lost, and is found.’ They began to celebrate.

<sup>25</sup> “Now his elder son was in the field. As he came near to the house, he heard music and dancing. <sup>26</sup> He called one of the servants to him, and asked what was going on. <sup>27</sup> He said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.’ <sup>28</sup> But he was angry, and would not go in. Therefore his father came out, and begged him. <sup>29</sup> But he answered his father, ‘Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. <sup>30</sup> But when

<sup>a</sup> A drachma coin was worth about 2 days wages for an agricultural laborer.

this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.’

<sup>31</sup> “He said to him, ‘Son, you are always with me, and all that is mine is yours. <sup>32</sup> But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.’”

## 16

<sup>1</sup> He also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. <sup>2</sup> He called him, and said to him, ‘What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.’

<sup>3</sup> “The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I don’t have strength to dig. I am ashamed to beg. <sup>4</sup> I know what I will do, so that when I am removed from management, they may receive me into their houses.’ <sup>5</sup> Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ <sup>6</sup> He said, ‘A hundred batos<sup>b</sup> of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ <sup>7</sup> Then he said to another, ‘How much do you owe?’ He said, ‘A hundred cors<sup>c</sup> of wheat.’ He said to him, ‘Take your bill, and write eighty.’

<sup>8</sup> “His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. <sup>9</sup> I tell you, make for yourselves

friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. <sup>10</sup> He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. <sup>11</sup> If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup> If you have not been faithful in that which is another’s, who will give you that which is your own? <sup>13</sup> No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren’t able to serve God and Mammon.”<sup>d</sup>

<sup>14</sup> The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. <sup>15</sup> He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God. <sup>16</sup> The law and the prophets were until John. From that time the Good News of God’s Kingdom is preached, and everyone is forcing his way into it. <sup>17</sup> But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall. <sup>18</sup> Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery.

<sup>19</sup> “Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. <sup>20</sup> A certain beggar, named Lazarus, was laid at his gate, full of sores, <sup>21</sup> and desiring to be fed with the crumbs that fell from the rich

<sup>b</sup> 100 batos is about 395 liters or 104 U. S. gallons. <sup>c</sup> 100 cors = about 2,110 liters or 600 bushels. <sup>d</sup> “Mammon” refers to riches or a false god of wealth.

man's table. Yes, even the dogs came and licked his sores. <sup>22</sup> The beggar died, and he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. <sup>23</sup> In Hades,<sup>e</sup> he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. <sup>24</sup> He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'

<sup>25</sup> "But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in the same way, bad things. But now here he is comforted and you are in anguish. <sup>26</sup> Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.'

<sup>27</sup> "He said, 'I ask you therefore, father, that you would send him to my father's house; <sup>28</sup> for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'

<sup>29</sup> "But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

<sup>30</sup> "He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

<sup>31</sup> "He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.'"

## 17

<sup>1</sup> He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through

whom they come! <sup>2</sup> It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. <sup>3</sup> Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. <sup>4</sup> If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

<sup>5</sup> The apostles said to the Lord, "Increase our faith."

<sup>6</sup> The Lord said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

<sup>7</sup> But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,' <sup>8</sup> and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'? <sup>9</sup> Does he thank that servant because he did the things that were commanded? I think not. <sup>10</sup> Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"

<sup>11</sup> As he was on his way to Jerusalem, he was passing along the borders of Samaria and Galilee. <sup>12</sup> As he entered into a certain village, ten men who were lepers met him, who stood at a distance. <sup>13</sup> They lifted up their voices, saying, "Jesus, Master, have mercy on us!"

<sup>14</sup> When he saw them, he said to them, "Go and show yourselves to the priests."

<sup>e</sup> or, Hell

As they went, they were cleansed. <sup>15</sup> One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. <sup>16</sup> He fell on his face at Jesus' feet, giving him thanks; and he was a Samaritan. <sup>17</sup> Jesus answered, "Weren't the ten cleansed? But where are the nine?" <sup>18</sup> Were there none found who returned to give glory to God, except this stranger?" <sup>19</sup> Then he said to him, "Get up, and go your way. Your faith has healed you."

<sup>20</sup> Being asked by the Pharisees when God's Kingdom would come, he answered them, "God's Kingdom doesn't come with observation; <sup>21</sup> neither will they say, 'Look, here!' or, 'Look, there!' for behold, God's Kingdom is within you."

<sup>22</sup> He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. <sup>23</sup> They will tell you, 'Look, here!' or 'Look, there!' Don't go away, nor follow after them, <sup>24</sup> for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day. <sup>25</sup> But first, he must suffer many things and be rejected by this generation. <sup>26</sup> As it was in the days of Noah, even so will it be also in the days of the Son of Man. <sup>27</sup> They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came, and destroyed them all. <sup>28</sup> Likewise, even as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; <sup>29</sup> but in the day that Lot went out from Sodom, it rained fire and sulfur from

the sky, and destroyed them all. <sup>30</sup> It will be the same way in the day that the Son of Man is revealed. <sup>31</sup> In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. <sup>32</sup> Remember Lot's wife! <sup>33</sup> Whoever seeks to save his life loses it, but whoever loses his life preserves it. <sup>34</sup> I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. <sup>35</sup> There will be two grinding grain together. One will be taken, and the other will be left." <sup>36 f</sup>

<sup>37</sup> They, answering, asked him, "Where, Lord?"

He said to them, "Where the body is, there will the vultures also be gathered together."

## 18

<sup>1</sup> He also spoke a parable to them that they must always pray, and not give up, <sup>2</sup> saying, "There was a judge in a certain city who didn't fear God, and didn't respect man. <sup>3</sup> A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' <sup>4</sup> He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man, <sup>5</sup> yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

<sup>6</sup> The Lord said, "Listen to what the unrighteous judge says. <sup>7</sup> Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them? <sup>8</sup> I tell you that he will avenge them quickly. Nevertheless, when

<sup>f</sup> Some Greek manuscripts add: "Two will be in the field: the one taken, and the other left."

the Son of Man comes, will he find faith on the earth?"

<sup>9</sup> He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others.

<sup>10</sup> "Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. <sup>11</sup> The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortionists, unrighteous, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week. I give tithes of all that I get.' <sup>13</sup> But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' <sup>14</sup> I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

<sup>15</sup> They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them. <sup>16</sup> Jesus summoned them, saying, "Allow the little children to come to me, and don't hinder them, for God's Kingdom belongs to such as these. <sup>17</sup> Most certainly, I tell you, whoever doesn't receive God's Kingdom like a little child, he will in no way enter into it."

<sup>18</sup> A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

<sup>19</sup> Jesus asked him, "Why do you call me good? No one is good, except one—God. <sup>20</sup> You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'"<sup>1</sup>

<sup>1</sup> Exodus 20:12-16; Deuteronomy 5:16-20

<sup>21</sup> He said, "I have observed all these things from my youth up."

<sup>22</sup> When Jesus heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

<sup>23</sup> But when he heard these things, he became very sad, for he was very rich.

<sup>24</sup> Jesus, seeing that he became very sad, said, "How hard it is for those who have riches to enter into God's Kingdom! <sup>25</sup> For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into God's Kingdom."

<sup>26</sup> Those who heard it said, "Then who can be saved?"

<sup>27</sup> But he said, "The things which are impossible with men are possible with God."

<sup>28</sup> Peter said, "Look, we have left everything, and followed you."

<sup>29</sup> He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for God's Kingdom's sake, <sup>30</sup> who will not receive many times more in this time, and in the world to come, eternal life."

<sup>31</sup> He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. <sup>32</sup> For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. <sup>33</sup> They will scourge and kill him. On the third day, he will rise again."

<sup>34</sup> They understood none of these things. This saying was hidden from them, and

they didn't understand the things that were said. <sup>35</sup> As he came near Jericho, a certain blind man sat by the road, begging. <sup>36</sup> Hearing a multitude going by, he asked what this meant. <sup>37</sup> They told him that Jesus of Nazareth was passing by. <sup>38</sup> He cried out, "Jesus, you son of David, have mercy on me!" <sup>39</sup> Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"

<sup>40</sup> Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him, <sup>41</sup> "What do you want me to do?"

He said, "Lord, that I may see again."

<sup>42</sup> Jesus said to him, "Receive your sight. Your faith has healed you."

<sup>43</sup> Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

## 19

<sup>1</sup> He entered and was passing through Jericho. <sup>2</sup> There was a man named Zacchaeus. He was a chief tax collector, and he was rich. <sup>3</sup> He was trying to see who Jesus was, and couldn't because of the crowd, because he was short. <sup>4</sup> He ran on ahead, and climbed up into a sycamore tree to see him, for he was going to pass that way. <sup>5</sup> When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house." <sup>6</sup> He hurried, came down, and received him joyfully. <sup>7</sup> When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

<sup>8</sup> Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

<sup>9</sup> Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham. <sup>10</sup> For the Son of Man came to seek and to save that which was lost."

<sup>11</sup> As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that God's Kingdom would be revealed immediately.

<sup>12</sup> He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup> He called ten servants of his, and gave them ten mina coins, <sup>g</sup> and told them, 'Conduct business until I come.' <sup>14</sup> But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

<sup>15</sup> "When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. <sup>16</sup> The first came before him, saying, 'Lord, your mina has made ten more minas.'

<sup>17</sup> "He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.'

<sup>18</sup> "The second came, saying, 'Your mina, Lord, has made five minas.'

<sup>19</sup> "So he said to him, 'And you are to be over five cities.' <sup>20</sup> Another came, saying, 'Lord, behold, your mina, which I kept laid

<sup>g</sup> 10 minas was more than 3 years' wages for an agricultural laborer.

away in a handkerchief, <sup>21</sup> for I feared you, because you are an exacting man. You take up that which you didn't lay down, and reap that which you didn't sow.'

<sup>22</sup> "He said to him, 'Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn't lay down, and reaping that which I didn't sow.'

<sup>23</sup> Then why didn't you deposit my money in the bank, and at my coming, I might have earned interest on it?' <sup>24</sup> He said to those who stood by, 'Take the mina away from him, and give it to him who has the ten minas.'

<sup>25</sup> "They said to him, 'Lord, he has ten minas!' <sup>26</sup> 'For I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him. <sup>27</sup> But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.'" <sup>28</sup> Having said these things, he went on ahead, going up to Jerusalem.

<sup>29</sup> When he came near to Bethsphage<sup>h</sup> and Bethany, at the mountain that is called Olivet, he sent two of his disciples, <sup>30</sup> saying, "Go your way into the village on the other side, in which, as you enter, you will find a colt tied, whereon no man ever yet sat. Untie it, and bring it. <sup>31</sup> If anyone asks you, 'Why are you untying it?' say to him: 'The Lord needs it.'"

<sup>32</sup> Those who were sent went away, and found things just as he had told them. <sup>33</sup> As they were untying the colt, its owners said to them, "Why are you untying the colt?" <sup>34</sup> They said, "The Lord needs it." <sup>35</sup> They

brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them. <sup>36</sup> As he went, they spread their cloaks on the road.

<sup>37</sup> As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, <sup>38</sup> saying, "Blessed is the King who comes in the name of the Lord! <sup>1</sup> Peace in heaven, and glory in the highest!"

<sup>39</sup> Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

<sup>40</sup> He answered them, "I tell you that if these were silent, the stones would cry out."

<sup>41</sup> When he came near, he saw the city and wept over it, <sup>42</sup> saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. <sup>43</sup> For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, <sup>44</sup> and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."

<sup>45</sup> He entered into the temple, and began to drive out those who bought and sold in it, <sup>46</sup> saying to them, "It is written, 'My house is a house of prayer,' <sup>2</sup> but you have made it a 'den of robbers!'" <sup>3</sup>

<sup>47</sup> He was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people sought to destroy him. <sup>48</sup> They couldn't find what

<sup>h</sup> TR, NU read "Bethpage" instead of "Bethsphage" <sup>1</sup> Psalm 118:26 <sup>2</sup> Isaiah 56:7 <sup>3</sup> Jeremiah 7:11

they might do, for all the people hung on to every word that he said.

## 20

<sup>1</sup> On one of those days, as he was teaching the people in the temple and preaching the Good News, the <sup>i</sup>priests and scribes came to him with the elders. <sup>2</sup> They asked him, “Tell us: by what authority do you do these things? Or who is giving you this authority?”

<sup>3</sup> He answered them, “**I also will ask you one question. Tell me: <sup>4</sup> the baptism of John, was it from heaven, or from men?”**

<sup>5</sup> They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why didn’t you believe him?’ <sup>6</sup> But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.” <sup>7</sup> They answered that they didn’t know where it was from.

<sup>8</sup> Jesus said to them, “**Neither will I tell you by what authority I do these things.**”

<sup>9</sup> He began to tell the people this parable. “**A <sup>j</sup> man planted a vineyard, and rented it out to some farmers, and went into another country for a long time. <sup>10</sup> At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. <sup>11</sup> He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty. <sup>12</sup> He sent yet a third, and they also wounded him, and threw him out. <sup>13</sup> The lord of the vineyard said, ‘What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.’**

**<sup>14</sup> “But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let’s kill him, that the inheritance may be ours.’ <sup>15</sup> They threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? <sup>16</sup> He will come and destroy these farmers, and will give the vineyard to others.”**

When they heard it, they said, “May it never be!”

<sup>17</sup> But he looked at them, and said, “**Then what is this that is written,**

**‘The stone which the builders rejected, the same was made the chief cornerstone?’<sup>1</sup>**

**<sup>18</sup> Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust.”**

<sup>19</sup> The chief priests and the scribes sought to lay hands on him that very hour, but they feared the people—for they knew he had spoken this parable against them. <sup>20</sup> They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor. <sup>21</sup> They asked him, “Teacher, we know that you say and teach what is right, and aren’t partial to anyone, but truly teach the way of God. <sup>22</sup> Is it lawful for us to pay taxes to Caesar, or not?”

<sup>23</sup> But he perceived their craftiness, and said to them, “**Why do you test me? <sup>24</sup> Show me a denarius. Whose image and inscription are on it?”**

They answered, “Caesar’s.”

<sup>i</sup> TR adds “chief” <sup>j</sup> NU (in brackets) and TR add “certain” <sup>1</sup> Psalm 118:22

<sup>25</sup> He said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

<sup>26</sup> They weren’t able to trap him in his words before the people. They marveled at his answer, and were silent. <sup>27</sup> Some of the Sadducees came to him, those who deny that there is a resurrection. <sup>28</sup> They asked him, “Teacher, Moses wrote to us that if a man’s brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother. <sup>29</sup> There were therefore seven brothers. The first took a wife, and died childless. <sup>30</sup> The second took her as wife, and he died childless. <sup>31</sup> The third took her, and likewise the seven all left no children, and died. <sup>32</sup> Afterward the woman also died. <sup>33</sup> Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife.”

<sup>34</sup> Jesus said to them, “The children of this age marry, and are given in marriage. <sup>35</sup> But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage. <sup>36</sup> For they can’t die any more, for they are like the angels, and are children of God, being children of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed at the bush, when he called the Lord ‘The God of Abraham, the God of Isaac, and the God of Jacob.’ <sup>2</sup> <sup>38</sup> Now he is not the God of the dead, but of the living, for all are alive to him.”

<sup>39</sup> Some of the scribes answered, “Teacher, you speak well.” <sup>40</sup> They didn’t dare to ask him any more questions.

<sup>41</sup> He said to them, “Why do they say that the Christ is David’s son? <sup>42</sup> David himself says in the book of Psalms,

‘The Lord said to my Lord,

“Sit at my right hand,

<sup>43</sup> until I make your enemies the footstool of your feet.’” <sup>3</sup>

<sup>44</sup> “David therefore calls him Lord, so how is he his son?”

<sup>45</sup> In the hearing of all the people, he said to his disciples, <sup>46</sup> “Beware of the scribes, who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts; <sup>47</sup> who devour widows’ houses, and for a pretense make long prayers: these will receive greater condemnation.”

## 21

<sup>1</sup> He looked up, and saw the rich people who were putting their gifts into the treasury. <sup>2</sup> He saw a certain poor widow casting in two small brass coins.<sup>k</sup> <sup>3</sup> He said, “Truly I tell you, this poor widow put in more than all of them, <sup>4</sup> for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on.”

<sup>5</sup> As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said, <sup>6</sup> “As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down.”

<sup>7</sup> They asked him, “Teacher, so when will these things be? What is the sign that these things are about to happen?”

<sup>2</sup> Exodus 3:6 <sup>3</sup> Psalm 110:1 <sup>k</sup> literally, “two lepta.” 2 lepta was about 1% of a day’s wages for an agricultural laborer.

<sup>8</sup> He said, “Watch out that you don’t get led astray, for many will come in my name, saying, ‘I am he<sup>l</sup>,’ and, ‘The time is at hand.’ Therefore don’t follow them. <sup>9</sup> When you hear of wars and disturbances, don’t be terrified, for these things must happen first, but the end won’t come immediately.”

<sup>10</sup> Then he said to them, “Nation will rise against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. <sup>12</sup> But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name’s sake. <sup>13</sup> It will turn out as a testimony for you. <sup>14</sup> Settle it therefore in your hearts not to meditate beforehand how to answer, <sup>15</sup> for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict. <sup>16</sup> You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death. <sup>17</sup> You will be hated by all men for my name’s sake. <sup>18</sup> And not a hair of your head will perish.

<sup>19</sup> “By your endurance you will win your lives.

<sup>20</sup> “But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. <sup>21</sup> Then let those who are in Judea flee to the mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein. <sup>22</sup> For these are days of vengeance, that all things which are written

may be fulfilled. <sup>23</sup> Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. <sup>24</sup> They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled. <sup>25</sup> There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; <sup>26</sup> men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken. <sup>27</sup> Then they will see the Son of Man coming in a cloud with power and great glory. <sup>28</sup> But when these things begin to happen, look up, and lift up your heads, because your redemption is near.”

<sup>29</sup> He told them a parable. “See the fig tree, and all the trees. <sup>30</sup> When they are already budding, you see it and know by your own selves that the summer is already near. <sup>31</sup> Even so you also, when you see these things happening, know that God’s Kingdom is near. <sup>32</sup> Most certainly I tell you, this generation will not pass away until all things are accomplished. <sup>33</sup> Heaven and earth will pass away, but my words will by no means pass away.

<sup>34</sup> “So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. <sup>35</sup> For it will come like a snare on all those who dwell on the surface of all the earth. <sup>36</sup> Therefore be watchful all the time, praying that you may be counted worthy to escape all these

<sup>l</sup> or, I AM

things that will happen, and to stand before the Son of Man.”

<sup>37</sup> Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. <sup>38</sup> All the people came early in the morning to him in the temple to hear him.

## 22

<sup>1</sup> Now the feast of unleavened bread, which is called the Passover, was approaching. <sup>2</sup> The chief priests and the scribes sought how they might put him to death, for they feared the people. <sup>3</sup> Satan entered into Judas, who was also called Iscariot, who was numbered with the twelve. <sup>4</sup> He went away, and talked with the chief priests and captains about how he might deliver him to them. <sup>5</sup> They were glad, and agreed to give him money. <sup>6</sup> He consented, and sought an opportunity to deliver him to them in the absence of the multitude. <sup>7</sup> The day of unleavened bread came, on which the Passover must be sacrificed. <sup>8</sup> He sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.”

<sup>9</sup> They said to him, “Where do you want us to prepare?”

<sup>10</sup> He said to them, “Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. <sup>11</sup> Tell the master of the house, ‘The Teacher says to you, ‘Where is the guest room, where I may eat the Passover with my disciples?’”

<sup>12</sup> He will show you a large, furnished upper room. Make preparations there.”

<sup>13</sup> They went, found things as he had told them, and they prepared the Passover. <sup>14</sup> When the hour had come, he sat down with the twelve apostles. <sup>15</sup> He said to them, “I have earnestly desired to eat this Passover with you before I suffer, <sup>16</sup> for I tell you, I will no longer by any means eat of it until it is fulfilled in God’s Kingdom.” <sup>17</sup> He received a cup, and when he had given thanks, he said, “Take this, and share it among yourselves, <sup>18</sup> for I tell you, I will not drink at all again from the fruit of the vine, until God’s Kingdom comes.”

<sup>19</sup> He took bread, and when he had given thanks, he broke it, and gave to them, saying, “This is my body which is given for you. Do this in memory of me.” <sup>20</sup> Likewise, he took the cup after supper, saying, “This cup is the new covenant in my blood, which is poured out for you. <sup>21</sup> But behold, the hand of him who betrays me is with me on the table. <sup>22</sup> The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!”

<sup>23</sup> They began to question among themselves, which of them it was who would do this thing. <sup>24</sup> There arose also a contention among them, which of them was considered to be greatest. <sup>25</sup> He said to them, “The kings of the nations lord it over them, and those who have authority over them are called ‘benefactors.’ <sup>26</sup> But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. <sup>27</sup> For who is greater, one who sits at the table, or one who serves? Isn’t it he who sits at the table? But I am among you as one who serves. <sup>28</sup> But you are those who

have continued with me in my trials. <sup>29</sup> I confer on you a kingdom, even as my Father conferred on me, <sup>30</sup> that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel.”

<sup>31</sup> The Lord said, “Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, <sup>32</sup> but I prayed for you, that your faith wouldn’t fail. You, when once you have turned again, establish your brothers.”<sup>m</sup>

<sup>33</sup> He said to him, “Lord, I am ready to go with you both to prison and to death!”

<sup>34</sup> He said, “I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times.”

<sup>35</sup> He said to them, “When I sent you out without purse, and wallet, and shoes, did you lack anything?”

They said, “Nothing.”

<sup>36</sup> Then he said to them, “But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword. <sup>37</sup> For I tell you that this which is written must still be fulfilled in me: ‘He was counted with transgressors.’<sup>1</sup> For that which concerns me has an end.”

<sup>38</sup> They said, “Lord, behold, here are two swords.”

He said to them, “That is enough.”

<sup>39</sup> He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. <sup>40</sup> When he was at the place, he said to them, “Pray that you don’t enter into temptation.”

<sup>41</sup> He was withdrawn from them about a stone’s throw, and he knelt down and

prayed, <sup>42</sup> saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”

<sup>43</sup> An angel from heaven appeared to him, strengthening him. <sup>44</sup> Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

<sup>45</sup> When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, <sup>46</sup> and said to them, “Why do you sleep? Rise and pray that you may not enter into temptation.”

<sup>47</sup> While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss him. <sup>48</sup> But Jesus said to him, “Judas, do you betray the Son of Man with a kiss?”

<sup>49</sup> When those who were around him saw what was about to happen, they said to him, “Lord, shall we strike with the sword?” <sup>50</sup> A certain one of them struck the servant of the high priest, and cut off his right ear.

<sup>51</sup> But Jesus answered, “Let me at least do this”—and he touched his ear, and healed him. <sup>52</sup> Jesus said to the chief priests, captains of the temple, and elders, who had come against him, “Have you come out as against a robber, with swords and clubs? <sup>53</sup> When I was with you in the temple daily, you didn’t stretch out your hands against me. But this is your hour, and the power of darkness.”

<sup>54</sup> They seized him, and led him away, and brought him into the high priest’s house. But Peter followed from a distance.

<sup>55</sup> When they had kindled a fire in the

<sup>m</sup> The word for “brothers” here may be also correctly translated “brothers and sisters” or “siblings.” <sup>1</sup> Isaiah 53:12

middle of the courtyard, and had sat down together, Peter sat among them. <sup>56</sup> A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

<sup>57</sup> He denied Jesus, saying, "Woman, I don't know him."

<sup>58</sup> After a little while someone else saw him, and said, "You also are one of them!"

But Peter answered, "Man, I am not!"

<sup>59</sup> After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

<sup>60</sup> But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed. <sup>61</sup> The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "**Before the rooster crows you will deny me three times.**" <sup>62</sup> He went out, and wept bitterly.

<sup>63</sup> The men who held Jesus mocked him and beat him. <sup>64</sup> Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?" <sup>65</sup> They spoke many other things against him, insulting him.

<sup>66</sup> As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes, and they led him away into their council, saying, <sup>67</sup> "If you are the Christ, tell us."

But he said to them, "**If I tell you, you won't believe,** <sup>68</sup> **and if I ask, you will in no way answer me or let me go.** <sup>69</sup> **From now on, the Son of Man will be seated at the right hand of the power of God.**"

<sup>70</sup> They all said, "Are you then the Son of God?"

He said to them, "**You say it, because I am.**"

<sup>71</sup> They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

## 23

<sup>1</sup> The whole company of them rose up and brought him before Pilate. <sup>2</sup> They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

<sup>3</sup> Pilate asked him, "Are you the King of the Jews?"

He answered him, "**So you say.**"

<sup>4</sup> Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man."

<sup>5</sup> But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

<sup>6</sup> But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. <sup>7</sup> When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

<sup>8</sup> Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. <sup>9</sup> He questioned him with many words, but he gave no answers. <sup>10</sup> The chief priests and the scribes stood, vehemently accusing him. <sup>11</sup> Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. <sup>12</sup> Herod and Pilate became friends with each

other that very day, for before that they were enemies with each other.

<sup>13</sup> Pilate called together the chief priests and the rulers and the people, <sup>14</sup> and said to them, “You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him. <sup>15</sup> Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him. <sup>16</sup> I will therefore chastise him and release him.”

<sup>17</sup> Now he had to release one prisoner to them at the feast.<sup>n</sup> <sup>18</sup> But they all cried out together, saying, “Away with this man! Release to us Barabbas!”— <sup>19</sup> one who was thrown into prison for a certain revolt in the city, and for murder.

<sup>20</sup> Then Pilate spoke to them again, wanting to release Jesus, <sup>21</sup> but they shouted, saying, “Crucify! Crucify him!”

<sup>22</sup> He said to them the third time, “Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him.” <sup>23</sup> But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief priests prevailed. <sup>24</sup> Pilate decreed that what they asked for should be done. <sup>25</sup> He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus up to their will.

<sup>26</sup> When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus. <sup>27</sup> A great multitude of the

people followed him, including women who also mourned and lamented him. <sup>28</sup> But Jesus, turning to them, said, “Daughters of Jerusalem, don’t weep for me, but weep for yourselves and for your children. <sup>29</sup> For behold, the days are coming in which they will say, ‘Blessed are the barren, the wombs that never bore, and the breasts that never nursed.’ <sup>30</sup> Then they will begin to tell the mountains, ‘Fall on us!’ and tell the hills, ‘Cover us.’<sup>1</sup> <sup>31</sup> For if they do these things in the green tree, what will be done in the dry?”

<sup>32</sup> There were also others, two criminals, led with him to be put to death. <sup>33</sup> When they came to the place that is called The Skull, they crucified him there with the criminals, one on the right and the other on the left.

<sup>34</sup> Jesus said, “Father, forgive them, for they don’t know what they are doing.”

Dividing his garments among them, they cast lots. <sup>35</sup> The people stood watching. The rulers with them also scoffed at him, saying, “He saved others. Let him save himself, if this is the Christ of God, his chosen one!”

<sup>36</sup> The soldiers also mocked him, coming to him and offering him vinegar, <sup>37</sup> and saying, “If you are the King of the Jews, save yourself!”

<sup>38</sup> An inscription was also written over him in letters of Greek, Latin, and Hebrew: “THIS IS THE KING OF THE JEWS.”

<sup>39</sup> One of the criminals who was hanged insulted him, saying, “If you are the Christ, save yourself and us!”

<sup>40</sup> But the other answered, and rebuking him said, “Don’t you even fear God, seeing

<sup>n</sup> NU omits verse 17. <sup>1</sup> Hosea 10:8

you are under the same condemnation? <sup>41</sup> And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong.” <sup>42</sup> He said to Jesus, “Lord, remember me when you come into your Kingdom.”

<sup>43</sup> Jesus said to him, **“Assuredly I tell you, today you will be with me in Paradise.”**

<sup>44</sup> It was now about the sixth hour,<sup>o</sup> and darkness came over the whole land until the ninth hour.<sup>p</sup> <sup>45</sup> The sun was darkened, and the veil of the temple was torn in two. <sup>46</sup> Jesus, crying with a loud voice, said, **“Father, into your hands I commit my spirit!”** Having said this, he breathed his last.

<sup>47</sup> When the centurion saw what was done, he glorified God, saying, “Certainly this was a righteous man.” <sup>48</sup> All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts. <sup>49</sup> All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things.

<sup>50</sup> Behold, a man named Joseph, who was a member of the council, a good and righteous man <sup>51</sup> (he had not consented to their counsel and deed), from Arimathaea, a city of the Jews, who was also waiting for God’s Kingdom: <sup>52</sup> this man went to Pilate, and asked for Jesus’ body. <sup>53</sup> He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid. <sup>54</sup> It was the day of the Preparation, and the Sabbath was drawing near. <sup>55</sup> The women, who had come with him out of Galilee, followed

after, and saw the tomb, and how his body was laid. <sup>56</sup> They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

## 24

<sup>1</sup> But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. <sup>2</sup> They found the stone rolled away from the tomb. <sup>3</sup> They entered in, and didn’t find the Lord Jesus’ body. <sup>4</sup> While they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. <sup>5</sup> Becoming terrified, they bowed their faces down to the earth.

They said to them, “Why do you seek the living among the dead? <sup>6</sup> He isn’t here, but is risen. Remember what he told you when he was still in Galilee, <sup>7</sup> saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?”

<sup>8</sup> They remembered his words, <sup>9</sup> returned from the tomb, and told all these things to the eleven, and to all the rest. <sup>10</sup> Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles. <sup>11</sup> These words seemed to them to be nonsense, and they didn’t believe them. <sup>12</sup> But Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

<sup>13</sup> Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia<sup>q</sup> from Jerusalem. <sup>14</sup>

<sup>o</sup> Time was counted from sunrise, so the sixth hour was about noon. <sup>p</sup> 3:00 PM <sup>q</sup> 60 stadia = about 11 kilometers or about 7 miles.

They talked with each other about all of these things which had happened. <sup>15</sup> While they talked and questioned together, Jesus himself came near, and went with them. <sup>16</sup> But their eyes were kept from recognizing him. <sup>17</sup> He said to them, **“What are you talking about as you walk, and are sad?”**

<sup>18</sup> One of them, named Cleopas, answered him, “Are you the only stranger in Jerusalem who doesn’t know the things which have happened there in these days?”

<sup>19</sup> He said to them, **“What things?”**

They said to him, “The things concerning Jesus, the Nazarene, who was a prophet mighty in deed and word before God and all the people; <sup>20</sup> and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened. <sup>22</sup> Also, certain women of our company amazed us, having arrived early at the tomb; <sup>23</sup> and when they didn’t find his body, they came saying that they had also seen a vision of angels, who said that he was alive. <sup>24</sup> Some of us went to the tomb, and found it just like the women had said, but they didn’t see him.”

<sup>25</sup> He said to them, **“Foolish men, and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Didn’t the Christ have to suffer these things and to enter into his glory?”** <sup>27</sup> Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself. <sup>28</sup> They came near to the village, where they were going, and he acted like he would go further.

<sup>29</sup> They urged him, saying, “Stay with us, for it is almost evening, and the day is almost over.”

He went in to stay with them. <sup>30</sup> When he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave to them. <sup>31</sup> Their eyes were opened, and they recognized him, and he vanished out of their sight. <sup>32</sup> They said to one another, “Weren’t our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?” <sup>33</sup> They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, <sup>34</sup> saying, “The Lord is risen indeed, and has appeared to Simon!” <sup>35</sup> They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

<sup>36</sup> As they said these things, Jesus himself stood among them, and said to them, **“Peace be to you.”**

<sup>37</sup> But they were terrified and filled with fear, and supposed that they had seen a spirit.

<sup>38</sup> He said to them, **“Why are you troubled? Why do doubts arise in your hearts? <sup>39</sup> See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn’t have flesh and bones, as you see that I have.”** <sup>40</sup> When he had said this, he showed them his hands and his feet. <sup>41</sup> While they still didn’t believe for joy, and wondered, he said to them, **“Do you have anything here to eat?”**

<sup>42</sup> They gave him a piece of a broiled fish and some honeycomb. <sup>43</sup> He took them, and ate in front of them. <sup>44</sup> He said to them, **“This is what I told you, while I was still**

with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled.”

<sup>45</sup> Then he opened their minds, that they might understand the Scriptures. <sup>46</sup> He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, <sup>47</sup> and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> Behold, I send

out the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high.”

<sup>50</sup> He led them out as far as Bethany, and he lifted up his hands, and blessed them. <sup>51</sup> While he blessed them, he withdrew from them, and was carried up into heaven. <sup>52</sup> They worshiped him, and returned to Jerusalem with great joy, <sup>53</sup> and were continually in the temple, praising and blessing God. Amen.



## *The Good News According to*

# **John**

## **1**

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made through him. Without him was not anything made that has been made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> The light shines in the darkness, and the darkness hasn't overcome <sup>a</sup> it. <sup>6</sup> There came a man, sent from God, whose name was John. <sup>7</sup> The same came as a witness, that he might testify about the light, that all might believe through him. <sup>8</sup> He was not the light, but was sent that he might testify about the light. <sup>9</sup> The true light that enlightens everyone was coming into the world.

<sup>10</sup> He was in the world, and the world was made through him, and the world didn't recognize him. <sup>11</sup> He came to his own, and those who were his own didn't receive him. <sup>12</sup> But as many as received him, to them he gave the right to become God's children, to those who believe in his name: <sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. <sup>15</sup> John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for

he was before me.'" <sup>16</sup> From his fullness we all received grace upon grace. <sup>17</sup> For the law was given through Moses. Grace and truth were realized through Jesus Christ. <sup>18</sup> No one has seen God at any time. The one and only Son,<sup>b</sup> who is in the bosom of the Father, he has declared him.

<sup>19</sup> This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

<sup>20</sup> He declared, and didn't deny, but he declared, "I am not the Christ."

<sup>21</sup> They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

<sup>22</sup> They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

<sup>23</sup> He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,'<sup>1</sup> as Isaiah the prophet said."

<sup>24</sup> The ones who had been sent were from the Pharisees. <sup>25</sup> They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

<sup>26</sup> John answered them, "I baptize in water, but among you stands one whom you don't know. <sup>27</sup> He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen." <sup>28</sup> These things were done in

<sup>a</sup> The word translated "overcome" (katelaben) can also be translated "comprehended." It refers to getting a grip on an enemy to defeat him. <sup>b</sup> NU reads "God" <sup>1</sup> Isaiah 40:3

Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day, he saw Jesus coming to him, and said, “Behold,<sup>c</sup> the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is he of whom I said, ‘After me comes a man who is preferred before me, for he was before me.’ <sup>31</sup> I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel.” <sup>32</sup> John testified, saying, “I have seen the Spirit descending like a dove out of heaven, and it remained on him. <sup>33</sup> I didn’t recognize him, but he who sent me to baptize in water, he said to me, ‘On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.’ <sup>34</sup> I have seen, and have testified that this is the Son of God.”

<sup>35</sup> Again, the next day, John was standing with two of his disciples, <sup>36</sup> and he looked at Jesus as he walked, and said, “Behold, the Lamb of God!” <sup>37</sup> The two disciples heard him speak, and they followed Jesus. <sup>38</sup> Jesus turned, and saw them following, and said to them, “**What are you looking for?**”

They said to him, “Rabbi” (which is to say, being interpreted, Teacher), “where are you staying?”

<sup>39</sup> He said to them, “**Come, and see.**”

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.<sup>d</sup> <sup>40</sup> One of the two who heard John, and followed him, was Andrew, Simon Peter’s brother. <sup>41</sup> He

first found his own brother, Simon, and said to him, “We have found the Messiah!” (which is, being interpreted, Christ<sup>e</sup>). <sup>42</sup> He brought him to Jesus. Jesus looked at him, and said, “**You are Simon the son of Jonah. You shall be called Cephas**” (which is by interpretation, Peter). <sup>43</sup> On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, “**Follow me.**” <sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael, and said to him, “We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph.”

<sup>46</sup> Nathanael said to him, “Can any good thing come out of Nazareth?”

Philip said to him, “Come and see.”

<sup>47</sup> Jesus saw Nathanael coming to him, and said about him, “**Behold, an Israelite indeed, in whom is no deceit!**”

<sup>48</sup> Nathanael said to him, “How do you know me?”

Jesus answered him, “**Before Philip called you, when you were under the fig tree, I saw you.**”

<sup>49</sup> Nathanael answered him, “Rabbi, you are the Son of God! You are King of Israel!”

<sup>50</sup> Jesus answered him, “**Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!**” <sup>51</sup> He said to him, “**Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man.**”

<sup>c</sup> “Behold”, from “ἰδοὺ”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>d</sup> 4:00 PM.

<sup>e</sup> “Messiah” (Hebrew) and “Christ” (Greek) both mean “Anointed One”.

## 2

<sup>1</sup> The third day, there was a marriage in Cana of Galilee. Jesus' mother was there. <sup>2</sup> Jesus also was invited, with his disciples, to the marriage. <sup>3</sup> When the wine ran out, Jesus' mother said to him, "They have no wine."

<sup>4</sup> Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

<sup>5</sup> His mother said to the servants, "Whatever he says to you, do it." <sup>6</sup> Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes<sup>f</sup> apiece. <sup>7</sup> Jesus said to them, "Fill the water pots with water." They filled them up to the brim. <sup>8</sup> He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it. <sup>9</sup> When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, <sup>10</sup> and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!" <sup>11</sup> This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

<sup>12</sup> After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days. <sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. <sup>15</sup> He made a

<sup>f</sup> 2 to 3 metretes is about 20 to 30 U. S. Gallons, or 75 to 115 liters.

whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables. <sup>16</sup> To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!" <sup>17</sup> His disciples remembered that it was written, "Zeal for your house will eat me up."<sup>1</sup>

<sup>18</sup> The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?" <sup>21</sup> But he spoke of the temple of his body. <sup>22</sup> When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

<sup>23</sup> Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. <sup>24</sup> But Jesus didn't trust himself to them, because he knew everyone, <sup>25</sup> and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

## 3

<sup>1</sup> Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup> The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

<sup>1</sup> Psalm 69:9

<sup>3</sup> Jesus answered him, “Most certainly, I tell you, unless one is born anew, <sup>g</sup> he can’t see God’s Kingdom.”

<sup>4</sup> Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?”

<sup>5</sup> Jesus answered, “Most certainly I tell you, unless one is born of water and spirit, he can’t enter into God’s Kingdom. <sup>6</sup> That which is born of the flesh is flesh. That which is born of the Spirit is spirit. <sup>7</sup> Don’t marvel that I said to you, ‘You must be born anew.’ <sup>8</sup> The wind<sup>h</sup> blows where it wants to, and you hear its sound, but don’t know where it comes from and where it is going. So is everyone who is born of the Spirit.”

<sup>9</sup> Nicodemus answered him, “How can these things be?”

<sup>10</sup> Jesus answered him, “Are you the teacher of Israel, and don’t understand these things? <sup>11</sup> Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don’t receive our witness. <sup>12</sup> If I told you earthly things and you don’t believe, how will you believe if I tell you heavenly things? <sup>13</sup> No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven. <sup>14</sup> As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in him should not perish, but have eternal life. <sup>16</sup> For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. <sup>17</sup> For

God didn’t send his Son into the world to judge the world, but that the world should be saved through him. <sup>18</sup> He who believes in him is not judged. He who doesn’t believe has been judged already, because he has not believed in the name of the one and only Son of God. <sup>19</sup> This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup> For everyone who does evil hates the light, and doesn’t come to the light, lest his works would be exposed. <sup>21</sup> But he who does the truth comes to the light, that his works may be revealed, that they have been done in God.”

<sup>22</sup> After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. <sup>23</sup> John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized. <sup>24</sup> For John was not yet thrown into prison. <sup>25</sup> There arose therefore a questioning on the part of John’s disciples with some Jews about purification. <sup>26</sup> They came to John, and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him.”

<sup>27</sup> John answered, “A man can receive nothing, unless it has been given him from heaven. <sup>28</sup> You yourselves testify that I said, ‘I am not the Christ,’ but, ‘I have been sent before him.’ <sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. This, my joy, therefore

<sup>g</sup> The word translated “anew” here and in John 3:7 (anothen) also means “again” and “from above”. <sup>h</sup> The same Greek word (pneuma) means wind, breath, and spirit.

is made full. <sup>30</sup> He must increase, but I must decrease. <sup>31</sup> He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all. <sup>32</sup> What he has seen and heard, of that he testifies; and no one receives his witness. <sup>33</sup> He who has received his witness has set his seal to this, that God is true. <sup>34</sup> For he whom God has sent speaks the words of God; for God gives the Spirit without measure. <sup>35</sup> The Father loves the Son, and has given all things into his hand. <sup>36</sup> One who believes in the Son has eternal life, but one who disobeys <sup>i</sup> the Son won't see life, but the wrath of God remains on him."

#### 4

<sup>1</sup> Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup> (although Jesus himself didn't baptize, but his disciples), <sup>3</sup> he left Judea, and departed into Galilee. <sup>4</sup> He needed to pass through Samaria. <sup>5</sup> So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. <sup>6</sup> Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour.<sup>j</sup> <sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."<sup>8</sup> For his disciples had gone away into the city to buy food.

<sup>9</sup> The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan

woman?" (For Jews have no dealings with Samaritans.)

<sup>10</sup> Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

<sup>11</sup> The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? <sup>12</sup> Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

<sup>13</sup> Jesus answered her, "Everyone who drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

<sup>15</sup> The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come here."

<sup>17</sup> The woman answered, "I have no husband."

Jesus said to her, "You said well, 'I have no husband,' <sup>18</sup> for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

<sup>19</sup> The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

<sup>21</sup> Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. <sup>22</sup> You worship that

<sup>i</sup> The same word can be translated "disobeys" or "disbelieves" in this context. <sup>j</sup> noon

which you don't know. We worship that which we know; for salvation is from the Jews. <sup>23</sup> But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth."

<sup>25</sup> The woman said to him, "I know that Messiah comes, he who is called Christ. When he has come, he will declare to us all things."

<sup>26</sup> Jesus said to her, "I am he, the one who speaks to you." <sup>27</sup> At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" <sup>28</sup> So the woman left her water pot, and went away into the city, and said to the people, <sup>29</sup> "Come, see a man who told me everything that I did. Can this be the Christ?"

<sup>30</sup> They went out of the city, and were coming to him. <sup>31</sup> In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

<sup>32</sup> But he said to them, "I have food to eat that you don't know about."

<sup>33</sup> The disciples therefore said to one another, "Has anyone brought him something to eat?"

<sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. <sup>35</sup> Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. <sup>36</sup> He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. <sup>37</sup> For in this

the saying is true, 'One sows, and another reaps.' <sup>38</sup> I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

<sup>39</sup> From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did." <sup>40</sup> So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. <sup>41</sup> Many more believed because of his word. <sup>42</sup> They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

<sup>43</sup> After the two days he went out from there and went into Galilee. <sup>44</sup> For Jesus himself testified that a prophet has no honor in his own country. <sup>45</sup> So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. <sup>46</sup> Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. <sup>48</sup> Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."

<sup>49</sup> The nobleman said to him, "Sir, come down before my child dies." <sup>50</sup> Jesus said to him, "Go your way. Your son lives." The man believed the word that Jesus spoke to him, and he went his way. <sup>51</sup> As he was now going down, his servants met

him and reported, saying “Your child lives!”<sup>52</sup> So he inquired of them the hour when he began to get better. They said therefore to him, “Yesterday at the seventh hour,<sup>k</sup> the fever left him.”<sup>53</sup> So the father knew that it was at that hour in which Jesus said to him, “Your son lives.” He believed, as did his whole house.<sup>54</sup> This is again the second sign that Jesus did, having come out of Judea into Galilee.

## 5

<sup>1</sup> After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.<sup>2</sup> Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, “Bethesda”, having five porches.<sup>3</sup> In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;<sup>4</sup> for an angel went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had.<sup>1 5</sup> A certain man was there, who had been sick for thirty-eight years.<sup>6</sup> When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, “Do you want to be made well?”

<sup>7</sup> The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, but while I’m coming, another steps down before me.”

<sup>8</sup> Jesus said to him, “Arise, take up your mat, and walk.”

<sup>9</sup> Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day.<sup>10</sup> So the Jews said to him who was cured, “It is

the Sabbath. It is not lawful for you to carry the mat.”

<sup>11</sup> He answered them, “He who made me well, the same said to me, ‘Take up your mat, and walk.’”

<sup>12</sup> Then they asked him, “Who is the man who said to you, ‘Take up your mat, and walk?’”

<sup>13</sup> But he who was healed didn’t know who it was, for Jesus had withdrawn, a crowd being in the place.

<sup>14</sup> Afterward Jesus found him in the temple, and said to him, “Behold, you are made well. Sin no more, so that nothing worse happens to you.”

<sup>15</sup> The man went away, and told the Jews that it was Jesus who had made him well.<sup>16</sup> For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath.<sup>17</sup> But Jesus answered them, “My Father is still working, so I am working, too.”<sup>18</sup> For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.<sup>19</sup> Jesus therefore answered them, “Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise.<sup>20</sup> For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel.<sup>21</sup> For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires.<sup>22</sup> For the Father judges no one, but he has given all judgment to the Son,<sup>23</sup> that all may honor the Son, even as they honor the

<sup>k</sup> 1:00 P. M. <sup>l</sup> NU omits from “waiting” in verse 3 to the end of verse 4.

Father. He who doesn't honor the Son doesn't honor the Father who sent him.

<sup>24</sup> "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. <sup>25</sup> Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live. <sup>26</sup> For as the Father has life in himself, even so he gave to the Son also to have life in himself. <sup>27</sup> He also gave him authority to execute judgment, because he is a son of man. <sup>28</sup> Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, <sup>29</sup> and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. <sup>30</sup> I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

<sup>31</sup> "If I testify about myself, my witness is not valid. <sup>32</sup> It is another who testifies about me. I know that the testimony which he testifies about me is true. <sup>33</sup> You have sent to John, and he has testified to the truth. <sup>34</sup> But the testimony which I receive is not from man. However, I say these things that you may be saved. <sup>35</sup> He was the burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup> But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. <sup>37</sup> The Father himself, who sent me, has testified about me. You have neither heard his voice at

any time, nor seen his form. <sup>38</sup> You don't have his word living in you; because you don't believe him whom he sent.

<sup>39</sup> "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. <sup>40</sup> Yet you will not come to me, that you may have life. <sup>41</sup> I don't receive glory from men. <sup>42</sup> But I know you, that you don't have God's love in yourselves. <sup>43</sup> I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. <sup>44</sup> How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

<sup>45</sup> "Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. <sup>46</sup> For if you believed Moses, you would believe me; for he wrote about me. <sup>47</sup> But if you don't believe his writings, how will you believe my words?"

## 6

<sup>1</sup> After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. <sup>2</sup> A great multitude followed him, because they saw his signs which he did on those who were sick. <sup>3</sup> Jesus went up into the mountain, and he sat there with his disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was at hand. <sup>5</sup> Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" <sup>6</sup> This he said to test him, for he himself knew what he would do.

<sup>7</sup> Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little.”

<sup>8</sup> One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish, but what are these among so many?”

<sup>10</sup> Jesus said, **“Have the people sit down.”** Now there was much grass in that place. So the men sat down, in number about five thousand. <sup>11</sup> Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired. <sup>12</sup> When they were filled, he said to his disciples, **“Gather up the broken pieces which are left over, that nothing be lost.”** <sup>13</sup> So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. <sup>14</sup> When therefore the people saw the sign which Jesus did, they said, “This is truly the prophet who comes into the world.” <sup>15</sup> Jesus therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.

<sup>16</sup> When evening came, his disciples went down to the sea, <sup>17</sup> and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. <sup>18</sup> The sea was tossed by a great wind blowing. <sup>19</sup> When therefore they had rowed about twenty-five or thirty stadia, <sup>m</sup> they saw Jesus walking on the sea, <sup>1</sup> and drawing near to the boat; and they

were afraid. <sup>20</sup> But he said to them, **“It is I.<sup>n</sup> Don’t be afraid.”** <sup>21</sup> They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

<sup>22</sup> On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn’t entered with his disciples into the boat, but his disciples had gone away alone. <sup>23</sup> However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. <sup>24</sup> When the multitude therefore saw that Jesus wasn’t there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. <sup>25</sup> When they found him on the other side of the sea, they asked him, “Rabbi, when did you come here?”

<sup>26</sup> Jesus answered them, **“Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. <sup>27</sup> Don’t work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him.”**

<sup>28</sup> They said therefore to him, “What must we do, that we may work the works of God?”

<sup>29</sup> Jesus answered them, **“This is the work of God, that you believe in him whom he has sent.”**

<sup>30</sup> They said therefore to him, “What then do you do for a sign, that we may see, and believe you? What work do you do? <sup>31</sup> Our fathers ate the manna in the wilderness. As

<sup>m</sup> 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles <sup>l</sup> see Job 9:8 <sup>n</sup> or, I AM

it is written, ‘He gave them bread out of heaven<sup>o</sup> to eat.’”<sup>2</sup>

<sup>32</sup> Jesus therefore said to them, “Most certainly, I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. <sup>33</sup> For the bread of God is that which comes down out of heaven, and gives life to the world.”

<sup>34</sup> They said therefore to him, “Lord, always give us this bread.”

<sup>35</sup> Jesus said to them, “I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty. <sup>36</sup> But I told you that you have seen me, and yet you don’t believe. <sup>37</sup> All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. <sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. <sup>40</sup> This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day.”

<sup>41</sup> The Jews therefore murmured concerning him, because he said, “I am the bread which came down out of heaven.” <sup>42</sup> They said, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

<sup>43</sup> Therefore Jesus answered them, “Don’t murmur among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him, and I will raise him up

in the last day. <sup>45</sup> It is written in the prophets, ‘They will all be taught by God.’

<sup>3</sup> Therefore everyone who hears from the Father, and has learned, comes to me. <sup>46</sup> Not that anyone has seen the Father, except he who is from God. He has seen the Father. <sup>47</sup> Most certainly, I tell you, he who believes in me has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread which comes down out of heaven, that anyone may eat of it and not die. <sup>51</sup> I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.”

<sup>52</sup> The Jews therefore contended with one another, saying, “How can this man give us his flesh to eat?”

<sup>53</sup> Jesus therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don’t have life in yourselves. <sup>54</sup> He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. <sup>55</sup> For my flesh is food indeed, and my blood is drink indeed. <sup>56</sup> He who eats my flesh and drinks my blood lives in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. <sup>58</sup> This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever.” <sup>59</sup> He said these things in the synagogue, as he taught in Capernaum.

<sup>o</sup> Greek and Hebrew use the same word for “heaven”, “the heavens”, “the sky”, and “the air”. <sup>2</sup> Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25 <sup>3</sup> Isaiah 54:13

<sup>60</sup> Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

<sup>61</sup> But Jesus knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? <sup>62</sup> Then what if you would see the Son of Man ascending to where he was before? <sup>63</sup> It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. <sup>64</sup> But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him. <sup>65</sup> He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father."

<sup>66</sup> At this, many of his disciples went back, and walked no more with him. <sup>67</sup> Jesus said therefore to the twelve, "You don't also want to go away, do you?"

<sup>68</sup> Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. <sup>69</sup> We have come to believe and know that you are the Christ, the Son of the living God."

<sup>70</sup> Jesus answered them, "Didn't I choose you, the twelve, and one of you is a devil?"

<sup>71</sup> Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

## 7

<sup>1</sup> After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him. <sup>2</sup> Now the feast of the Jews, the Feast of Booths, was at hand. <sup>3</sup> His brothers therefore said to him, "Depart from here, and go into Judea,

that your disciples also may see your works which you do. <sup>4</sup> For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world." <sup>5</sup> For even his brothers didn't believe in him.

<sup>6</sup> Jesus therefore said to them, "My time has not yet come, but your time is always ready. <sup>7</sup> The world can't hate you, but it hates me, because I testify about it, that its works are evil. <sup>8</sup> You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled."

<sup>9</sup> Having said these things to them, he stayed in Galilee. <sup>10</sup> But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. <sup>11</sup> The Jews therefore sought him at the feast, and said, "Where is he?" <sup>12</sup> There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray." <sup>13</sup> Yet no one spoke openly of him for fear of the Jews. <sup>14</sup> But when it was now the middle of the feast, Jesus went up into the temple and taught. <sup>15</sup> The Jews therefore marveled, saying, "How does this man know letters, having never been educated?"

<sup>16</sup> Jesus therefore answered them, "My teaching is not mine, but his who sent me. <sup>17</sup> If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. <sup>18</sup> He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. <sup>19</sup> Didn't Moses give you the law, and yet none of you

keeps the law? Why do you seek to kill me?"

<sup>20</sup> The multitude answered, "You have a demon! Who seeks to kill you?"

<sup>21</sup> Jesus answered them, "I did one work, and you all marvel because of it. <sup>22</sup> Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. <sup>23</sup> If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? <sup>24</sup> Don't judge according to appearance, but judge righteous judgment."

<sup>25</sup> Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill? <sup>26</sup> Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ? <sup>27</sup> However we know where this man comes from, but when the Christ comes, no one will know where he comes from."

<sup>28</sup> Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know. <sup>29</sup> I know him, because I am from him, and he sent me."

<sup>30</sup> They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. <sup>31</sup> But of the multitude, many believed in him. They said, "When the Christ comes, he won't do more signs than those which this man has done, will he?" <sup>32</sup> The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

<sup>33</sup> Then Jesus said, "I will be with you a little while longer, then I go to him who sent me. <sup>34</sup> You will seek me, and won't find me; and where I am, you can't come."

<sup>35</sup> The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come'?"

<sup>37</sup> Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink! <sup>38</sup> He who believes in me, as the Scripture has said, from within him will flow rivers of living water." <sup>39</sup> But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn't yet glorified.

<sup>40</sup> Many of the multitude therefore, when they heard these words, said, "This is truly the prophet." <sup>41</sup> Others said, "This is the Christ." But some said, "What, does the Christ come out of Galilee? <sup>42</sup> Hasn't the Scripture said that the Christ comes of the offspring<sup>p</sup> of David, <sup>1</sup> and from Bethlehem,<sup>2</sup> the village where David was?" <sup>43</sup> So there arose a division in the multitude because of him. <sup>44</sup> Some of them would have arrested him, but no one laid hands on him. <sup>45</sup> The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn't you bring him?"

<sup>46</sup> The officers answered, "No man ever spoke like this man!"

<sup>47</sup> The Pharisees therefore answered them, "You aren't also led astray, are you?"

<sup>48</sup> Have any of the rulers believed in him,

or of the Pharisees? <sup>49</sup> But this multitude that doesn't know the law is accursed."

<sup>50</sup> Nicodemus (he who came to him by night, being one of them) said to them, <sup>51</sup> "Does our law judge a man, unless it first hears from him personally and knows what he does?"

<sup>52</sup> They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee."<sup>3</sup>

<sup>53</sup> Everyone went to his own house,

## 8

<sup>1</sup> but Jesus went to the Mount of Olives. <sup>2</sup> Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them. <sup>3</sup> The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle, <sup>4</sup> they told him, "Teacher, we found this woman in adultery, in the very act. <sup>5</sup> Now in our law, Moses commanded us to stone such women.<sup>1</sup> What then do you say about her?" <sup>6</sup> They said this testing him, that they might have something to accuse him of.

But Jesus stooped down, and wrote on the ground with his finger. <sup>7</sup> But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her."<sup>8</sup> Again he stooped down, and with his finger wrote on the ground.

<sup>9</sup> They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. <sup>10</sup> Jesus, standing up, saw her and said,

"Woman, where are your accusers? Did no one condemn you?"

<sup>11</sup> She said, "No one, Lord."

Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."<sup>9</sup>

<sup>12</sup> Again, therefore, Jesus spoke to them, saying, "I am the light of the world.<sup>2</sup> He who follows me will not walk in the darkness, but will have the light of life."

<sup>13</sup> The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

<sup>14</sup> Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. <sup>15</sup> You judge according to the flesh. I judge no one. <sup>16</sup> Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. <sup>17</sup> It's also written in your law that the testimony of two people is valid.<sup>3</sup> <sup>18</sup> I am one who testifies about myself, and the Father who sent me testifies about me."

<sup>19</sup> They said therefore to him, "Where is your Father?"

Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also."<sup>20</sup> Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. <sup>21</sup> Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

<sup>22</sup> The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come'?"

<sup>3</sup> See Isaiah 9:1 and Matthew 4:13-16. <sup>1</sup> Leviticus 20:10; Deuteronomy 22:22 <sup>9</sup> NU includes, but brackets as less certain, John 7:53-  
John 8-11. <sup>2</sup> Isaiah 60:1 <sup>3</sup> Deuteronomy 17:6; 19:15

<sup>23</sup> He said to them, “You are from beneath. I am from above. You are of this world. I am not of this world. <sup>24</sup> I said therefore to you that you will die in your sins; for unless you believe that I am<sup>r</sup> he, you will die in your sins.”

<sup>25</sup> They said therefore to him, “Who are you?”

Jesus said to them, “Just what I have been saying to you from the beginning. <sup>26</sup> I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world.”

<sup>27</sup> They didn’t understand that he spoke to them about the Father. <sup>28</sup> Jesus therefore said to them, “When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. <sup>29</sup> He who sent me is with me. The Father hasn’t left me alone, for I always do the things that are pleasing to him.”

<sup>30</sup> As he spoke these things, many believed in him. <sup>31</sup> Jesus therefore said to those Jews who had believed him, “If you remain in my word, then you are truly my disciples. <sup>32</sup> You will know the truth, and the truth will make you free.”<sup>4</sup>

<sup>33</sup> They answered him, “We are Abraham’s offspring,<sup>s</sup> and have never been in bondage to anyone. How do you say, ‘You will be made free’?”

<sup>34</sup> Jesus answered them, “Most certainly I tell you, everyone who commits sin is the bondservant of sin. <sup>35</sup> A bondservant doesn’t live in the house forever. A son remains forever. <sup>36</sup> If therefore the Son makes you free, you will be free indeed. <sup>37</sup>

I know that you are Abraham’s offspring,<sup>t</sup> yet you seek to kill me, because my word finds no place in you. <sup>38</sup> I say the things which I have seen with my Father; and you also do the things which you have seen with your father.”

<sup>39</sup> They answered him, “Our father is Abraham.”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. <sup>40</sup> But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham didn’t do this. <sup>41</sup> You do the works of your father.”

They said to him, “We were not born of sexual immorality. We have one Father, God.”

<sup>42</sup> Therefore Jesus said to them, “If God were your father, you would love me, for I came out and have come from God. For I haven’t come of myself, but he sent me. <sup>43</sup> Why don’t you understand my speech? Because you can’t hear my word. <sup>44</sup> You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn’t stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its father. <sup>45</sup> But because I tell the truth, you don’t believe me. <sup>46</sup> Which of you convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup> He who is of God hears the words of God. For this cause you don’t hear, because you are not of God.”

<sup>48</sup> Then the Jews answered him, “Don’t we say well that you are a Samaritan, and have a demon?”

<sup>r</sup> or, I AM <sup>4</sup> Psalm 119:45 <sup>s</sup> or, seed <sup>t</sup> or, seed

<sup>49</sup> Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me. <sup>50</sup> But I don't seek my own glory. There is one who seeks and judges. <sup>51</sup> Most certainly, I tell you, if a person keeps my word, he will never see death."

<sup>52</sup> Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' <sup>53</sup> Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

<sup>54</sup> Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. <sup>55</sup> You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word. <sup>56</sup> Your father Abraham rejoiced to see my day. He saw it, and was glad."

<sup>57</sup> The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

<sup>58</sup> Jesus said to them, "Most certainly, I tell you, before Abraham came into existence, I AM."<sup>u</sup>

<sup>59</sup> Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

## 9

<sup>1</sup> As he passed by, he saw a man blind from birth. <sup>2</sup> His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

<sup>3</sup> Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. <sup>4</sup> I must work the works of him who sent me, while it is day. The night is coming, when no one can work. <sup>5</sup> While I am in the world, I am the light of the world." <sup>6</sup> When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, <sup>7</sup> and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing. <sup>8</sup> The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who sat and begged?" <sup>9</sup> Others were saying, "It is he." Still others were saying, "He looks like him."

He said, "I am he." <sup>10</sup> They therefore were asking him, "How were your eyes opened?"

<sup>11</sup> He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' So I went away and washed, and I received sight."

<sup>12</sup> Then they asked him, "Where is he?"

He said, "I don't know."

<sup>13</sup> They brought him who had been blind to the Pharisees. <sup>14</sup> It was a Sabbath when Jesus made the mud and opened his eyes. <sup>15</sup> Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

<sup>16</sup> Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such

<sup>u</sup> or, I am

signs?” There was division among them.<sup>17</sup> Therefore they asked the blind man again, “What do you say about him, because he opened your eyes?”

He said, “He is a prophet.”

<sup>18</sup> The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,<sup>19</sup> and asked them, “Is this your son, whom you say was born blind? How then does he now see?”

<sup>20</sup> His parents answered them, “We know that this is our son, and that he was born blind; <sup>21</sup> but how he now sees, we don’t know; or who opened his eyes, we don’t know. He is of age. Ask him. He will speak for himself.” <sup>22</sup> His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue. <sup>23</sup> Therefore his parents said, “He is of age. Ask him.”

<sup>24</sup> So they called the man who was blind a second time, and said to him, “Give glory to God. We know that this man is a sinner.”

<sup>25</sup> He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind, now I see.”

<sup>26</sup> They said to him again, “What did he do to you? How did he open your eyes?”

<sup>27</sup> He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t also want to become his disciples, do you?”

<sup>28</sup> They insulted him and said, “You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses. But as for this man, we don’t know where he comes from.”

<sup>1</sup> Psalm 66:18, Proverbs 15:29; 28:9

<sup>30</sup> The man answered them, “How amazing! You don’t know where he comes from, yet he opened my eyes. <sup>31</sup> We know that God doesn’t listen to sinners, but if anyone is a worshiper of God, and does his will, he listens to him.<sup>1</sup> <sup>32</sup> Since the world began it has never been heard of that anyone opened the eyes of someone born blind. <sup>33</sup> If this man were not from God, he could do nothing.”

<sup>34</sup> They answered him, “You were altogether born in sins, and do you teach us?” They threw him out.

<sup>35</sup> Jesus heard that they had thrown him out, and finding him, he said, “**Do you believe in the Son of God?**”

<sup>36</sup> He answered, “Who is he, Lord, that I may believe in him?”

<sup>37</sup> Jesus said to him, “**You have both seen him, and it is he who speaks with you.**”

<sup>38</sup> He said, “Lord, I believe!” and he worshiped him.

<sup>39</sup> Jesus said, “**I came into this world for judgment, that those who don’t see may see; and that those who see may become blind.**”

<sup>40</sup> Those of the Pharisees who were with him heard these things, and said to him, “Are we also blind?”

<sup>41</sup> Jesus said to them, “**If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.**”

## 10

<sup>1</sup> “**Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. <sup>2</sup> But one who enters in by the door is the shepherd of the**

sheep. <sup>3</sup> The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. <sup>4</sup> Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup> They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." <sup>6</sup> Jesus spoke this parable to them, but they didn't understand what he was telling them.

<sup>7</sup> Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. <sup>8</sup> All who came before me are thieves and robbers, but the sheep didn't listen to them. <sup>9</sup> I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. <sup>10</sup> The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. <sup>11</sup> I am the good shepherd. <sup>1</sup> The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. <sup>13</sup> The hired hand flees because he is a hired hand, and doesn't care for the sheep. <sup>14</sup> I am the good shepherd. I know my own, and I'm known by my own; <sup>15</sup> even as the Father knows me, and I know the Father. I lay down my life for the sheep. <sup>16</sup> I have other sheep, which are not of this fold. <sup>2</sup> I must bring them also, and they will hear my voice. They will become one flock with one shepherd. <sup>17</sup> Therefore the Father loves me, because I lay down my life, <sup>3</sup> that I

may take it again. <sup>18</sup> No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

<sup>19</sup> Therefore a division arose again among the Jews because of these words. <sup>20</sup> Many of them said, "He has a demon, and is insane! Why do you listen to him?" <sup>21</sup> Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?"<sup>4</sup>

<sup>22</sup> It was the Feast of the Dedication<sup>v</sup> at Jerusalem. <sup>23</sup> It was winter, and Jesus was walking in the temple, in Solomon's porch. <sup>24</sup> The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

<sup>25</sup> Jesus answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. <sup>26</sup> But you don't believe, because you are not of my sheep, as I told you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me. <sup>28</sup> I give eternal life to them. They will never perish, and no one will snatch them out of my hand. <sup>29</sup> My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. <sup>30</sup> I and the Father are one."

<sup>31</sup> Therefore Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"

<sup>1</sup> Isaiah 40:11; Ezekiel 34:11-12,15,22 <sup>2</sup> Isaiah 56:8 <sup>3</sup> Isaiah 53:7-8 <sup>4</sup> Exodus 4:11 <sup>v</sup> The "Feast of the Dedication" is the Greek name for "Hanukkah", a celebration of the rededication of the Temple.

<sup>33</sup> The Jews answered him, “We don’t stone you for a good work, but for blasphemy: because you, being a man, make yourself God.”

<sup>34</sup> Jesus answered them, “Isn’t it written in your law, ‘I said, you are gods?’<sup>5</sup> <sup>35</sup> If he called them gods, to whom the word of God came (and the Scripture can’t be broken), <sup>36</sup> do you say of him whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God?’ <sup>37</sup> If I don’t do the works of my Father, don’t believe me. <sup>38</sup> But if I do them, though you don’t believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father.”

<sup>39</sup> They sought again to seize him, and he went out of their hand. <sup>40</sup> He went away again beyond the Jordan into the place where John was baptizing at first, and there he stayed. <sup>41</sup> Many came to him. They said, “John indeed did no sign, but everything that John said about this man is true.” <sup>42</sup> Many believed in him there.

## 11

<sup>1</sup> Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. <sup>2</sup> It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick. <sup>3</sup> The sisters therefore sent to him, saying, “Lord, behold, he for whom you have great affection is sick.” <sup>4</sup> But when Jesus heard it, he said, “This sickness is not to death, but for the glory of God, that God’s Son may be glorified by it.” <sup>5</sup> Now Jesus loved Martha, and her

sister, and Lazarus. <sup>6</sup> When therefore he heard that he was sick, he stayed two days in the place where he was. <sup>7</sup> Then after this he said to the disciples, “Let’s go into Judea again.”

<sup>8</sup> The disciples told him, “Rabbi, the Jews were just trying to stone you, and are you going there again?”

<sup>9</sup> Jesus answered, “Aren’t there twelve hours of daylight? If a man walks in the day, he doesn’t stumble, because he sees the light of this world. <sup>10</sup> But if a man walks in the night, he stumbles, because the light isn’t in him.” <sup>11</sup> He said these things, and after that, he said to them, “Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep.”

<sup>12</sup> The disciples therefore said, “Lord, if he has fallen asleep, he will recover.”

<sup>13</sup> Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. <sup>14</sup> So Jesus said to them plainly then, “Lazarus is dead. <sup>15</sup> I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let’s go to him.”

<sup>16</sup> Thomas therefore, who is called Didymus,<sup>w</sup> said to his fellow disciples, “Let’s go also, that we may die with him.”

<sup>17</sup> So when Jesus came, he found that he had been in the tomb four days already. <sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia<sup>x</sup> away. <sup>19</sup> Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother. <sup>20</sup> Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house. <sup>21</sup> Therefore Martha said to Jesus, “Lord, if you would have been here, my brother wouldn’t have

<sup>5</sup> Psalm 82:6    <sup>w</sup> “Didymus” means “Twin”.    <sup>x</sup> 15 stadia is about 2.8 kilometers or 1.7 miles

died. <sup>22</sup> Even now I know that, whatever you ask of God, God will give you.” <sup>23</sup> Jesus said to her, **“Your brother will rise again.”**

<sup>24</sup> Martha said to him, “I know that he will rise again in the resurrection at the last day.”

<sup>25</sup> Jesus said to her, **“I am the resurrection and the life. He who believes in me will still live, even if he dies. <sup>26</sup> Whoever lives and believes in me will never die. Do you believe this?”**

<sup>27</sup> She said to him, “Yes, Lord. I have come to believe that you are the Christ, God’s Son, he who comes into the world.”

<sup>28</sup> When she had said this, she went away, and called Mary, her sister, secretly, saying, “The Teacher is here, and is calling you.”

<sup>29</sup> When she heard this, she arose quickly, and went to him. <sup>30</sup> Now Jesus had not yet come into the village, but was in the place where Martha met him. <sup>31</sup> Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.” <sup>32</sup> Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, “Lord, if you would have been here, my brother wouldn’t have died.”

<sup>33</sup> When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, <sup>34</sup> and said, **“Where have you laid him?”**

They told him, “Lord, come and see.”

<sup>35</sup> Jesus wept.

<sup>36</sup> The Jews therefore said, “See how much affection he had for him!” <sup>37</sup> Some of them said, “Couldn’t this man, who opened the eyes of him who was blind, have also kept this man from dying?”

<sup>38</sup> Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. <sup>39</sup> Jesus said, **“Take away the stone.”**

Martha, the sister of him who was dead, said to him, “Lord, by this time there is a stench, for he has been dead four days.”

<sup>40</sup> Jesus said to her, **“Didn’t I tell you that if you believed, you would see God’s glory?”**

<sup>41</sup> So they took away the stone from the place where the dead man was lying.<sup>y</sup> Jesus lifted up his eyes, and said, **“Father, I thank you that you listened to me. <sup>42</sup> I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me.”** <sup>43</sup> When he had said this, he cried with a loud voice, **“Lazarus, come out!”**

<sup>44</sup> He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, **“Free him, and let him go.”**

<sup>45</sup> Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him. <sup>46</sup> But some of them went away to the Pharisees, and told them the things which Jesus had done. <sup>47</sup> The chief priests therefore and the Pharisees gathered a council, and said, “What are we doing? For this man does many signs. <sup>48</sup> If we leave him alone like this, everyone will believe in

<sup>y</sup> NU omits “from the place where the dead man was lying.”

him, and the Romans will come and take away both our place and our nation.”

<sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, <sup>50</sup> nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish.” <sup>51</sup> Now he didn’t say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, <sup>52</sup> and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. <sup>53</sup> So from that day forward they took counsel that they might put him to death. <sup>54</sup> Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

<sup>55</sup> Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. <sup>56</sup> Then they sought for Jesus and spoke one with another, as they stood in the temple, “What do you think—that he isn’t coming to the feast at all?” <sup>57</sup> Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

## 12

<sup>1</sup> Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. <sup>2</sup> So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. <sup>3</sup>

Mary, therefore, took a pound<sup>z</sup> of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the ointment. <sup>4</sup> Then Judas Iscariot, Simon’s son, one of his disciples, who would betray him, said, <sup>5</sup> “Why wasn’t this ointment sold for three hundred denarii,<sup>a</sup> and given to the poor?” <sup>6</sup> Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. <sup>7</sup> But Jesus said, “**Leave her alone. She has kept this for the day of my burial.** <sup>8</sup> **For you always have the poor with you, but you don’t always have me.**”

<sup>9</sup> A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead. <sup>10</sup> But the chief priests conspired to put Lazarus to death also, <sup>11</sup> because on account of him many of the Jews went away and believed in Jesus.

<sup>12</sup> On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, <sup>13</sup> they took the branches of the palm trees, and went out to meet him, and cried out, “Hosanna!<sup>b</sup> Blessed is he who comes in the name of the Lord,<sup>1</sup> the King of Israel!”

<sup>14</sup> Jesus, having found a young donkey, sat on it. As it is written, <sup>15</sup> “Don’t be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey’s colt.”<sup>2</sup> <sup>16</sup> His disciples didn’t understand these things at first, but when Jesus was glorified, then they remembered that these things were

<sup>z</sup> a Roman pound of 12 ounces, or about 340 grams    <sup>a</sup> 300 denarii was about a year’s wages for an agricultural laborer.

<sup>b</sup> “Hosanna” means “save us” or “help us, we pray”.    <sup>1</sup> Psalm 118:25-26    <sup>2</sup> Zechariah 9:9

written about him, and that they had done these things to him. <sup>17</sup> The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it. <sup>18</sup> For this cause also the multitude went and met him, because they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

<sup>20</sup> Now there were certain Greeks among those that went up to worship at the feast. <sup>21</sup> These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see Jesus." <sup>22</sup> Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus. <sup>23</sup> Jesus answered them, "The time has come for the Son of Man to be glorified. <sup>24</sup> Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. <sup>25</sup> He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. <sup>26</sup> If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.

<sup>27</sup> "Now my soul is troubled. What shall I say? 'Father, save me from this time?' But for this cause I came to this time. <sup>28</sup> Father, glorify your name!"

Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."

<sup>29</sup> The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."

<sup>3</sup> Isaiah 9:7; Daniel 2:44 (but see also Isaiah 53:8) <sup>4</sup> Isaiah 53:1 <sup>5</sup> Isaiah 6:10 <sup>6</sup> Isaiah 6:1

<sup>30</sup> Jesus answered, "This voice hasn't come for my sake, but for your sakes. <sup>31</sup> Now is the judgment of this world. Now the prince of this world will be cast out. <sup>32</sup> And I, if I am lifted up from the earth, will draw all people to myself." <sup>33</sup> But he said this, signifying by what kind of death he should die. <sup>34</sup> The multitude answered him, "We have heard out of the law that the Christ remains forever.<sup>3</sup> How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

<sup>35</sup> Jesus therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going. <sup>36</sup> While you have the light, believe in the light, that you may become children of light." Jesus said these things, and he departed and hid himself from them. <sup>37</sup> But though he had done so many signs before them, yet they didn't believe in him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke,

"Lord, who has believed our report?

To whom has the arm of the Lord been revealed?"<sup>4</sup>

<sup>39</sup> For this cause they couldn't believe, for Isaiah said again,

<sup>40</sup> "He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them."<sup>5</sup>

<sup>41</sup> Isaiah said these things when he saw his glory, and spoke of him. <sup>6</sup> <sup>42</sup> Nevertheless even of the rulers many

believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue,<sup>43</sup> for they loved men's praise more than God's praise.

<sup>44</sup> Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me.<sup>45</sup> He who sees me sees him who sent me.<sup>46</sup> I have come as a light into the world, that whoever believes in me may not remain in the darkness.<sup>47</sup> If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world.<sup>48</sup> He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day.<sup>49</sup> For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak.<sup>50</sup> I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

### 13

<sup>1</sup> Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.<sup>2</sup> During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,<sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he came from God, and was going to God,<sup>4</sup> arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist.<sup>5</sup> Then he poured water into the basin, and

<sup>1</sup> Psalm 41:9

began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him.<sup>6</sup> Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

<sup>7</sup> Jesus answered him, "You don't know what I am doing now, but you will understand later."

<sup>8</sup> Peter said to him, "You will never wash my feet!"

Jesus answered him, "If I don't wash you, you have no part with me."

<sup>9</sup> Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

<sup>10</sup> Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you."<sup>11</sup> For he knew him who would betray him, therefore he said, "You are not all clean."<sup>12</sup> So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you?<sup>13</sup> You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am.<sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.<sup>15</sup> For I have given you an example, that you also should do as I have done to you.<sup>16</sup> Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him.<sup>17</sup> If you know these things, blessed are you if you do them.<sup>18</sup> I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'<sup>19</sup> From now on, I tell you before it happens, that

when it happens, you may believe that I am he. <sup>20</sup> Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me.”

<sup>21</sup> When Jesus had said this, he was troubled in spirit, and testified, “Most certainly I tell you that one of you will betray me.”

<sup>22</sup> The disciples looked at one another, perplexed about whom he spoke. <sup>23</sup> One of his disciples, whom Jesus loved, was at the table, leaning against Jesus’ breast. <sup>24</sup> Simon Peter therefore beckoned to him, and said to him, “Tell us who it is of whom he speaks.”

<sup>25</sup> He, leaning back, as he was, on Jesus’ breast, asked him, “Lord, who is it?”

<sup>26</sup> Jesus therefore answered, “It is he to whom I will give this piece of bread when I have dipped it.” So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup> After the piece of bread, then Satan entered into him.

Then Jesus said to him, “What you do, do quickly.”

<sup>28</sup> Now no man at the table knew why he said this to him. <sup>29</sup> For some thought, because Judas had the money box, that Jesus said to him, “Buy what things we need for the feast,” or that he should give something to the poor. <sup>30</sup> Therefore having received that morsel, he went out immediately. It was night.

<sup>31</sup> When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup> If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. <sup>33</sup> Little children,

I will be with you a little while longer. You will seek me, and as I said to the Jews, ‘Where I am going, you can’t come,’ so now I tell you. <sup>34</sup> A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have love for one another.”

<sup>36</sup> Simon Peter said to him, “Lord, where are you going?”

Jesus answered, “Where I am going, you can’t follow now, but you will follow afterwards.”

<sup>37</sup> Peter said to him, “Lord, why can’t I follow you now? I will lay down my life for you.”

<sup>38</sup> Jesus answered him, “Will you lay down your life for me? Most certainly I tell you, the rooster won’t crow until you have denied me three times.

## 14

<sup>1</sup> “Don’t let your heart be troubled. Believe in God. Believe also in me. <sup>2</sup> In my Father’s house are many homes. If it weren’t so, I would have told you. I am going to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. <sup>4</sup> Where I go, you know, and you know the way.”

<sup>5</sup> Thomas said to him, “Lord, we don’t know where you are going. How can we know the way?”

<sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. <sup>7</sup> If you had known me, you would have known my

Father also. From now on, you know him, and have seen him.”

<sup>8</sup> Philip said to him, “Lord, show us the Father, and that will be enough for us.”

<sup>9</sup> Jesus said to him, “Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, ‘Show us the Father?’ <sup>10</sup> Don’t you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. <sup>11</sup> Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake. <sup>12</sup> Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. <sup>13</sup> Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If you will ask anything in my name, I will do it. <sup>15</sup> If you love me, keep my commandments. <sup>16</sup> I will pray to the Father, and he will give you another Counselor, <sup>c</sup> that he may be with you forever,— <sup>17</sup> the Spirit of truth, whom the world can’t receive; for it doesn’t see him, neither knows him. You know him, for he lives with you, and will be in you. <sup>18</sup> I will not leave you orphans. I will come to you. <sup>19</sup> Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I

will love him, and will reveal myself to him.”

<sup>22</sup> Judas (not Iscariot) said to him, “Lord, what has happened that you are about to reveal yourself to us, and not to the world?”

<sup>23</sup> Jesus answered him, “If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. <sup>24</sup> He who doesn’t love me doesn’t keep my words. The word which you hear isn’t mine, but the Father’s who sent me. <sup>25</sup> I have said these things to you, while still living with you. <sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you. <sup>27</sup> Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don’t let your heart be troubled, neither let it be fearful. <sup>28</sup> You heard how I told you, ‘I go away, and I come to you.’ If you loved me, you would have rejoiced, because I said ‘I am going to my Father;’ for the Father is greater than I. <sup>29</sup> Now I have told you before it happens so that, when it happens, you may believe. <sup>30</sup> I will no more speak much with you, for the prince of the world comes, and he has nothing in me. <sup>31</sup> But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

## 15

<sup>1</sup> “I am the true vine, and my Father is the farmer. <sup>2</sup> Every branch in me that doesn’t bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. <sup>3</sup> You are already pruned clean

<sup>c</sup> Greek παρακλητον: Counselor, Helper, Intercessor, Advocate, and Comforter.

because of the word which I have spoken to you. <sup>4</sup> Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. <sup>5</sup> I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing. <sup>6</sup> If a man doesn't remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. <sup>7</sup> If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

<sup>8</sup> "In this is my Father glorified, that you bear much fruit; and so you will be my disciples. <sup>9</sup> Even as the Father has loved me, I also have loved you. Remain in my love. <sup>10</sup> If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love. <sup>11</sup> I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

<sup>12</sup> "This is my commandment, that you love one another, even as I have loved you. <sup>13</sup> Greater love has no one than this, that someone lay down his life for his friends. <sup>14</sup> You are my friends, if you do whatever I command you. <sup>15</sup> No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. <sup>16</sup> You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

<sup>1</sup> John 13:16 <sup>2</sup> Psalms 35:19; 69:4 <sup>d</sup> Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comforter.

<sup>17</sup> "I command these things to you, that you may love one another. <sup>18</sup> If the world hates you, you know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you: 'A servant is not greater than his lord.'<sup>1</sup> If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. <sup>21</sup> But all these things will they do to you for my name's sake, because they don't know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup> He who hates me, hates my Father also. <sup>24</sup> If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now have they seen and also hated both me and my Father. <sup>25</sup> But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'<sup>2</sup>

<sup>26</sup> "When the Counselor<sup>d</sup> has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. <sup>27</sup> You will also testify, because you have been with me from the beginning.

## 16

<sup>1</sup> "These things have I spoken to you, so that you wouldn't be caused to stumble. <sup>2</sup> They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God. <sup>3</sup>

They will do these things<sup>e</sup> because they have not known the Father, nor me. <sup>4</sup> But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you. <sup>5</sup> But now I am going to him who sent me, and none of you asks me, 'Where are you going?' <sup>6</sup> But because I have told you these things, sorrow has filled your heart. <sup>7</sup> Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you. <sup>8</sup> When he has come, he will convict the world about sin, about righteousness, and about judgment; <sup>9</sup> about sin, because they don't believe in me; <sup>10</sup> about righteousness, because I am going to my Father, and you won't see me any more; <sup>11</sup> about judgment, because the prince of this world has been judged.

<sup>12</sup> "I have yet many things to tell you, but you can't bear them now. <sup>13</sup> However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. <sup>14</sup> He will glorify me, for he will take from what is mine, and will declare it to you. <sup>15</sup> All things whatever the Father has are mine; therefore I said that he takes<sup>f</sup> of mine, and will declare it to you. <sup>16</sup> A little while, and you will not see me. Again a little while, and you will see me."

<sup>17</sup> Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me,

and again a little while, and you will see me;' and, 'Because I go to the Father?'" <sup>18</sup> They said therefore, "What is this that he says, 'A little while'? We don't know what he is saying."

<sup>19</sup> Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'" <sup>20</sup> Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. <sup>22</sup> Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

<sup>23</sup> "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. <sup>24</sup> Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. <sup>25</sup> I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. <sup>26</sup> In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you, <sup>27</sup> for the Father himself loves you, because you have loved me, and have believed that I came from God. <sup>28</sup> I came from the Father, and have come into the world.

<sup>e</sup> TR adds "to you" <sup>f</sup> TR reads "will take" instead of "takes"

Again, I leave the world, and go to the Father.”

<sup>29</sup> His disciples said to him, “Behold, now you speak plainly, and speak no figures of speech. <sup>30</sup> Now we know that you know all things, and don’t need for anyone to question you. By this we believe that you came from God.”

<sup>31</sup> Jesus answered them, “Do you now believe? <sup>32</sup> Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. <sup>33</sup> I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world.”

## 17

<sup>1</sup> Jesus said these things, and lifting up his eyes to heaven, he said, “Father, the time has come. Glorify your Son, that your Son may also glorify you; <sup>2</sup> even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. <sup>3</sup> This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ. <sup>4</sup> I glorified you on the earth. I have accomplished the work which you have given me to do. <sup>5</sup> Now, Father, glorify me with your own self with the glory which I had with you before the world existed. <sup>6</sup> I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. <sup>7</sup> Now they have known that all things whatever you have given me are from you, <sup>8</sup> for the

<sup>1</sup> Psalm 119:142

words which you have given me I have given to them, and they received them, and knew for sure that I came from you, and they have believed that you sent me. <sup>9</sup> I pray for them. I don’t pray for the world, but for those whom you have given me, for they are yours. <sup>10</sup> All things that are mine are yours, and yours are mine, and I am glorified in them. <sup>11</sup> I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are. <sup>12</sup> While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled. <sup>13</sup> But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. <sup>14</sup> I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that you would take them from the world, but that you would keep them from the evil one. <sup>16</sup> They are not of the world even as I am not of the world. <sup>17</sup> Sanctify them in your truth. Your word is truth. <sup>18</sup> As you sent me into the world, even so I have sent them into the world. <sup>19</sup> For their sakes I sanctify myself, that they themselves also may be sanctified in truth. <sup>20</sup> Not for these only do I pray, but for those also who believe in me through their word, <sup>21</sup> that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. <sup>22</sup> The glory which you have given me, I have

given to them; that they may be one, even as we are one; <sup>23</sup> I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me. <sup>24</sup> Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world. <sup>25</sup> Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. <sup>26</sup> I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."

## 18

<sup>1</sup> When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. <sup>4</sup> Jesus therefore, knowing all the things that were happening to him, went out, and said to them, "Who are you looking for?"

<sup>5</sup> They answered him, "Jesus of Nazareth."

Jesus said to them, "I am he."

Judas also, who betrayed him, was standing with them. <sup>6</sup> When therefore he said to them, "I am he," they went backward, and fell to the ground.

<sup>7</sup> Again therefore he asked them, "Who are you looking for?"

They said, "Jesus of Nazareth."

<sup>8</sup> Jesus answered, "I told you that I am he. If therefore you seek me, let these go their way," <sup>9</sup> that the word might be fulfilled which he spoke, "Of those whom you have given me, I have lost none."<sup>1</sup>

<sup>10</sup> Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. <sup>11</sup> Jesus therefore said to Peter, "Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?"

<sup>12</sup> So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him, <sup>13</sup> and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year. <sup>14</sup> Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people. <sup>15</sup> Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest; <sup>16</sup> but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter. <sup>17</sup> Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?"

He said, "I am not."

<sup>18</sup> Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. <sup>19</sup> The high priest therefore asked Jesus about his disciples, and about his teaching. <sup>20</sup> Jesus answered

<sup>1</sup> John 6:39

him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

<sup>22</sup> When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"

<sup>23</sup> Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

<sup>24</sup> Annas sent him bound to Caiaphas, the high priest. <sup>25</sup> Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?"

He denied it, and said, "I am not."

<sup>26</sup> One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

<sup>27</sup> Peter therefore denied it again, and immediately the rooster crowed.

<sup>28</sup> They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover. <sup>29</sup> Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

<sup>30</sup> They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."

<sup>31</sup> Pilate therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," <sup>32</sup> that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

<sup>33</sup> Pilate therefore entered again into the Praetorium, called Jesus, and said to him, "Are you the King of the Jews?"

<sup>34</sup> Jesus answered him, "Do you say this by yourself, or did others tell you about me?"

<sup>35</sup> Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

<sup>36</sup> Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."

<sup>37</sup> Pilate therefore said to him, "Are you a king then?"

Jesus answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."

<sup>38</sup> Pilate said to him, "What is truth?"

When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him. <sup>39</sup> But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?"

<sup>40</sup> Then they all shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

## 19

<sup>1</sup> So Pilate then took Jesus, and flogged him. <sup>2</sup> The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. <sup>3</sup> They kept saying, “Hail, King of the Jews!” and they kept slapping him.

<sup>4</sup> Then Pilate went out again, and said to them, “Behold, I bring him out to you, that you may know that I find no basis for a charge against him.”

<sup>5</sup> Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!”

<sup>6</sup> When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!”

Pilate said to them, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

<sup>7</sup> The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

<sup>8</sup> When therefore Pilate heard this saying, he was more afraid. <sup>9</sup> He entered into the Praetorium again, and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup> Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have power to release you, and have power to crucify you?”

<sup>11</sup> Jesus answered, **“You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.”**

<sup>12</sup> At this, Pilate was seeking to release him, but the Jews cried out, saying, “If you release this man, you aren’t Caesar’s

friend! Everyone who makes himself a king speaks against Caesar!”

<sup>13</sup> When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called “The Pavement”, but in Hebrew, “Gabbatha.” <sup>14</sup> Now it was the Preparation Day of the Passover, at about the sixth hour.<sup>g</sup> He said to the Jews, “Behold, your King!”

<sup>15</sup> They cried out, “Away with him! Away with him! Crucify him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> So then he delivered him to them to be crucified. So they took Jesus and led him away. <sup>17</sup> He went out, bearing his cross, to the place called “The Place of a Skull”, which is called in Hebrew, “Golgotha”, <sup>18</sup> where they crucified him, and with him two others, on either side one, and Jesus in the middle. <sup>19</sup> Pilate wrote a title also, and put it on the cross. There was written, “JESUS OF NAZARETH, THE KING OF THE JEWS.” <sup>20</sup> Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup> The chief priests of the Jews therefore said to Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘he said, I am King of the Jews.’”

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without

<sup>g</sup> “the sixth hour” would have been 6:00 AM according to the Roman timekeeping system, or noon for the Jewish timekeeping system in use, then.

seam, woven from the top throughout. <sup>24</sup> Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,

"They parted my garments among them.

For my cloak they cast lots."<sup>1</sup>

Therefore the soldiers did these things. <sup>25</sup> But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold, your son!" <sup>27</sup> Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

<sup>28</sup> After this, Jesus, seeing<sup>h</sup> that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." <sup>29</sup> Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.

<sup>31</sup> Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; <sup>33</sup> but when they came to Jesus, and saw that he was already dead, they didn't break his legs. <sup>34</sup>

However one of the soldiers pierced his side with a spear, and immediately blood and water came out. <sup>35</sup> He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. <sup>36</sup> For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken."<sup>2</sup> <sup>37</sup> Again another Scripture says, "They will look on him whom they pierced."<sup>3</sup>

<sup>38</sup> After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body. <sup>39</sup> Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds.<sup>i</sup> <sup>40</sup> So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. <sup>42</sup> Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

## 20

<sup>1</sup> Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. <sup>2</sup> Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

<sup>1</sup> Psalm 22:18 <sup>h</sup> NU, TR read "knowing" instead of "seeing" <sup>2</sup> Exodus 12:46; Numbers 9:12; Psalm 34:20 <sup>3</sup> Zechariah 12:10

<sup>i</sup> 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

<sup>3</sup> Therefore Peter and the other disciple went out, and they went toward the tomb. <sup>4</sup> They both ran together. The other disciple outran Peter, and came to the tomb first. <sup>5</sup> Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in. <sup>6</sup> Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, <sup>7</sup> and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup> So then the other disciple who came first to the tomb also entered in, and he saw and believed. <sup>9</sup> For as yet they didn't know the Scripture, that he must rise from the dead. <sup>10</sup> So the disciples went away again to their own homes.

<sup>11</sup> But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb, <sup>12</sup> and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. <sup>13</sup> They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know where they have laid him." <sup>14</sup> When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.

<sup>15</sup> Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

<sup>16</sup> Jesus said to her, "Mary."

She turned and said to him, "Rabboni!"<sup>j</sup> which is to say, "Teacher!"<sup>k</sup>

<sup>17</sup> Jesus said to her, "Don't hold me, for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her. <sup>19</sup> When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and said to them, "Peace be to you."

<sup>20</sup> When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. <sup>21</sup> Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you." <sup>22</sup> When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit! <sup>23</sup> If you forgive anyone's sins, they have been forgiven them. If you retain anyone's sins, they have been retained."

<sup>24</sup> But Thomas, one of the twelve, called Didymus, wasn't with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, "We have seen the Lord!"

But he said to them, "Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe."

<sup>26</sup> After eight days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, "Peace be to you." <sup>27</sup> Then he said to Thomas, "Reach here your finger, and see my hands. Reach

<sup>j</sup> Rabboni is a transliteration of the Hebrew word for "great teacher." <sup>k</sup> or, Master

here your hand, and put it into my side. Don't be unbelieving, but believing."

<sup>28</sup> Thomas answered him, "My Lord and my God!"

<sup>29</sup> Jesus said to him, "Because you have seen me,<sup>1</sup> you have believed. Blessed are those who have not seen, and have believed."

<sup>30</sup> Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; <sup>31</sup> but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

## 21

<sup>1</sup> After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. <sup>2</sup> Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. <sup>3</sup> Simon Peter said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing. <sup>4</sup> But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus. <sup>5</sup> Jesus therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

<sup>6</sup> He said to them, "Cast the net on the right side of the boat, and you will find some."

They cast it therefore, and now they weren't able to draw it in for the multitude of fish. <sup>7</sup> That disciple therefore whom Jesus loved said to Peter, "It's the Lord!"

So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea. <sup>8</sup> But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits<sup>m</sup> away), dragging the net full of fish. <sup>9</sup> So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread. <sup>10</sup> Jesus said to them, "Bring some of the fish which you have just caught."

<sup>11</sup> Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn't torn.

<sup>12</sup> Jesus said to them, "Come and eat breakfast."

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

<sup>13</sup> Then Jesus came and took the bread, gave it to them, and the fish likewise. <sup>14</sup> This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead. <sup>15</sup> So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more than these?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Feed my lambs." <sup>16</sup> He said to him again a second time, "Simon, son of Jonah, do you love me?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Tend my sheep." <sup>17</sup> He said to him the third time, "Simon, son of Jonah, do you have affection for me?"

Peter was grieved because he asked him the third time, "Do you have affection for

<sup>l</sup> TR adds "Thomas," <sup>m</sup> 200 cubits is about 100 yards or about 91 meters

me?” He said to him, “Lord, you know everything. You know that I have affection for you.”

Jesus said to him, “Feed my sheep. <sup>18</sup> Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don’t want to go.”

<sup>19</sup> Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, “Follow me.”

<sup>20</sup> Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus loved, the one who had also leaned on Jesus’ breast at the supper and asked, “Lord, who is going to betray You?”

<sup>21</sup> Peter seeing him, said to Jesus, “Lord, what about this man?”

<sup>22</sup> Jesus said to him, “If I desire that he stay until I come, what is that to you? You follow me.” <sup>23</sup> This saying therefore went

out among the brothers,<sup>n</sup> that this disciple wouldn’t die. Yet Jesus didn’t say to him that he wouldn’t die, but, “If I desire that he stay until I come, what is that to you?” <sup>24</sup>

This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. <sup>25</sup> There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn’t have room for the books that would be written.

<sup>n</sup> The word for “brothers” here may be also correctly translated “brothers and sisters” or “siblings.”

# The Acts of the Apostles

## 1

<sup>1</sup> The first book I wrote, Theophilus, concerned all that Jesus began both to do and to teach, <sup>2</sup> until the day in which he was received up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days, and speaking about God's Kingdom. <sup>4</sup> Being assembled together with them, he commanded them, "Don't depart from Jerusalem, but wait for the promise of the Father, which you heard from me. <sup>5</sup> For John indeed baptized in water, but you will be baptized in the Holy Spirit not many days from now."

<sup>6</sup> Therefore when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

<sup>7</sup> He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."

<sup>9</sup> When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. <sup>10</sup> While they were looking steadfastly into the sky as he went, behold,<sup>a</sup> two men stood by them in white clothing, <sup>11</sup> who also said, "You men of Galilee, why do you stand

looking into the sky? This Jesus, who was received up from you into the sky, will come back in the same way as you saw him going into the sky."

<sup>12</sup> Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away. <sup>13</sup> When they had come in, they went up into the upper room, where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. <sup>14</sup> All these with one accord continued steadfastly in prayer and supplication, along with the women, and Mary the mother of Jesus, and with his brothers.

<sup>15</sup> In these days, Peter stood up in the middle of the disciples (and the number of names was about one hundred twenty), and said, <sup>16</sup> "Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus. <sup>17</sup> For he was numbered with us, and received his portion in this ministry. <sup>18</sup> Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. <sup>19</sup> It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.' <sup>20</sup> For it is written in the book of Psalms,

'Let his habitation be made desolate.

Let no one dwell therein;'<sup>1</sup>

and,

<sup>a</sup> "Behold", from "idou", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>1</sup> Psalm 69:25

‘Let another take his office.’<sup>2</sup>

<sup>21</sup> “Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John, to the day that he was received up from us, of these one must become a witness with us of his resurrection.”

<sup>23</sup> They put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. <sup>24</sup> They prayed, and said, “You, Lord, who know the hearts of all men, show which one of these two you have chosen <sup>25</sup> to take part in this ministry and apostleship from which Judas fell away, that he might go to his own place.” <sup>26</sup> They drew lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

## 2

<sup>1</sup> Now when the day of Pentecost had come, they were all with one accord in one place. <sup>2</sup> Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house where they were sitting. <sup>3</sup> Tongues like fire appeared and were distributed to them, and one sat on each of them. <sup>4</sup> They were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them the ability to speak. <sup>5</sup> Now there were dwelling in Jerusalem Jews, devout men, from every nation under the sky. <sup>6</sup> When this sound was heard, the multitude came together, and were bewildered, because everyone heard them speaking in his own language. <sup>7</sup> They were all amazed and marveled, saying to one another, “Behold, aren’t all

these who speak Galileans? <sup>8</sup> How do we hear, everyone in our own native language?

<sup>9</sup> Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, <sup>10</sup> Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabians: we hear them speaking in our languages the mighty works of God!” <sup>12</sup> They were all amazed, and were perplexed, saying to one another, “What does this mean?” <sup>13</sup> Others, mocking, said, “They are filled with new wine.”

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and spoke out to them, “You men of Judea, and all you who dwell at Jerusalem, let this be known to you, and listen to my words. <sup>15</sup> For these aren’t drunken, as you suppose, seeing it is only the third hour of the day.<sup>b</sup> <sup>16</sup> But this is what has been spoken through the prophet Joel:

<sup>17</sup> ‘It will be in the last days, says God, that I will pour out my Spirit on all flesh.

Your sons and your daughters will prophesy.

Your young men will see visions.

Your old men will dream dreams.

<sup>18</sup> Yes, and on my servants and on my handmaidens in those days, I will pour out my Spirit, and they will prophesy.

<sup>19</sup> I will show wonders in the sky above, and signs on the earth beneath; blood, and fire, and billows of smoke.

<sup>20</sup> The sun will be turned into darkness, and the moon into blood,

<sup>2</sup> Psalm 109:8 <sup>b</sup> about 9:00 AM

before the great and glorious day of the Lord comes.

<sup>21</sup> It will be that whoever will call on the name of the Lord will be saved.<sup>1</sup>

<sup>22</sup> “Men of Israel, hear these words! Jesus of Nazareth, a man approved by God to you by mighty works and wonders and signs which God did by him among you, even as you yourselves know, <sup>23</sup> him, being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed; <sup>24</sup> whom God raised up, having freed him from the agony of death, because it was not possible that he should be held by it. <sup>25</sup> For David says concerning him,

‘I saw the Lord always before my face,  
For he is on my right hand, that I  
should not be moved.

<sup>26</sup> Therefore my heart was glad, and my tongue rejoiced.  
Moreover my flesh also will dwell  
in hope;

<sup>27</sup> because you will not leave my soul in Hades,<sup>c</sup>  
neither will you allow your Holy  
One to see decay.

<sup>28</sup> You made known to me the ways of life.  
You will make me full of gladness  
with your presence.<sup>2</sup>

<sup>29</sup> “Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day.

<sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit

on his throne, <sup>31</sup> he foreseeing this spoke about the resurrection of the Christ, that neither was his soul left in Hades,<sup>d</sup> nor did his flesh see decay. <sup>32</sup> This Jesus God raised up, to which we all are witnesses. <sup>33</sup> Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you now see and hear. <sup>34</sup> For David didn’t ascend into the heavens, but he says himself,

‘The Lord said to my Lord, “Sit by my  
right hand,

<sup>35</sup> until I make your enemies a  
footstool for your feet.”<sup>3</sup>

<sup>36</sup> “Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified.”

<sup>37</sup> Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”

<sup>38</sup> Peter said to them, “Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is to you, and to your children, and to all who are far off, even as many as the Lord our God will call to himself.” <sup>40</sup> With many other words he testified, and exhorted them, saying, “Save yourselves from this crooked generation!”

<sup>41</sup> Then those who gladly received his word were baptized. There were added that day about three thousand souls. <sup>42</sup> They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread, and prayer. <sup>43</sup> Fear came on every

<sup>1</sup> Joel 2:28-32 <sup>c</sup> or, Hell <sup>2</sup> Psalm 16:8-11 <sup>d</sup> or, Hell <sup>3</sup> Psalm 110:1

soul, and many wonders and signs were done through the apostles. <sup>44</sup> All who believed were together, and had all things in common. <sup>45</sup> They sold their possessions and goods, and distributed them to all, according as anyone had need. <sup>46</sup> Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, <sup>47</sup> praising God, and having favor with all the people. The Lord added to the assembly day by day those who were being saved.

### 3

<sup>1</sup> Peter and John were going up into the temple at the hour of prayer, the ninth hour.<sup>e</sup> <sup>2</sup> A certain man who was lame from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask gifts for the needy of those who entered into the temple. <sup>3</sup> Seeing Peter and John about to go into the temple, he asked to receive gifts for the needy. <sup>4</sup> Peter, fastening his eyes on him, with John, said, "Look at us." <sup>5</sup> He listened to them, expecting to receive something from them. <sup>6</sup> But Peter said, "Silver and gold have I none, but what I have, that I give you. In the name of Jesus Christ of Nazareth, get up and walk!" <sup>7</sup> He took him by the right hand, and raised him up. Immediately his feet and his ankle bones received strength. <sup>8</sup> Leaping up, he stood, and began to walk. He entered with them into the temple, walking, leaping, and praising God. <sup>9</sup> All the people saw him walking and praising God. <sup>10</sup> They recognized him, that it was he

who used to sit begging for gifts for the needy at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to him. <sup>11</sup> As the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering.

<sup>12</sup> When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk? <sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Servant Jesus, whom you delivered up, and denied in the presence of Pilate, when he had determined to release him. <sup>14</sup> But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, <sup>15</sup> and killed the Prince of life, whom God raised from the dead, to which we are witnesses. <sup>16</sup> By faith in his name, his name has made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all.

<sup>17</sup> "Now, brothers,<sup>f</sup> I know that you did this in ignorance, as did also your rulers. <sup>18</sup> But the things which God announced by the mouth of all his prophets, that Christ should suffer, he thus fulfilled.

<sup>19</sup> "Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, <sup>20</sup> and that he may send Christ Jesus, who was ordained for you before, <sup>21</sup> whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of

<sup>e</sup> 3:00 PM <sup>f</sup> The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

his holy prophets.<sup>22</sup> For Moses indeed said to the fathers, ‘The Lord God will raise up a prophet for you from among your brothers, like me. You shall listen to him in all things whatever he says to you.’<sup>23</sup> It will be that every soul that will not listen to that prophet will be utterly destroyed from among the people.<sup>1</sup><sup>24</sup> Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, they also told of these days.<sup>25</sup> You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘In your offspring<sup>g</sup> will all the families of the earth be blessed.’<sup>2</sup><sup>26</sup> God, having raised up his servant Jesus, sent him to you first to bless you, in turning away every one of you from your wickedness.”

#### 4

<sup>1</sup> As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, <sup>2</sup> being upset because they taught the people and proclaimed in Jesus the resurrection from the dead. <sup>3</sup> They laid hands on them, and put them in custody until the next day, for it was now evening. <sup>4</sup> But many of those who heard the word believed, and the number of the men came to be about five thousand.

<sup>5</sup> In the morning, their rulers, elders, and scribes were gathered together in Jerusalem. <sup>6</sup> Annas the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest. <sup>7</sup> When they had stood them in the middle of them, they inquired, “By what power, or in what name, have you done this?”

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, “You rulers of the people, and elders of Israel, <sup>9</sup> if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed, <sup>10</sup> be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, in him does this man stand here before you whole. <sup>11</sup> He is ‘the stone which was regarded as worthless by you, the builders, which has become the head of the corner.’<sup>1</sup> <sup>12</sup> There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!”

<sup>13</sup> Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with Jesus. <sup>14</sup> Seeing the man who was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> saying, “What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can’t deny it. <sup>17</sup> But so that this spreads no further among the people, let’s threaten them, that from now on they don’t speak to anyone in this name.” <sup>18</sup> They called them, and commanded them not to speak at all nor teach in the name of Jesus.

<sup>19</sup> But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, judge for

<sup>1</sup> Deuteronomy 18:15,18-19 <sup>g</sup> or, seed <sup>2</sup> Genesis 22:18; 26:4 <sup>1</sup> Psalm 118:22

yourselves, <sup>20</sup> for we can't help telling the things which we saw and heard."

<sup>21</sup> When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified God for that which was done. <sup>22</sup> For the man on whom this miracle of healing was performed was more than forty years old.

<sup>23</sup> Being let go, they came to their own company, and reported all that the chief priests and the elders had said to them. <sup>24</sup> When they heard it, they lifted up their voice to God with one accord, and said, "O Lord, you are God, who made the heaven, the earth, the sea, and all that is in them; <sup>25</sup> who by the mouth of your servant, David, said,

'Why do the nations rage,  
and the peoples plot a vain thing?

<sup>26</sup> The kings of the earth take a stand,  
and the rulers take council together,  
against the Lord, and against his  
Christ.'<sup>h2</sup>

<sup>27</sup> "For truly, in this city against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever your hand and your council foreordained to happen. <sup>29</sup> Now, Lord, look at their threats, and grant to your servants to speak your word with all boldness, <sup>30</sup> while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant Jesus."

<sup>31</sup> When they had prayed, the place was shaken where they were gathered together. They were all filled with the Holy Spirit, and they spoke the word of God with

boldness. <sup>32</sup> The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common. <sup>33</sup> With great power, the apostles gave their testimony of the resurrection of the Lord Jesus. Great grace was on them all. <sup>34</sup> For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, <sup>35</sup> and laid them at the apostles' feet, and distribution was made to each, according as anyone had need. <sup>36</sup> Joses, who by the apostles was also called Barnabas (which is, being interpreted, Son of Encouragement), a Levite, a man of Cyprus by race, <sup>37</sup> having a field, sold it, and brought the money and laid it at the apostles' feet.

## 5

<sup>1</sup> But a certain man named Ananias, with Sapphira, his wife, sold a possession, <sup>2</sup> and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the apostles' feet. <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land? <sup>4</sup> While you kept it, didn't it remain your own? After it was sold, wasn't it in your power? How is it that you have conceived this thing in your heart? You haven't lied to men, but to God."

<sup>5</sup> Ananias, hearing these words, fell down and died. Great fear came on all who heard these things. <sup>6</sup> The young men arose and wrapped him up, and they carried him out

<sup>h</sup> Christ (Greek) and Messiah (Hebrew) both mean Anointed One. <sup>2</sup> Psalm 2:1-2

and buried him. <sup>7</sup> About three hours later, his wife, not knowing what had happened, came in. <sup>8</sup> Peter answered her, "Tell me whether you sold the land for so much."

She said, "Yes, for so much."

<sup>9</sup> But Peter asked her, "How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."

<sup>10</sup> She fell down immediately at his feet, and died. The young men came in and found her dead, and they carried her out and buried her by her husband. <sup>11</sup> Great fear came on the whole assembly, and on all who heard these things. <sup>12</sup> By the hands of the apostles many signs and wonders were done among the people. They were all with one accord in Solomon's porch. <sup>13</sup> None of the rest dared to join them, however the people honored them. <sup>14</sup> More believers were added to the Lord, multitudes of both men and women. <sup>15</sup> They even carried out the sick into the streets, and laid them on cots and mattresses, so that as Peter came by, at the least his shadow might overshadow some of them. <sup>16</sup> The multitude also came together from the cities around Jerusalem, bringing sick people, and those who were tormented by unclean spirits: and they were all healed.

<sup>17</sup> But the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, <sup>18</sup> and laid hands on the apostles, and put them in public custody. <sup>19</sup> But an angel of the Lord opened the prison doors by night, and brought them out, and

said, <sup>20</sup> "Go stand and speak in the temple to the people all the words of this life."

<sup>21</sup> When they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. <sup>22</sup> But the officers who came didn't find them in the prison. They returned and reported, <sup>23</sup> "We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!"

<sup>24</sup> Now when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them and what might become of this. <sup>25</sup> One came and told them, "Behold, the men whom you put in prison are in the temple, standing and teaching the people." <sup>26</sup> Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them.

<sup>27</sup> When they had brought them, they set them before the council. The high priest questioned them, <sup>28</sup> saying, "Didn't we strictly command you not to teach in this name? Behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood on us."

<sup>29</sup> But Peter and the apostles answered, "We must obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom you killed, hanging him on a tree. <sup>31</sup> God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. <sup>32</sup> We are His witnesses of these things; and so also is the

Holy Spirit, whom God has given to those who obey him.”

<sup>33</sup> But they, when they heard this, were cut to the heart, and were determined to kill them. <sup>34</sup> But one stood up in the council, a Pharisee named Gamaliel, a teacher of the law, honored by all the people, and commanded to put the apostles out for a little while. <sup>35</sup> He said to them, “You men of Israel, be careful concerning these men, what you are about to do. <sup>36</sup> For before these days Theudas rose up, making himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nothing. <sup>37</sup> After this man, Judas of Galilee rose up in the days of the enrollment, and drew away some people after him. He also perished, and all, as many as obeyed him, were scattered abroad. <sup>38</sup> Now I tell you, withdraw from these men, and leave them alone. For if this counsel or this work is of men, it will be overthrown. <sup>39</sup> But if it is of God, you will not be able to overthrow it, and you would be found even to be fighting against God!”

<sup>40</sup> They agreed with him. Summoning the apostles, they beat them and commanded them not to speak in the name of Jesus, and let them go. <sup>41</sup> They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for Jesus’ name.

<sup>42</sup> Every day, in the temple and at home, they never stopped teaching and preaching Jesus, the Christ.

## 6

<sup>1</sup> Now in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists<sup>1</sup> against the Hebrews, because their widows were neglected in the daily service. <sup>2</sup> The twelve summoned the multitude of the disciples and said, “It is not appropriate for us to forsake the word of God and serve tables. <sup>3</sup> Therefore select from among you, brothers, seven men of good report, full of the Holy Spirit and of wisdom, whom we may appoint over this business. <sup>4</sup> But we will continue steadfastly in prayer and in the ministry of the word.”

<sup>5</sup> These words pleased the whole multitude. They chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch; <sup>6</sup> whom they set before the apostles. When they had prayed, they laid their hands on them. <sup>7</sup> The word of God increased and the number of the disciples multiplied in Jerusalem exceedingly. A great company of the priests were obedient to the faith.

<sup>8</sup> Stephen, full of faith and power, performed great wonders and signs among the people. <sup>9</sup> But some of those who were of the synagogue called “The Libertines”, and of the Cyrenians, of the Alexandrians, and of those of Cilicia and Asia arose, disputing with Stephen. <sup>10</sup> They weren’t able to withstand the wisdom and the Spirit by which he spoke. <sup>11</sup> Then they secretly induced men to say, “We have heard him speak blasphemous words against Moses and God.” <sup>12</sup> They stirred up the people, the elders, and the scribes, and came

<sup>1</sup> The Hellenists used Greek language and culture, even though they were also of Hebrew descent.

against him and seized him, and brought him in to the council, <sup>13</sup> and set up false witnesses who said, “This man never stops speaking blasphemous words against this holy place and the law. <sup>14</sup> For we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us.” <sup>15</sup> All who sat in the council, fastening their eyes on him, saw his face like it was the face of an angel.

## 7

<sup>1</sup> The high priest said, “Are these things so?”

<sup>2</sup> He said, “Brothers and fathers, listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, <sup>3</sup> and said to him, ‘Get out of your land, and from your relatives, and come into a land which I will show you.’<sup>1 4</sup> Then he came out of the land of the Chaldaeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. <sup>5</sup> He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his offspring<sup>j</sup> after him, when he still had no child. <sup>6</sup> God spoke in this way: that his offspring<sup>k</sup> would live as aliens in a strange land, and that they would be enslaved and mistreated for four hundred years. <sup>7</sup> ‘I will judge the nation to which they will be in bondage,’ said God, ‘and after that will they come out, and serve me in this place.’<sup>2 8</sup> He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father

of Jacob, and Jacob became the father of the twelve patriarchs.

<sup>9</sup> “The patriarchs, moved with jealousy against Joseph, sold him into Egypt. God was with him, <sup>10</sup> and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt. He made him governor over Egypt and all his house. <sup>11</sup> Now a famine came over all the land of Egypt and Canaan, and great affliction. Our fathers found no food. <sup>12</sup> But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. <sup>13</sup> On the second time Joseph was made known to his brothers, and Joseph’s race was revealed to Pharaoh. <sup>14</sup> Joseph sent, and summoned Jacob, his father, and all his relatives, seventy-five souls. <sup>15</sup> Jacob went down into Egypt, and he died, himself and our fathers, <sup>16</sup> and they were brought back to Shechem, and laid in the tomb that Abraham bought for a price in silver from the children of Hamor of Shechem.

<sup>17</sup> “But as the time of the promise came close which God had sworn to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> until there arose a different king, who didn’t know Joseph. <sup>19</sup> The same took advantage of our race, and mistreated our fathers, and forced them to throw out their babies, so that they wouldn’t stay alive. <sup>20</sup> At that time Moses was born, and was exceedingly handsome. He was nourished three months in his father’s house. <sup>21</sup> When he was thrown out, Pharaoh’s daughter took him up, and reared him as her own son. <sup>22</sup> Moses was instructed in all the wisdom of the Egyptians. He was mighty in

<sup>1</sup> Genesis 12:1 <sup>j</sup> or, seed <sup>k</sup> or, seed <sup>2</sup> Genesis 15:13-14

his words and works.<sup>23</sup> But when he was forty years old, it came into his heart to visit his brothers,<sup>1</sup> the children of Israel.<sup>24</sup> Seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, striking the Egyptian.<sup>25</sup> He supposed that his brothers understood that God, by his hand, was giving them deliverance; but they didn't understand.

<sup>26</sup> "The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?'

<sup>27</sup> But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us?'<sup>28</sup> Do you want to kill me, as you killed the Egyptian yesterday?'<sup>3</sup> <sup>29</sup> Moses fled at this saying, and became a stranger in the land of Midian, where he became the father of two sons.

<sup>30</sup> "When forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.<sup>31</sup> When Moses saw it, he wondered at the sight. As he came close to see, a voice of the Lord came to him,<sup>32</sup> 'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'<sup>4</sup> Moses trembled, and dared not look.<sup>33</sup> The Lord said to him, 'Take your sandals off of your feet, for the place where you stand is holy ground.<sup>34</sup> I have surely seen the affliction of my people that is in Egypt, and have heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.'<sup>5</sup>

<sup>35</sup> "This Moses, whom they refused, saying, 'Who made you a ruler and a judge?'—God has sent him as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush.<sup>36</sup> This man led them out, having worked wonders and signs in Egypt, in the Red Sea, and in the wilderness for forty years.<sup>37</sup> This is that Moses, who said to the children of Israel, 'The Lord our God will raise up a prophet for you from among your brothers, like me.'<sup>6</sup> <sup>38</sup> This is he who was in the assembly in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, who received living revelations to give to us,<sup>39</sup> to whom our fathers wouldn't be obedient, but rejected him, and turned back in their hearts to Egypt,<sup>40</sup> saying to Aaron, 'Make us gods that will go before us, for as for this Moses, who led us out of the land of Egypt, we don't know what has become of him.'<sup>7</sup> <sup>41</sup> They made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands.<sup>42</sup> But God turned, and gave them up to serve the army of the sky,<sup>n</sup> as it is written in the book of the prophets,

'Did you offer to me slain animals and sacrifices  
forty years in the wilderness, O  
house of Israel?

<sup>43</sup> You took up the tabernacle of  
Moloch,  
the star of your god Rephan,  
the figures which you made to worship.  
I will carry you away<sup>8</sup> beyond  
Babylon.'

<sup>1</sup> The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

<sup>3</sup> Exodus 2:14 <sup>4</sup> Exodus 3:6 <sup>5</sup> Exodus 3:5,7-8,10 <sup>m</sup> TR adds "You shall listen to him." <sup>6</sup> Deuteronomy 18:15 <sup>7</sup> Exodus 32:1

<sup>n</sup> This idiom could also be translated "host of heaven", or "angelic beings", or "heavenly bodies." <sup>8</sup> Amos 5:25-27

<sup>44</sup> “Our fathers had the tabernacle of the testimony in the wilderness, even as he who spoke to Moses commanded him to make it according to the pattern that he had seen; <sup>45</sup> which also our fathers, in their turn, brought in with Joshua when they entered into the possession of the nations, whom God drove out before the face of our fathers, to the days of David, <sup>46</sup> who found favor in the sight of God, and asked to find a habitation for the God of Jacob. <sup>47</sup> But Solomon built him a house. <sup>48</sup> However, the Most High doesn’t dwell in temples made with hands, as the prophet says,

<sup>49</sup> ‘heaven is my throne,  
and the earth a footstool for my  
feet.

What kind of house will you build me?’  
says the Lord;

‘or what is the place of my rest?’

<sup>50</sup> Didn’t my hand make all these  
things?’<sup>9</sup>

<sup>51</sup> “You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, so you do. <sup>52</sup> Which of the prophets didn’t your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. <sup>53</sup> You received the law as it was ordained by angels, and didn’t keep it!”

<sup>54</sup> Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth. <sup>55</sup> But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> and said, “Behold, I see the

heavens opened, and the Son of Man standing at the right hand of God!”

<sup>57</sup> But they cried out with a loud voice, and stopped their ears, and rushed at him with one accord. <sup>58</sup> They threw him out of the city, and stoned him. The witnesses placed their garments at the feet of a young man named Saul. <sup>59</sup> They stoned Stephen as he called out, saying, “Lord Jesus, receive my spirit!” <sup>60</sup> He kneeled down, and cried with a loud voice, “Lord, don’t hold this sin against them!” When he had said this, he fell asleep.

## 8

<sup>1</sup> Saul was consenting to his death. A great persecution arose against the assembly which was in Jerusalem in that day. They were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles. <sup>2</sup> Devout men buried Stephen, and lamented greatly over him. <sup>3</sup> But Saul ravaged the assembly, entering into every house, and dragged both men and women off to prison. <sup>4</sup> Therefore those who were scattered abroad went around preaching the word. <sup>5</sup> Philip went down to the city of Samaria, and proclaimed to them the Christ. <sup>6</sup> The multitudes listened with one accord to the things that were spoken by Philip, when they heard and saw the signs which he did. <sup>7</sup> For unclean spirits came out of many of those who had them. They came out, crying with a loud voice. Many who had been paralyzed and lame were healed. <sup>8</sup> There was great joy in that city.

<sup>9</sup> But there was a certain man, Simon by name, who used to practice sorcery in the city, and amazed the people of Samaria,

<sup>9</sup> Isaiah 66:1-2

making himself out to be some great one,<sup>10</sup> to whom they all listened, from the least to the greatest, saying, “This man is that great power of God.”<sup>11</sup> They listened to him, because for a long time he had amazed them with his sorceries.<sup>12</sup> But when they believed Philip preaching good news concerning God’s Kingdom and the name of Jesus Christ, they were baptized, both men and women.<sup>13</sup> Simon himself also believed. Being baptized, he continued with Philip. Seeing signs and great miracles occurring, he was amazed.

<sup>14</sup> Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,<sup>15</sup> who, when they had come down, prayed for them, that they might receive the Holy Spirit;<sup>16</sup> for as yet he had fallen on none of them. They had only been baptized in the name of Christ Jesus.<sup>17</sup> Then they laid their hands on them, and they received the Holy Spirit.<sup>18</sup> Now when Simon saw that the Holy Spirit was given through the laying on of the apostles’ hands, he offered them money,<sup>19</sup> saying, “Give me also this power, that whomever I lay my hands on may receive the Holy Spirit.”<sup>20</sup> But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money!<sup>21</sup> You have neither part nor lot in this matter, for your heart isn’t right before God.<sup>22</sup> Repent therefore of this, your wickedness, and ask God if perhaps the thought of your heart may be forgiven you.<sup>23</sup> For I see that you are in the gall of bitterness and in the bondage of iniquity.”

<sup>24</sup> Simon answered, “Pray for me to the Lord, that none of the things which you have spoken happen to me.”

<sup>25</sup> They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the Good News to many villages of the Samaritans.<sup>26</sup> But an angel of the Lord spoke to Philip, saying, “Arise, and go toward the south to the way that goes down from Jerusalem to Gaza. This is a desert.”

<sup>27</sup> He arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship.<sup>28</sup> He was returning and sitting in his chariot, and was reading the prophet Isaiah.

<sup>29</sup> The Spirit said to Philip, “Go near, and join yourself to this chariot.”

<sup>30</sup> Philip ran to him, and heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?”

<sup>31</sup> He said, “How can I, unless someone explains it to me?” He begged Philip to come up and sit with him.<sup>32</sup> Now the passage of the Scripture which he was reading was this,

“He was led as a sheep to the slaughter.

As a lamb before his shearer is  
silent,

so he doesn’t open his mouth.

<sup>33</sup> In his humiliation, his judgment was  
taken away.

Who will declare His generation?

For his life is taken from the  
earth.”<sup>1</sup>

<sup>34</sup> The eunuch answered Philip, “Who is the prophet talking about? About himself, or about someone else?”

<sup>1</sup> Isaiah 53:7,8

<sup>35</sup> Philip opened his mouth, and beginning from this Scripture, preached to him about Jesus. <sup>36</sup> As they went on the way, they came to some water, and the eunuch said, “Behold, here is water. What is keeping me from being baptized?”

<sup>37</sup> <sup>o</sup> <sup>38</sup> He commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him.

<sup>39</sup> When they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch didn’t see him any more, for he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus. Passing through, he preached the Good News to all the cities, until he came to Caesarea.

## 9

<sup>1</sup> But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high priest, <sup>2</sup> and asked for letters from him to the synagogues of Damascus, that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. <sup>3</sup> As he traveled, he got close to Damascus, and suddenly a light from the sky shone around him. <sup>4</sup> He fell on the earth, and heard a voice saying to him, “Saul, Saul, why do you persecute me?”

<sup>5</sup> He said, “Who are you, Lord?”

The Lord said, “I am Jesus, whom you are persecuting.<sup>p</sup> <sup>6</sup> But<sup>q</sup> rise up, and enter into the city, and you will be told what you must do.”

<sup>7</sup> The men who traveled with him stood speechless, hearing the sound, but seeing no one. <sup>8</sup> Saul arose from the ground, and

when his eyes were opened, he saw no one. They led him by the hand, and brought him into Damascus. <sup>9</sup> He was without sight for three days, and neither ate nor drank.

<sup>10</sup> Now there was a certain disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias!”

He said, “Behold, it’s me, Lord.”

<sup>11</sup> The Lord said to him, “Arise, and go to the street which is called Straight, and inquire in the house of Judah<sup>r</sup> for one named Saul, a man of Tarsus. For behold, he is praying, <sup>12</sup> and in a vision he has seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.”

<sup>13</sup> But Ananias answered, “Lord, I have heard from many about this man, how much evil he did to your saints at Jerusalem. <sup>14</sup> Here he has authority from the chief priests to bind all who call on your name.”

<sup>15</sup> But the Lord said to him, “Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the children of Israel. <sup>16</sup> For I will show him how many things he must suffer for my name’s sake.”

<sup>17</sup> Ananias departed, and entered into the house. Laying his hands on him, he said, “Brother Saul, the Lord, who appeared to you on the road by which you came, has sent me, that you may receive your sight, and be filled with the Holy Spirit.” <sup>18</sup> Immediately something like scales fell from his eyes, and he received his sight. He arose and was baptized. <sup>19</sup> He took food and was strengthened. Saul stayed several days with the disciples who were at

<sup>o</sup> TR adds *Philip said, “If you believe with all your heart, you may.” He answered, “I believe that Jesus Christ is the Son of God.”*

<sup>p</sup> TR adds “It’s hard for you to kick against the goads.” <sup>q</sup> TR omits “But” <sup>r</sup> or, Judas

Damascus. <sup>20</sup> Immediately in the synagogues he proclaimed the Christ, that he is the Son of God. <sup>21</sup> All who heard him were amazed, and said, "Isn't this he who in Jerusalem made havoc of those who called on this name? And he had come here intending to bring them bound before the chief priests!"

<sup>22</sup> But Saul increased more in strength, and confounded the Jews who lived at Damascus, proving that this is the Christ. <sup>23</sup> When many days were fulfilled, the Jews conspired together to kill him, <sup>24</sup> but their plot became known to Saul. They watched the gates both day and night that they might kill him, <sup>25</sup> but his disciples took him by night, and let him down through the wall, lowering him in a basket. <sup>26</sup> When Saul had come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord on the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. <sup>28</sup> He was with them entering into<sup>s</sup> Jerusalem, <sup>29</sup> preaching boldly in the name of the Lord Jesus.<sup>t</sup> He spoke and disputed against the Hellenists,<sup>u</sup> but they were seeking to kill him. <sup>30</sup> When the brothers<sup>v</sup> knew it, they brought him down to Caesarea, and sent him off to Tarsus. <sup>31</sup> So the assemblies throughout all Judea and Galilee and Samaria had peace, and were built up. They were multiplied, walking in the fear of the Lord and in the comfort of the Holy Spirit.

<sup>32</sup> As Peter went throughout all those parts, he came down also to the saints who lived at Lydda. <sup>33</sup> There he found a certain man named Aeneas, who had been bedridden for eight years, because he was paralyzed. <sup>34</sup> Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed!" Immediately he arose. <sup>35</sup> All who lived at Lydda and in Sharon saw him, and they turned to the Lord.

<sup>36</sup> Now there was at Joppa a certain disciple named Tabitha, which when translated, means Dorcas.<sup>w</sup> This woman was full of good works and acts of mercy which she did. <sup>37</sup> In those days, she became sick, and died. When they had washed her, they laid her in an upper room. <sup>38</sup> As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men<sup>x</sup> to him, imploring him not to delay in coming to them. <sup>39</sup> Peter got up and went with them. When he had come, they brought him into the upper room. All the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. <sup>40</sup> Peter sent them all out, and knelt down and prayed. Turning to the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. <sup>41</sup> He gave her his hand, and raised her up. Calling the saints and widows, he presented her alive. <sup>42</sup> And it became known throughout all Joppa, and many believed in the Lord. <sup>43</sup> He stayed many days in Joppa with a tanner named Simon.

<sup>s</sup> TR and NU add "and going out" <sup>t</sup> TR and NU omit "Jesus" and reverse the order of verses 28 & 29. <sup>u</sup> The Hellenists were Hebrews who used Greek language and culture. <sup>v</sup> The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings." <sup>w</sup> "Dorcas" is Greek for "Gazelle." <sup>x</sup> Reading from NU, TR; MT omits "two men"

## 10

<sup>1</sup> Now there was a certain man in Caesarea, Cornelius by name, a centurion of what was called the Italian Regiment, <sup>2</sup> a devout man, and one who feared God with all his house, who gave gifts for the needy generously to the people, and always prayed to God. <sup>3</sup> At about the ninth hour of the day,<sup>y</sup> he clearly saw in a vision an angel of God coming to him, and saying to him, “Cornelius!”

<sup>4</sup> He, fastening his eyes on him, and being frightened, said, “What is it, Lord?”

He said to him, “Your prayers and your gifts to the needy have gone up for a memorial before God. <sup>5</sup> Now send men to Joppa, and get Simon, who is also called Peter. <sup>6</sup> He lodges with a tanner named Simon, whose house is by the seaside. <sup>z</sup>

<sup>7</sup> When the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier of those who waited on him continually. <sup>8</sup> Having explained everything to them, he sent them to Joppa. <sup>9</sup> Now on the next day as they were on their journey, and got close to the city, Peter went up on the housetop to pray at about noon. <sup>10</sup> He became hungry and desired to eat, but while they were preparing, he fell into a trance. <sup>11</sup> He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth, <sup>12</sup> in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. <sup>13</sup> A voice came to him, “**Rise, Peter, kill and eat!**”

<sup>14</sup> But Peter said, “Not so, Lord; for I have never eaten anything that is common or unclean.”

<sup>15</sup> A voice came to him again the second time, “**What God has cleansed, you must not call unclean.**” <sup>16</sup> This was done three times, and immediately the vessel was received up into heaven. <sup>17</sup> Now while Peter was very perplexed in himself what the vision which he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon’s house, stood before the gate, <sup>18</sup> and called and asked whether Simon, who was also called Peter, was lodging there. <sup>19</sup> While Peter was pondering the vision, the Spirit said to him, “Behold, three <sup>a</sup> men seek you. <sup>20</sup> But arise, get down, and go with them, doubting nothing; for I have sent them.”

<sup>21</sup> Peter went down to the men, and said, “Behold, I am he whom you seek. Why have you come?”

<sup>22</sup> They said, “Cornelius, a centurion, a righteous man and one who fears God, and well spoken of by all the nation of the Jews, was directed by a holy angel to invite you to his house, and to listen to what you say.” <sup>23</sup> So he called them in and provided a place to stay. On the next day Peter arose and went out with them, and some of the brothers from Joppa accompanied him. <sup>24</sup> On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends. <sup>25</sup> When Peter entered, Cornelius met him, fell down at his feet, and worshiped him. <sup>26</sup> But Peter raised him up, saying, “Stand up! I myself am also a

<sup>y</sup> 3:00 PM <sup>z</sup> TR adds “This one will tell you what it is necessary for you to do.” <sup>a</sup> Reading from TR and NU. MT omits “three”

man.”<sup>27</sup> As he talked with him, he went in and found many gathered together.<sup>28</sup> He said to them, “You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn’t call any man unholy or unclean.<sup>29</sup> Therefore also I came without complaint when I was sent for. I ask therefore, why did you send for me?”

<sup>30</sup> Cornelius said, “Four days ago, I was fasting until this hour, and at the ninth hour,<sup>b</sup> I prayed in my house, and behold, a man stood before me in bright clothing,<sup>31</sup> and said, ‘Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of God.<sup>32</sup> Send therefore to Joppa, and summon Simon, who is also called Peter. He lodges in the house of a tanner named Simon, by the seaside. When he comes, he will speak to you.’<sup>33</sup> Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of God to hear all things that have been commanded you by God.”

<sup>34</sup> Peter opened his mouth and said, “Truly I perceive that God doesn’t show favoritism;<sup>35</sup> but in every nation he who fears him and works righteousness is acceptable to him.<sup>36</sup> The word which he sent to the children of Israel, preaching good news of peace by Jesus Christ—he is Lord of all—<sup>37</sup> you yourselves know what happened, which was proclaimed throughout all Judea, beginning from Galilee, after the baptism which John preached;<sup>38</sup> even Jesus of Nazareth, how God anointed him with the Holy Spirit and

with power, who went about doing good and healing all who were oppressed by the devil, for God was with him.<sup>39</sup> We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they also<sup>c</sup> killed, hanging him on a tree.<sup>40</sup> God raised him up the third day, and gave him to be revealed,<sup>41</sup> not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead.<sup>42</sup> He commanded us to preach to the people and to testify that this is he who is appointed by God as the Judge of the living and the dead.<sup>43</sup> All the prophets testify about him, that through his name everyone who believes in him will receive remission of sins.”

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word.<sup>45</sup> They of the circumcision who believed were amazed, as many as came with Peter, because the gift of the Holy Spirit was also poured out on the Gentiles.<sup>46</sup> For they heard them speaking in other languages and magnifying God.

Then Peter answered,<sup>47</sup> “Can anyone forbid these people from being baptized with water? They have received the Holy Spirit just like us.”<sup>48</sup> He commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay some days.

## 11

<sup>1</sup> Now the apostles and the brothers<sup>d</sup> who were in Judea heard that the Gentiles had also received the word of God.<sup>2</sup> When Peter had come up to Jerusalem, those who were of the circumcision contended with

<sup>b</sup> 3:00 P. M. <sup>c</sup> TR omits “also” <sup>d</sup> The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.”

him, <sup>3</sup> saying, “You went in to uncircumcised men, and ate with them!”

<sup>4</sup> But Peter began, and explained to them in order, saying, <sup>5</sup> “I was in the city of Joppa praying, and in a trance I saw a vision: a certain container descending, like it was a great sheet let down from heaven by four corners. It came as far as me. <sup>6</sup> When I had looked intently at it, I considered, and saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. <sup>7</sup> I also heard a voice saying to me, ‘**Rise, Peter, kill and eat!**’ <sup>8</sup> But I said, ‘Not so, Lord, for nothing unholy or unclean has ever entered into my mouth.’ <sup>9</sup> But a voice answered me the second time out of heaven, ‘**What God has cleansed, don’t you call unclean.**’ <sup>10</sup> This was done three times, and all were drawn up again into heaven. <sup>11</sup> Behold, immediately three men stood before the house where I was, having been sent from Caesarea to me. <sup>12</sup> The Spirit told me to go with them, without discriminating. These six brothers also accompanied me, and we entered into the man’s house. <sup>13</sup> He told us how he had seen the angel standing in his house, and saying to him, ‘Send to Joppa, and get Simon, who is called Peter, <sup>14</sup> who will speak to you words by which you will be saved, you and all your house.’ <sup>15</sup> As I began to speak, the Holy Spirit fell on them, even as on us at the beginning. <sup>16</sup> I remembered the word of the Lord, how he said, ‘**John indeed baptized in water, but you will be baptized in the Holy Spirit.**’ <sup>17</sup> If then God gave to them the same gift as us, when we believed in the Lord Jesus

Christ, who was I, that I could withstand God?”

<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, “Then God has also granted to the Gentiles repentance to life!”

<sup>19</sup> They therefore who were scattered abroad by the oppression that arose about Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except to Jews only. <sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists,<sup>e</sup> preaching the Lord Jesus. <sup>21</sup> The hand of the Lord was with them, and a great number believed and turned to the Lord. <sup>22</sup> The report concerning them came to the ears of the assembly which was in Jerusalem. They sent out Barnabas to go as far as Antioch, <sup>23</sup> who, when he had come, and had seen the grace of God, was glad. He exhorted them all, that with purpose of heart they should remain near to the Lord. <sup>24</sup> For he was a good man, and full of the Holy Spirit and of faith, and many people were added to the Lord.

<sup>25</sup> Barnabas went out to Tarsus to look for Saul. <sup>26</sup> When he had found him, he brought him to Antioch. For a whole year they were gathered together with the assembly, and taught many people. The disciples were first called Christians in Antioch.

<sup>27</sup> Now in these days, prophets came down from Jerusalem to Antioch. <sup>28</sup> One of them named Agabus stood up, and indicated by the Spirit that there should be a great famine all over the world, which also happened in the days of Claudius. <sup>29</sup>

<sup>e</sup> A Hellenist is someone who keeps Greek customs and culture.

As any of the disciples had plenty, each determined to send relief to the brothers who lived in Judea; <sup>30</sup> which they also did, sending it to the elders by the hands of Barnabas and Saul.

## 12

<sup>1</sup> Now about that time, King Herod stretched out his hands to oppress some of the assembly. <sup>2</sup> He killed James, the brother of John, with the sword. <sup>3</sup> When he saw that it pleased the Jews, he proceeded to seize Peter also. This was during the days of unleavened bread. <sup>4</sup> When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover. <sup>5</sup> Peter therefore was kept in the prison, but constant prayer was made by the assembly to God for him. <sup>6</sup> The same night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains. Guards in front of the door kept the prison.

<sup>7</sup> And behold, an angel of the Lord stood by him, and a light shone in the cell. He struck Peter on the side, and woke him up, saying, "Stand up quickly!" His chains fell off from his hands. <sup>8</sup> The angel said to him, "Get dressed and put on your sandals." He did so. He said to him, "Put on your cloak, and follow me." <sup>9</sup> And he went out and followed him. He didn't know that what was being done by the angel was real, but thought he saw a vision. <sup>10</sup> When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the angel departed from him.

<sup>11</sup> When Peter had come to himself, he said, "Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting." <sup>12</sup> Thinking about that, he came to the house of Mary, the mother of John who was called Mark, where many were gathered together and were praying. <sup>13</sup> When Peter knocked at the door of the gate, a maid named Rhoda came to answer. <sup>14</sup> When she recognized Peter's voice, she didn't open the gate for joy, but ran in, and reported that Peter was standing in front of the gate.

<sup>15</sup> They said to her, "You are crazy!" But she insisted that it was so. They said, "It is his angel." <sup>16</sup> But Peter continued knocking. When they had opened, they saw him, and were amazed. <sup>17</sup> But he, beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. He said, "Tell these things to James, and to the brothers." Then he departed, and went to another place.

<sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers about what had become of Peter. <sup>19</sup> When Herod had sought for him, and didn't find him, he examined the guards, and commanded that they should be put to death. He went down from Judea to Caesarea, and stayed there. <sup>20</sup> Now Herod was very angry with the people of Tyre and Sidon. They came with one accord to him, and, having made Blastus, the king's personal aide, their friend, they asked for peace, because their country depended on the king's country for food. <sup>21</sup> On an appointed day, Herod dressed himself in royal clothing, sat on the throne,

and gave a speech to them. <sup>22</sup> The people shouted, “The voice of a god, and not of a man!” <sup>23</sup> Immediately an angel of the Lord struck him, because he didn’t give God the glory, and he was eaten by worms and died.

<sup>24</sup> But the word of God grew and multiplied. <sup>25</sup> Barnabas and Saul returned to<sup>f</sup> Jerusalem, when they had fulfilled their service, also taking with them John who was called Mark.

### 13

<sup>1</sup> Now in the assembly that was at Antioch there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul. <sup>2</sup> As they served the Lord and fasted, the Holy Spirit said, “Separate Barnabas and Saul for me, for the work to which I have called them.”

<sup>3</sup> Then, when they had fasted and prayed and laid their hands on them, they sent them away. <sup>4</sup> So, being sent out by the Holy Spirit, they went down to Seleucia. From there they sailed to Cyprus. <sup>5</sup> When they were at Salamis, they proclaimed the word of God in the Jewish synagogues. They had also John as their attendant. <sup>6</sup> When they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus, <sup>7</sup> who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnabas and Saul, and sought to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. <sup>9</sup>

But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, <sup>10</sup> and said, “Full of all deceit and all cunning, you son of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord? <sup>11</sup> Now, behold, the hand of the Lord is on you, and you will be blind, not seeing the sun for a season!”

Immediately a mist and darkness fell on him. He went around seeking someone to lead him by the hand. <sup>12</sup> Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

<sup>13</sup> Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John departed from them and returned to Jerusalem. <sup>14</sup> But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down. <sup>15</sup> After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, “Brothers, if you have any word of exhortation for the people, speak.”

<sup>16</sup> Paul stood up, and beckoning with his hand said, “Men of Israel, and you who fear God, listen. <sup>17</sup> The God of this people<sup>g</sup> chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. <sup>18</sup> For a period of about forty years he put up with them in the wilderness. <sup>19</sup> When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred fifty years. <sup>20</sup> After these things he gave them judges until Samuel the prophet. <sup>21</sup> Afterward they

<sup>f</sup> TR reads “from” instead of “to”    <sup>g</sup> TR, NU add “Israel”

asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.<sup>22</sup> When he had removed him, he raised up David to be their king, to whom he also testified, ‘I have found David the son of Jesse, a man after my heart, who will do all my will.’<sup>23</sup> From this man’s offspring,<sup>h</sup> God has brought salvation<sup>i</sup> to Israel according to his promise,<sup>24</sup> before his coming, when John had first preached the baptism of repentance to Israel.<sup>j</sup> <sup>25</sup> As John was fulfilling his course, he said, ‘What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.’<sup>26</sup> Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you.<sup>27</sup> For those who dwell in Jerusalem, and their rulers, because they didn’t know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him.<sup>28</sup> Though they found no cause for death, they still asked Pilate to have him killed.<sup>29</sup> When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb.<sup>30</sup> But God raised him from the dead,<sup>31</sup> and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people.<sup>32</sup> We bring you good news of the promise made to the fathers,<sup>33</sup> that God has fulfilled the same to us, their children, in that he raised up Jesus. As it is also written in the second psalm,  
‘You are my Son.

Today I have become your father.’<sup>1</sup>

<sup>34</sup> “Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: ‘I will give you the holy and sure blessings of David.’<sup>2</sup> <sup>35</sup> Therefore he says also in another psalm, ‘You will not allow your Holy One to see decay.’<sup>3</sup> <sup>36</sup> For David, after he had in his own generation served the counsel of God, fell asleep, and was laid with his fathers, and saw decay.<sup>37</sup> But he whom God raised up saw no decay.<sup>38</sup> Be it known to you therefore, brothers,<sup>k</sup> that through this man is proclaimed to you remission of sins,<sup>39</sup> and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses.<sup>40</sup> Beware therefore, lest that come on you which is spoken in the prophets:

<sup>41</sup> ‘Behold, you scoffers, and wonder, and perish;  
for I work a work in your days,  
a work which you will in no way believe, if one declares it to you.’”<sup>4</sup>

<sup>42</sup> So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.<sup>43</sup> Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.<sup>44</sup> The next Sabbath almost the whole city was gathered together to hear the word of God.<sup>45</sup> But when the Jews saw the multitudes, they were filled with jealousy,

<sup>h</sup> or, seed <sup>i</sup> TR, NU read “a Savior, Jesus” instead of “salvation” <sup>j</sup> TR, NU read “to all the people of Israel” instead of “to Israel”  
<sup>1</sup> Psalm 2:7 <sup>2</sup> Isaiah 55:3 <sup>3</sup> Psalm 16:10 <sup>k</sup> The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.” <sup>4</sup> Habakkuk 1:5

and contradicted the things which were spoken by Paul, and blasphemed.

<sup>46</sup> Paul and Barnabas spoke out boldly, and said, "It was necessary that God's word should be spoken to you first. Since indeed you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. <sup>47</sup> For so has the Lord commanded us, saying,

'I have set you as a light for the  
Gentiles,  
that you should bring salvation to  
the uttermost parts of the  
earth.'"<sup>5</sup>

<sup>48</sup> As the Gentiles heard this, they were glad, and glorified the word of God. As many as were appointed to eternal life believed. <sup>49</sup> The Lord's word was spread abroad throughout all the region. <sup>50</sup> But the Jews stirred up the devout and prominent women and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and threw them out of their borders. <sup>51</sup> But they shook off the dust of their feet against them, and came to Iconium. <sup>52</sup> The disciples were filled with joy and with the Holy Spirit.

## 14

<sup>1</sup> In Iconium, they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed. <sup>2</sup> But the disbelieving<sup>1</sup> Jews stirred up and embittered the souls of the Gentiles against the brothers. <sup>3</sup> Therefore they stayed there a long time, speaking boldly in the Lord, who testified to the word of his grace, granting signs and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was divided. Part

sided with the Jews, and part with the apostles. <sup>5</sup> When some of both the Gentiles and the Jews, with their rulers, made a violent attempt to mistreat and stone them, <sup>6</sup> they became aware of it, and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region. <sup>7</sup> There they preached the Good News.

<sup>8</sup> At Lystra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked. <sup>9</sup> He was listening to Paul speaking, who, fastening eyes on him, and seeing that he had faith to be made whole, <sup>10</sup> said with a loud voice, "Stand upright on your feet!" He leaped up and walked. <sup>11</sup> When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, "The gods have come down to us in the likeness of men!" <sup>12</sup> They called Barnabas "Jupiter", and Paul "Mercury", because he was the chief speaker. <sup>13</sup> The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes. <sup>14</sup> But when the apostles, Barnabas and Paul, heard of it, they tore their clothes, and sprang into the multitude, crying out, <sup>15</sup> "Men, why are you doing these things? We also are men of like passions with you, and bring you good news, that you should turn from these vain things to the living God, who made the sky and the earth and the sea, and all that is in them; <sup>16</sup> who in the generations gone by allowed all the nations to walk in their own ways. <sup>17</sup> Yet he didn't leave himself without witness, in that he did good and gave you<sup>m</sup> rains from the sky and fruitful

<sup>5</sup> Isaiah 49:6 <sup>l</sup> or, disobedient <sup>m</sup> TR reads "us" instead of "you"

seasons, filling our hearts with food and gladness.”

<sup>18</sup> Even saying these things, they hardly stopped the multitudes from making a sacrifice to them. <sup>19</sup> But some Jews from Antioch and Iconium came there, and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

<sup>20</sup> But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out with Barnabas to Derbe. <sup>21</sup> When they had preached the Good News to that city, and had made many disciples, they returned to Lystra, Iconium, and Antioch, <sup>22</sup> confirming the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into God’s Kingdom. <sup>23</sup> When they had appointed elders for them in every assembly, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

<sup>24</sup> They passed through Pisidia, and came to Pamphylia. <sup>25</sup> When they had spoken the word in Perga, they went down to Attalia. <sup>26</sup> From there they sailed to Antioch, from where they had been committed to the grace of God for the work which they had fulfilled. <sup>27</sup> When they had arrived, and had gathered the assembly together, they reported all the things that God had done with them, and that he had opened a door of faith to the nations. <sup>28</sup> They stayed there with the disciples for a long time.

## 15

<sup>1</sup> Some men came down from Judea and taught the brothers, “Unless you are

circumcised after the custom of Moses, you can’t be saved.” <sup>2</sup> Therefore when Paul and Barnabas had no small discord and discussion with them, they appointed Paul and Barnabas, and some others of them, to go up to Jerusalem to the apostles and elders about this question. <sup>3</sup> They, being sent on their way by the assembly, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brothers.<sup>n</sup> <sup>4</sup> When they had come to Jerusalem, they were received by the assembly and the apostles and the elders, and they reported all things that God had done with them.

<sup>5</sup> But some of the sect of the Pharisees who believed rose up, saying, “It is necessary to circumcise them, and to command them to keep the law of Moses.”

<sup>6</sup> The apostles and the elders were gathered together to see about this matter. <sup>7</sup> When there had been much discussion, Peter rose up and said to them, “Brothers, you know that a good while ago God made a choice among you, that by my mouth the nations should hear the word of the Good News, and believe. <sup>8</sup> God, who knows the heart, testified about them, giving them the Holy Spirit, just like he did to us. <sup>9</sup> He made no distinction between us and them, cleansing their hearts by faith. <sup>10</sup> Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that we are saved through the grace of the Lord Jesus, <sup>o</sup> just as they are.”

<sup>12</sup> All the multitude kept silence, and they listened to Barnabas and Paul reporting

<sup>n</sup> The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.”

<sup>o</sup> TR adds “Christ”

what signs and wonders God had done among the nations through them. <sup>13</sup> After they were silent, James answered, “Brothers, listen to me. <sup>14</sup> Simeon has reported how God first visited the nations, to take out of them a people for his name. <sup>15</sup> This agrees with the words of the prophets. As it is written,

<sup>16</sup> ‘After these things I will return.  
I will again build the tabernacle of  
David, which has fallen.

I will again build its ruins.  
I will set it up,

<sup>17</sup> That the rest of men may seek after  
the Lord;  
all the Gentiles who are called by my  
name,  
says the Lord, who does all these  
things.<sup>1</sup>

<sup>18</sup> All of God’s works are known to him  
from eternity.’

<sup>19</sup> “Therefore my judgment is that we don’t trouble those from among the Gentiles who turn to God, <sup>20</sup> but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. <sup>21</sup> For Moses from generations of old has in every city those who preach him, being read in the synagogues every Sabbath.”

<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, chief men among the brothers. <sup>p</sup> <sup>23</sup> They wrote these things by their hand:

“The apostles, the elders, and the brothers, to the brothers who are of the

Gentiles in Antioch, Syria, and Cilicia: greetings. <sup>24</sup> Because we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the law,’ to whom we gave no commandment; <sup>25</sup> it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth. <sup>28</sup> For it seemed good to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things: <sup>29</sup> that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell.”

<sup>30</sup> So, when they were sent off, they came to Antioch. Having gathered the multitude together, they delivered the letter. <sup>31</sup> When they had read it, they rejoiced over the encouragement. <sup>32</sup> Judas and Silas, also being prophets themselves, encouraged the brothers with many words, and strengthened them. <sup>33</sup> After they had spent some time there, they were sent back with greetings from the brothers to the apostles. <sup>34</sup> <sup>q</sup> <sup>35</sup> But Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> After some days Paul said to Barnabas, “Let’s return now and visit our brothers in every city in which we proclaimed the

<sup>1</sup> Amos 9:11-12 <sup>p</sup> The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.” <sup>q</sup> Some manuscripts add: *But it seemed good to Silas to stay there.*

word of the Lord, to see how they are doing.”<sup>37</sup> Barnabas planned to take John, who was called Mark, with them also.<sup>38</sup> But Paul didn’t think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia, and didn’t go with them to do the work.<sup>39</sup> Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him, and sailed away to Cyprus,<sup>40</sup> but Paul chose Silas, and went out, being commended by the brothers to the grace of God.<sup>41</sup> He went through Syria and Cilicia, strengthening the assemblies.

## 16

<sup>1</sup> He came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was a Greek.<sup>2</sup> The brothers who were at Lystra and Iconium gave a good testimony about him.<sup>3</sup> Paul wanted to have him go out with him, and he took and circumcised him because of the Jews who were in those parts; for they all knew that his father was a Greek.<sup>4</sup> As they went on their way through the cities, they delivered the decrees to them to keep which had been ordained by the apostles and elders who were at Jerusalem.<sup>5</sup> So the assemblies were strengthened in the faith, and increased in number daily.

<sup>6</sup> When they had gone through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to speak the word in Asia.<sup>7</sup> When they had come opposite Mysia, they tried to go into Bithynia, but the Spirit didn’t allow them.<sup>8</sup> Passing by Mysia, they came down to Troas.<sup>9</sup> A vision appeared to Paul in the

night. There was a man of Macedonia standing, begging him, and saying, “Come over into Macedonia and help us.”<sup>10</sup> When he had seen the vision, immediately we sought to go out to Macedonia, concluding that the Lord had called us to preach the Good News to them.<sup>11</sup> Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;<sup>12</sup> and from there to Philippi, which is a city of Macedonia, the foremost of the district, a Roman colony. We were staying some days in this city.

<sup>13</sup> On the Sabbath day we went outside of the city by a riverside, where we supposed there was a place of prayer, and we sat down, and spoke to the women who had come together.<sup>14</sup> A certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us; whose heart the Lord opened to listen to the things which were spoken by Paul.<sup>15</sup> When she and her household were baptized, she begged us, saying, “If you have judged me to be faithful to the Lord, come into my house, and stay.” So she persuaded us.

<sup>16</sup> As we were going to prayer, a certain girl having a spirit of divination met us, who brought her masters much gain by fortune telling.<sup>17</sup> Following Paul and us, she cried out, “These men are servants of the Most High God, who proclaim to us a way of salvation!”<sup>18</sup> She was doing this for many days.

But Paul, becoming greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” It came out that very hour.<sup>19</sup> But when her masters saw that the hope of their gain was gone, they seized Paul and Silas,

and dragged them into the marketplace before the rulers. <sup>20</sup> When they had brought them to the magistrates, they said, “These men, being Jews, are agitating our city, <sup>21</sup> and advocate customs which it is not lawful for us to accept or to observe, being Romans.”

<sup>22</sup> The multitude rose up together against them, and the magistrates tore their clothes off of them, and commanded them to be beaten with rods. <sup>23</sup> When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them safely, <sup>24</sup> who, having received such a command, threw them into the inner prison, and secured their feet in the stocks.

<sup>25</sup> But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. <sup>26</sup> Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone’s bonds were loosened. <sup>27</sup> The jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. <sup>28</sup> But Paul cried with a loud voice, saying, “Don’t harm yourself, for we are all here!”

<sup>29</sup> He called for lights, sprang in, fell down trembling before Paul and Silas, <sup>30</sup> brought them out, and said, “Sirs, what must I do to be saved?”

<sup>31</sup> They said, “Believe in the Lord Jesus Christ, and you will be saved, you and your household.” <sup>32</sup> They spoke the word of the Lord to him, and to all who were in his house.

<sup>33</sup> He took them the same hour of the night, and washed their stripes, and was immediately baptized, he and all his household. <sup>34</sup> He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in God.

<sup>35</sup> But when it was day, the magistrates sent the sergeants, saying, “Let those men go.”

<sup>36</sup> The jailer reported these words to Paul, saying, “The magistrates have sent to let you go; now therefore come out, and go in peace.”

<sup>37</sup> But Paul said to them, “They have beaten us publicly, without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!”

<sup>38</sup> The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans, <sup>39</sup> and they came and begged them. When they had brought them out, they asked them to depart from the city. <sup>40</sup> They went out of the prison, and entered into Lydia’s house. When they had seen the brothers, they encouraged them, and departed.

## 17

<sup>1</sup> Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. <sup>2</sup> Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, <sup>3</sup> explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus, whom I proclaim to you, is the Christ.”

<sup>4</sup> Some of them were persuaded, and joined Paul and Silas, of the devout Greeks a great multitude, and not a few of the chief women. <sup>5</sup> But the unpersuaded Jews took along<sup>f</sup> some wicked men from the marketplace, and gathering a crowd, set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. <sup>6</sup> When they didn't find them, they dragged Jason and certain brothers <sup>g</sup> before the rulers of the city, crying, "These who have turned the world upside down have come here also, <sup>7</sup> whom Jason has received. These all act contrary to the decrees of Caesar, saying that there is another king, Jesus!" <sup>8</sup> The multitude and the rulers of the city were troubled when they heard these things. <sup>9</sup> When they had taken security from Jason and the rest, they let them go. <sup>10</sup> The brothers immediately sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

<sup>11</sup> Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily to see whether these things were so. <sup>12</sup> Many of them therefore believed; also of the prominent Greek women, and not a few men. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was proclaimed by Paul at Beroea also, they came there likewise, agitating the multitudes. <sup>14</sup> Then the brothers immediately sent out Paul to go as far as to the sea, and Silas and Timothy still stayed there. <sup>15</sup> But those who escorted Paul brought him as far as Athens.

Receiving a commandment to Silas and Timothy that they should come to him very quickly, they departed.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols. <sup>17</sup> So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who met him. <sup>18</sup> Some of the Epicurean and Stoic philosophers also<sup>t</sup> were conversing with him. Some said, "What does this babblers want to say?"

Others said, "He seems to be advocating foreign deities," because he preached Jesus and the resurrection.

<sup>19</sup> They took hold of him, and brought him to the Areopagus, saying, "May we know what this new teaching is, which is spoken by you? <sup>20</sup> For you bring certain strange things to our ears. We want to know therefore what these things mean." <sup>21</sup> Now all the Athenians and the strangers living there spent their time in nothing else, but either to tell or to hear some new thing.

<sup>22</sup> Paul stood in the middle of the Areopagus, and said, "You men of Athens, I perceive that you are very religious in all things. <sup>23</sup> For as I passed along, and observed the objects of your worship, I found also an altar with this inscription: 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I announce to you. <sup>24</sup> The God who made the world and all things in it, he, being Lord of heaven and earth, doesn't dwell in temples made with hands, <sup>25</sup> neither is he served by men's hands, as though he needed

<sup>f</sup> TR reads "And the Jews who were unpersuaded, becoming envious and taking along" instead of "But the unpersuaded Jews took along"

<sup>g</sup> The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

<sup>t</sup> TR omits "also"

anything, seeing he himself gives to all life and breath, and all things.<sup>26</sup> He made from one blood every nation of men to dwell on all the surface of the earth, having determined appointed seasons, and the boundaries of their dwellings,<sup>27</sup> that they should seek the Lord, if perhaps they might reach out for him and find him, though he is not far from each one of us.<sup>28</sup> 'For in him we live, and move, and have our being.' As some of your own poets have said, 'For we are also his offspring.'<sup>29</sup> Being then the offspring of God, we ought not to think that the Divine Nature is like gold, or silver, or stone, engraved by art and design of man.<sup>30</sup> The times of ignorance therefore God overlooked. But now he commands that all people everywhere should repent,<sup>31</sup> because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead."

<sup>32</sup> Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again concerning this."

<sup>33</sup> Thus Paul went out from among them.

<sup>34</sup> But certain men joined with him, and believed, among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

## 18

<sup>1</sup> After these things Paul departed from Athens, and came to Corinth.<sup>2</sup> He found a certain Jew named Aquila, a man of Pontus by race, who had recently come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from

Rome. He came to them,<sup>3</sup> and because he practiced the same trade, he lived with them and worked, for by trade they were tent makers.<sup>4</sup> He reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.<sup>5</sup> But when Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit, testifying to the Jews that Jesus was the Christ.<sup>6</sup> When they opposed him and blasphemed, he shook out his clothing and said to them, "Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!"

<sup>7</sup> He departed there, and went into the house of a certain man named Justus, one who worshiped God, whose house was next door to the synagogue.<sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord with all his house. Many of the Corinthians, when they heard, believed and were baptized.<sup>9</sup> The Lord said to Paul in the night by a vision, "Don't be afraid, but speak and don't be silent;<sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many people in this city."

<sup>11</sup> He lived there a year and six months, teaching the word of God among them.<sup>12</sup> But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat,<sup>13</sup> saying, "This man persuades men to worship God contrary to the law."

<sup>14</sup> But when Paul was about to open his mouth, Gallio said to the Jews, "If indeed it were a matter of wrong or of wicked crime, you Jews, it would be reasonable that I should bear with you;<sup>15</sup> but if they are questions about words and names and your own law, look to it yourselves. For I don't

want to be a judge of these matters.”<sup>16</sup> He drove them from the judgment seat.

<sup>17</sup> Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Gallio didn't care about any of these things.

<sup>18</sup> Paul, having stayed after this many more days, took his leave of the brothers,<sup>u</sup> and sailed from there for Syria, together with Priscilla and Aquila. He shaved his head in Cenchreae, for he had a vow.<sup>19</sup> He came to Ephesus, and he left them there; but he himself entered into the synagogue, and reasoned with the Jews.<sup>20</sup> When they asked him to stay with them a longer time, he declined;<sup>21</sup> but taking his leave of them, and saying, “I must by all means keep this coming feast in Jerusalem, but I will return again to you if God wills,” he set sail from Ephesus.

<sup>22</sup> When he had landed at Caesarea, he went up and greeted the assembly, and went down to Antioch.<sup>23</sup> Having spent some time there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.<sup>24</sup> Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus. He was mighty in the Scriptures.<sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, although he knew only the baptism of John.<sup>26</sup> He began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside, and explained to him the way of God more accurately.

<sup>27</sup> When he had determined to pass over into Achaia, the brothers encouraged him,

<sup>u</sup> The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.”

and wrote to the disciples to receive him. When he had come, he greatly helped those who had believed through grace;<sup>28</sup> for he powerfully refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

## 19

<sup>1</sup> While Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus, and found certain disciples.<sup>2</sup> He said to them, “Did you receive the Holy Spirit when you believed?”

They said to him, “No, we haven't even heard that there is a Holy Spirit.”

<sup>3</sup> He said, “Into what then were you baptized?”

They said, “Into John's baptism.”

<sup>4</sup> Paul said, “John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in Jesus.”

<sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus.<sup>6</sup> When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with other languages and prophesied.<sup>7</sup> They were about twelve men in all.<sup>8</sup> He entered into the synagogue, and spoke boldly for a period of three months, reasoning and persuading about the things concerning God's Kingdom.

<sup>9</sup> But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

<sup>10</sup> This continued for two years, so that all

those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

<sup>11</sup> God worked special miracles by the hands of Paul, <sup>12</sup> so that even handkerchiefs or aprons were carried away from his body to the sick, and the diseases departed from them, and the evil spirits went out. <sup>13</sup> But some of the itinerant Jews, exorcists, took on themselves to invoke over those who had the evil spirits the name of the Lord Jesus, saying, “We adjure you by Jesus whom Paul preaches.” <sup>14</sup> There were seven sons of one Sceva, a Jewish chief priest, who did this.

<sup>15</sup> The evil spirit answered, “Jesus I know, and Paul I know, but who are you?”

<sup>16</sup> The man in whom the evil spirit was leaped on them, and overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

<sup>17</sup> This became known to all, both Jews and Greeks, who lived at Ephesus. Fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> Many also of those who had believed came, confessing, and declaring their deeds. <sup>19</sup> Many of those who practiced magical arts brought their books together and burned them in the sight of all. They counted their price, and found it to be fifty thousand pieces of silver.<sup>v</sup> <sup>20</sup> So the word of the Lord was growing and becoming mighty.

<sup>21</sup> Now after these things had ended, Paul determined in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must also see Rome.”

<sup>22</sup> Having sent into Macedonia two of those who served him, Timothy and

Erastus, he himself stayed in Asia for a while. <sup>23</sup> About that time there arose no small stir concerning the Way. <sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen, <sup>25</sup> whom he gathered together, with the workmen of like occupation, and said, “Sirs, you know that by this business we have our wealth. <sup>26</sup> You see and hear, that not at Ephesus alone, but almost throughout all Asia, this Paul has persuaded and turned away many people, saying that they are no gods, that are made with hands. <sup>27</sup> Not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Artemis will be counted as nothing, and her majesty destroyed, whom all Asia and the world worships.”

<sup>28</sup> When they heard this they were filled with anger, and cried out, saying, “Great is Artemis of the Ephesians!” <sup>29</sup> The whole city was filled with confusion, and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel. <sup>30</sup> When Paul wanted to enter in to the people, the disciples didn’t allow him. <sup>31</sup> Certain also of the Asiarchs, being his friends, sent to him and begged him not to venture into the theater. <sup>32</sup> Some therefore cried one thing, and some another, for the assembly was in confusion. Most of them didn’t know why they had come together. <sup>33</sup> They brought Alexander out of the multitude, the Jews putting him forward. Alexander beckoned with his hand, and

<sup>v</sup> The 50,000 pieces of silver here probably referred to 50,000 drachmas. If so, the value of the burned books was equivalent to about 160 man-years of wages for agricultural laborers

would have made a defense to the people.<sup>34</sup> But when they perceived that he was a Jew, all with one voice for a time of about two hours cried out, "Great is Artemis of the Ephesians!"

<sup>35</sup> When the town clerk had quieted the multitude, he said, "You men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple keeper of the great goddess Artemis, and of the image which fell down from Zeus?<sup>36</sup> Seeing then that these things can't be denied, you ought to be quiet, and to do nothing rash.<sup>37</sup> For you have brought these men here, who are neither robbers of temples nor blasphemers of your goddess.<sup>38</sup> If therefore Demetrius and the craftsmen who are with him have a matter against anyone, the courts are open, and there are proconsuls. Let them press charges against one another.<sup>39</sup> But if you seek anything about other matters, it will be settled in the regular assembly.<sup>40</sup> For indeed we are in danger of being accused concerning today's riot, there being no cause. Concerning it, we wouldn't be able to give an account of this commotion."<sup>41</sup> When he had thus spoken, he dismissed the assembly.

## 20

<sup>1</sup> After the uproar had ceased, Paul sent for the disciples, took leave of them, and departed to go into Macedonia.<sup>2</sup> When he had gone through those parts, and had encouraged them with many words, he came into Greece.<sup>3</sup> When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia.<sup>4</sup> These accompanied

<sup>w</sup> TR reads "they" instead of "we"

him as far as Asia: Sopater of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; and Tychicus and Trophimus of Asia.<sup>5</sup> But these had gone ahead, and were waiting for us at Troas.<sup>6</sup> We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

<sup>7</sup> On the first day of the week, when the disciples were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight.<sup>8</sup> There were many lights in the upper room where we<sup>w</sup> were gathered together.<sup>9</sup> A certain young man named Eutychus sat in the window, weighed down with deep sleep. As Paul spoke still longer, being weighed down by his sleep, he fell down from the third floor, and was taken up dead.<sup>10</sup> Paul went down, and fell upon him, and embracing him said, "Don't be troubled, for his life is in him."

<sup>11</sup> When he had gone up, and had broken bread, and eaten, and had talked with them a long while, even until break of day, he departed.<sup>12</sup> They brought the boy in alive, and were greatly comforted.

<sup>13</sup> But we, going ahead to the ship, set sail for Assos, intending to take Paul aboard there; for he had so arranged, intending himself to go by land.<sup>14</sup> When he met us at Assos, we took him aboard, and came to Mitylene.<sup>15</sup> Sailing from there, we came the following day opposite Chios. The next day we touched at Samos and stayed at Trogyllium, and the day after we came to Miletus.<sup>16</sup> For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for

he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

<sup>17</sup> From Miletus he sent to Ephesus, and called to himself the elders of the assembly.

<sup>18</sup> When they had come to him, he said to them, “You yourselves know, from the first day that I set foot in Asia, how I was with you all the time, <sup>19</sup> serving the Lord with all humility, with many tears, and with trials which happened to me by the plots of the Jews; <sup>20</sup> how I didn’t shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, <sup>21</sup> testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus.<sup>x</sup> <sup>22</sup> Now, behold, I go bound by the Spirit to Jerusalem, not knowing what will happen to me there; <sup>23</sup> except that the Holy Spirit testifies in every city, saying that bonds and afflictions wait for me. <sup>24</sup> But these things don’t count; nor do I hold my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to fully testify to the Good News of the grace of God.

<sup>25</sup> “Now, behold, I know that you all, among whom I went about preaching God’s Kingdom, will see my face no more.

<sup>26</sup> Therefore I testify to you today that I am clean from the blood of all men, <sup>27</sup> for I didn’t shrink from declaring to you the whole counsel of God. <sup>28</sup> Take heed, therefore, to yourselves, and to all the flock, in which the Holy Spirit has made you overseers, to shepherd the assembly of the Lord and <sup>y</sup> God which he purchased with his own blood. <sup>29</sup> For I know that after

my departure, vicious wolves will enter in among you, not sparing the flock. <sup>30</sup> Men will arise from among your own selves, speaking perverse things, to draw away the disciples after them. <sup>31</sup> Therefore watch, remembering that for a period of three years I didn’t cease to admonish everyone night and day with tears. <sup>32</sup> Now, brothers,<sup>z</sup> I entrust you to God, and to the word of his grace, which is able to build up, and to give you the inheritance among all those who are sanctified. <sup>33</sup> I coveted no one’s silver, or gold, or clothing. <sup>34</sup> You yourselves know that these hands served my necessities, and those who were with me. <sup>35</sup> In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, **‘It is more blessed to give than to receive.’**”

<sup>36</sup> When he had spoken these things, he knelt down and prayed with them all. <sup>37</sup> They all wept a lot, and fell on Paul’s neck and kissed him, <sup>38</sup> sorrowing most of all because of the word which he had spoken, that they should see his face no more. And they accompanied him to the ship.

## 21

<sup>1</sup> When we had departed from them and had set sail, we came with a straight course to Cos, and the next day to Rhodes, and from there to Patara. <sup>2</sup> Having found a ship crossing over to Phoenicia, we went aboard, and set sail. <sup>3</sup> When we had come in sight of Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre, for there the ship was to unload her cargo. <sup>4</sup> Having found disciples, we stayed

<sup>x</sup> TR adds “Christ” <sup>y</sup> TR, NU omit “the Lord and” <sup>z</sup> The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.”

there seven days. These said to Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup> When those days were over, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed. <sup>6</sup> After saying goodbye to each other, we went on board the ship, and they returned home again.

<sup>7</sup> When we had finished the voyage from Tyre, we arrived at Ptolemais. We greeted the brothers, and stayed with them one day. <sup>8</sup> On the next day, we, who were Paul's companions, departed, and came to Caesarea.

We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. <sup>9</sup> Now this man had four virgin daughters who prophesied. <sup>10</sup> As we stayed there some days, a certain prophet named Agabus came down from Judea. <sup>11</sup> Coming to us, and taking Paul's belt, he bound his own feet and hands, and said, "Thus says the Holy Spirit: 'So will the Jews at Jerusalem bind the man who owns this belt, and will deliver him into the hands of the Gentiles.'"

<sup>12</sup> When we heard these things, both we and they of that place begged him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

<sup>14</sup> When he would not be persuaded, we ceased, saying, "The Lord's will be done."

<sup>15</sup> After these days we took up our baggage and went up to Jerusalem. <sup>16</sup> Some of the disciples from Caesarea also went

with us, bringing one Mnason of Cyprus, an early disciple, with whom we would stay.

<sup>17</sup> When we had come to Jerusalem, the brothers received us gladly. <sup>18</sup> The day following, Paul went in with us to James; and all the elders were present. <sup>19</sup> When he had greeted them, he reported one by one the things which God had worked among the Gentiles through his ministry. <sup>20</sup> They, when they heard it, glorified God. They said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the law. <sup>21</sup> They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs. <sup>22</sup> What then? The assembly must certainly meet, for they will hear that you have come. <sup>23</sup> Therefore do what we tell you. We have four men who have taken a vow. <sup>24</sup> Take them, and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the law. <sup>25</sup> But concerning the Gentiles who believe, we have written our decision that they should observe no such thing, except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality."

<sup>26</sup> Then Paul took the men, and the next day, purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering

was offered for every one of them. <sup>27</sup> When the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, <sup>28</sup> crying out, “Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Moreover, he also brought Greeks into the temple, and has defiled this holy place!” <sup>29</sup> For they had seen Trophimus, the Ephesian, with him in the city, and they supposed that Paul had brought him into the temple.

<sup>30</sup> All the city was moved, and the people ran together. They seized Paul and dragged him out of the temple. Immediately the doors were shut. <sup>31</sup> As they were trying to kill him, news came up to the commanding officer of the regiment that all Jerusalem was in an uproar. <sup>32</sup> Immediately he took soldiers and centurions, and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Paul. <sup>33</sup> Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done. <sup>34</sup> Some shouted one thing, and some another, among the crowd. When he couldn't find out the truth because of the noise, he commanded him to be brought into the barracks.

<sup>35</sup> When he came to the stairs, he was carried by the soldiers because of the violence of the crowd; <sup>36</sup> for the multitude of the people followed after, crying out, “Away with him!” <sup>37</sup> As Paul was about to be brought into the barracks, he asked the commanding officer, “May I speak to you?”

He said, “Do you know Greek? <sup>38</sup> Aren't you then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?”

<sup>39</sup> But Paul said, “I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city. I beg you, allow me to speak to the people.”

<sup>40</sup> When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

## 22

<sup>1</sup> “Brothers and fathers, listen to the defense which I now make to you.”

<sup>2</sup> When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said, <sup>3</sup> “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict tradition of the law of our fathers, being zealous for God, even as you all are today. <sup>4</sup> I persecuted this Way to the death, binding and delivering into prisons both men and women. <sup>5</sup> As also the high priest and all the council of the elders testify, from whom also I received letters to the brothers, and traveled to Damascus to bring them also who were there to Jerusalem in bonds to be punished.

<sup>6</sup> As I made my journey, and came close to Damascus, about noon, suddenly a great light shone around me from the sky. <sup>7</sup> I fell to the ground, and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ <sup>8</sup> I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus of Nazareth, whom you persecute.’

<sup>9</sup> “Those who were with me indeed saw the light and were afraid, but they didn’t understand the voice of him who spoke to me. <sup>10</sup> I said, ‘What shall I do, Lord?’ The Lord said to me, ‘**Arise, and go into Damascus. There you will be told about all things which are appointed for you to do.**’

<sup>11</sup> When I couldn’t see for the glory of that light, being led by the hand of those who were with me, I came into Damascus. <sup>12</sup> One Ananias, a devout man according to the law, well reported of by all the Jews who lived in Damascus, <sup>13</sup> came to me, and standing by me said to me, ‘Brother Saul, receive your sight!’ In that very hour I looked up at him. <sup>14</sup> He said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth. <sup>15</sup> For you will be a witness for him to all men of what you have seen and heard. <sup>16</sup> Now why do you wait? Arise, be baptized, and wash away your sins, calling on the name of the Lord.’

<sup>17</sup> “When I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, <sup>18</sup> and saw him saying to me, ‘**Hurry and get out of Jerusalem quickly, because they will not receive testimony concerning me from you.**’ <sup>19</sup> I said, ‘Lord, they themselves know that I imprisoned and beat in every synagogue those who believed in you. <sup>20</sup> When the blood of Stephen, your witness, was shed, I also was standing by, and consenting to his death, and guarding the cloaks of those who killed him.’

<sup>21</sup> “He said to me, ‘**Depart, for I will send you out far from here to the Gentiles.**’”

<sup>22</sup> They listened to him until he said that; then they lifted up their voice, and said, “Rid the earth of this fellow, for he isn’t fit to live!”

<sup>23</sup> As they cried out, and threw off their cloaks, and threw dust into the air, <sup>24</sup> the commanding officer commanded him to be brought into the barracks, ordering him to be examined by scourging, that he might know for what crime they shouted against him like that. <sup>25</sup> When they had tied him up with thongs, Paul asked the centurion who stood by, “Is it lawful for you to scourge a man who is a Roman, and not found guilty?”

<sup>26</sup> When the centurion heard it, he went to the commanding officer and told him, “Watch what you are about to do, for this man is a Roman!”

<sup>27</sup> The commanding officer came and asked him, “Tell me, are you a Roman?” He said, “Yes.”

<sup>28</sup> The commanding officer answered, “I bought my citizenship for a great price.”

Paul said, “But I was born a Roman.”

<sup>29</sup> Immediately those who were about to examine him departed from him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him. <sup>30</sup> But on the next day, desiring to know the truth about why he was accused by the Jews, he freed him from the bonds, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

## 23

<sup>1</sup> Paul, looking steadfastly at the council, said, “Brothers, I have lived before God in all good conscience until today.”

<sup>2</sup> The high priest, Ananias, commanded those who stood by him to strike him on the mouth.

<sup>3</sup> Then Paul said to him, “God will strike you, you whitewashed wall! Do you sit to judge me according to the law, and command me to be struck contrary to the law?”

<sup>4</sup> Those who stood by said, “Do you malign God’s high priest?”

<sup>5</sup> Paul said, “I didn’t know, brothers, that he was high priest. For it is written, ‘You shall not speak evil of a ruler of your people.’”<sup>1</sup> <sup>6</sup> But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, “Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!”

<sup>7</sup> When he had said this, an argument arose between the Pharisees and Sadducees, and the crowd was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these. <sup>9</sup> A great clamor arose, and some of the scribes of the Pharisees’ part stood up, and contended, saying, “We find no evil in this man. But if a spirit or angel has spoken to him, let’s not fight against God!”

<sup>10</sup> When a great argument arose, the commanding officer, fearing that Paul would be torn in pieces by them, commanded the soldiers to go down and

take him by force from among them, and bring him into the barracks.

<sup>11</sup> The following night, the Lord stood by him, and said, “**Cheer up, Paul, for as you have testified about me at Jerusalem, so you must testify also at Rome.**”

<sup>12</sup> When it was day, some of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. <sup>13</sup> There were more than forty people who had made this conspiracy. <sup>14</sup> They came to the chief priests and the elders, and said, “We have bound ourselves under a great curse, to taste nothing until we have killed Paul. <sup>15</sup> Now therefore, you with the council inform the commanding officer that he should bring him down to you tomorrow, as though you were going to judge his case more exactly. We are ready to kill him before he comes near.”

<sup>16</sup> But Paul’s sister’s son heard of their lying in wait, and he came and entered into the barracks and told Paul. <sup>17</sup> Paul summoned one of the centurions, and said, “Bring this young man to the commanding officer, for he has something to tell him.”

<sup>18</sup> So he took him, and brought him to the commanding officer, and said, “Paul, the prisoner, summoned me and asked me to bring this young man to you, who has something to tell you.”

<sup>19</sup> The commanding officer took him by the hand, and going aside, asked him privately, “What is it that you have to tell me?”

<sup>20</sup> He said, “The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him.

<sup>1</sup> Exodus 22:28

<sup>21</sup> Therefore don't yield to them, for more than forty men lie in wait for him, who have bound themselves under a curse neither to eat nor to drink until they have killed him. Now they are ready, looking for the promise from you."

<sup>22</sup> So the commanding officer let the young man go, charging him, "Tell no one that you have revealed these things to me."

<sup>23</sup> He called to himself two of the centurions, and said, "Prepare two hundred soldiers to go as far as Caesarea, with seventy horsemen, and two hundred men armed with spears, at the third hour of the night."<sup>a</sup> <sup>24</sup> He asked them to provide animals, that they might set Paul on one, and bring him safely to Felix the governor.

<sup>25</sup> He wrote a letter like this:

<sup>26</sup> "Claudius Lysias to the most excellent governor Felix: Greetings.

<sup>27</sup> "This man was seized by the Jews, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman. <sup>28</sup> Desiring to know the cause why they accused him, I brought him down to their council. <sup>29</sup> I found him to be accused about questions of their law, but not to be charged with anything worthy of death or of imprisonment. <sup>30</sup> When I was told that the Jews lay in wait for the man, I sent him to you immediately, charging his accusers also to bring their accusations against him before you. Farewell."

<sup>31</sup> So the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris. <sup>32</sup> But on the next day they left the horsemen to go with him, and returned to the barracks. <sup>33</sup> When they

came to Caesarea and delivered the letter to the governor, they also presented Paul to him. <sup>34</sup> When the governor had read it, he asked what province he was from. When he understood that he was from Cilicia, he said, <sup>35</sup> "I will hear you fully when your accusers also arrive." He commanded that he be kept in Herod's palace.

## 24

<sup>1</sup> After five days, the high priest, Ananias, came down with certain elders and an orator, one Tertullus. They informed the governor against Paul. <sup>2</sup> When he was called, Tertullus began to accuse him, saying, "Seeing that by you we enjoy much peace, and that prosperity is coming to this nation by your foresight, <sup>3</sup> we accept it in all ways and in all places, most excellent Felix, with all thankfulness. <sup>4</sup> But, that I don't delay you, I entreat you to bear with us and hear a few words. <sup>5</sup> For we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. <sup>6</sup> He even tried to profane the temple, and we arrested him.<sup>b</sup> <sup>7</sup> <sup>c</sup> <sup>8</sup> <sup>d</sup>By examining him yourself you may ascertain all these things of which we accuse him."

<sup>9</sup> The Jews also joined in the attack, affirming that these things were so. <sup>10</sup> When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, <sup>11</sup> seeing that you can recognize that it is not more than twelve days since I went up to worship at Jerusalem. <sup>12</sup> In the

<sup>a</sup> about 9:00 PM <sup>b</sup> TR adds "We wanted to judge him according to our law," <sup>c</sup> TR adds "but the commanding officer, Lysias, came by and with great violence took him out of our hands," <sup>d</sup> TR adds "commanding his accusers to come to you."

temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. <sup>13</sup> Nor can they prove to you the things of which they now accuse me. <sup>14</sup> But this I confess to you, that after the Way, which they call a sect, so I serve the God of our fathers, believing all things which are according to the law, and which are written in the prophets; <sup>15</sup> having hope toward God, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust. <sup>16</sup> Herein I also practice always having a conscience void of offense toward God and men. <sup>17</sup> Now after some years, I came to bring gifts for the needy to my nation, and offerings; <sup>18</sup> amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil. <sup>19</sup> They ought to have been here before you, and to make accusation, if they had anything against me. <sup>20</sup> Or else let these men themselves say what injustice they found in me when I stood before the council, <sup>21</sup> unless it is for this one thing that I cried standing among them, 'Concerning the resurrection of the dead I am being judged before you today!'"

<sup>22</sup> But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case." <sup>23</sup> He ordered the centurion that Paul should be kept in custody, and should have some privileges, and not to forbid any of his friends to serve him or to visit him. <sup>24</sup> But after some days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard

him concerning the faith in Christ Jesus. <sup>25</sup> As he reasoned about righteousness, self-control, and the judgment to come, Felix was terrified, and answered, "Go your way for this time, and when it is convenient for me, I will summon you." <sup>26</sup> Meanwhile, he also hoped that money would be given to him by Paul, that he might release him. Therefore also he sent for him more often, and talked with him. <sup>27</sup> But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul in bonds.

## 25

<sup>1</sup> Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. <sup>2</sup> Then the high priest and the principal men of the Jews informed him against Paul, and they begged him, <sup>3</sup> asking a favor against him, that he would summon him to Jerusalem; plotting to kill him on the way. <sup>4</sup> However Festus answered that Paul should be kept in custody at Caesarea, and that he himself was about to depart shortly. <sup>5</sup> "Let them therefore", said he, "that are in power among you go down with me, and if there is anything wrong in the man, let them accuse him."

<sup>6</sup> When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought. <sup>7</sup> When he had come, the Jews who had come down from Jerusalem stood around him, bringing against him many and grievous charges which they could not prove, <sup>8</sup> while he said in his defense, "Neither against the law of the Jews, nor

against the temple, nor against Caesar, have I sinned at all.”

<sup>9</sup> But Festus, desiring to gain favor with the Jews, answered Paul and said, “Are you willing to go up to Jerusalem, and be judged by me there concerning these things?”

<sup>10</sup> But Paul said, “I am standing before Caesar’s judgment seat, where I ought to be tried. I have done no wrong to the Jews, as you also know very well. <sup>11</sup> For if I have done wrong, and have committed anything worthy of death, I don’t refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!”

<sup>12</sup> Then Festus, when he had conferred with the council, answered, “You have appealed to Caesar. To Caesar you shall go.”

<sup>13</sup> Now when some days had passed, King Agrippa and Bernice arrived at Caesarea, and greeted Festus. <sup>14</sup> As he stayed there many days, Festus laid Paul’s case before the king, saying, “There is a certain man left a prisoner by Felix; <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for a sentence against him. <sup>16</sup> To whom I answered that it is not the custom of the Romans to give up any man to destruction, before the accused has met the accusers face to face, and has had opportunity to make his defense concerning the matter laid against him. <sup>17</sup> When therefore they had come together here, I didn’t delay, but on the next day sat on the judgment seat, and commanded the man to be brought. <sup>18</sup> Concerning whom, when the

accusers stood up, they brought no charge of such things as I supposed; <sup>19</sup> but had certain questions against him about their own religion, and about one Jesus, who was dead, whom Paul affirmed to be alive. <sup>20</sup> Being perplexed how to inquire concerning these things, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. <sup>21</sup> But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept until I could send him to Caesar.”

<sup>22</sup> Agrippa said to Festus, “I also would like to hear the man myself.”

“Tomorrow,” he said, “you shall hear him.”

<sup>23</sup> So on the next day, when Agrippa and Bernice had come with great pomp, and they had entered into the place of hearing with the commanding officers and the principal men of the city, at the command of Festus, Paul was brought in. <sup>24</sup> Festus said, “King Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Jews petitioned me, both at Jerusalem and here, crying that he ought not to live any longer. <sup>25</sup> But when I found that he had committed nothing worthy of death, and as he himself appealed to the emperor I determined to send him. <sup>26</sup> Of whom I have no certain thing to write to my lord. Therefore I have brought him out before you, and especially before you, King Agrippa, that, after examination, I may have something to write. <sup>27</sup> For it seems to me unreasonable, in sending a prisoner, not to also specify the charges against him.”

## 26

<sup>1</sup> Agrippa said to Paul, “You may speak for yourself.”

Then Paul stretched out his hand, and made his defense. <sup>2</sup> “I think myself happy, King Agrippa, that I am to make my defense before you today concerning all the things that I am accused by the Jews, <sup>3</sup> especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently.

<sup>4</sup> “Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; <sup>5</sup> having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. <sup>6</sup> Now I stand here to be judged for the hope of the promise made by God to our fathers, <sup>7</sup> which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa! <sup>8</sup> Why is it judged incredible with you, if God does raise the dead?

<sup>9</sup> “I myself most certainly thought that I ought to do many things contrary to the name of Jesus of Nazareth. <sup>10</sup> This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. <sup>11</sup> Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities.

<sup>12</sup> “Whereupon as I traveled to Damascus with the authority and commission from the

chief priests, <sup>13</sup> at noon, O king, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. <sup>14</sup> When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.’

<sup>15</sup> “I said, ‘Who are you, Lord?’

“He said, ‘I am Jesus, whom you are persecuting. <sup>16</sup> But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; <sup>17</sup> delivering you from the people, and from the Gentiles, to whom I send you, <sup>18</sup> to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.’

<sup>19</sup> “Therefore, King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup> but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. <sup>21</sup> For this reason the Jews seized me in the temple, and tried to kill me. <sup>22</sup> Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, <sup>23</sup> how the Christ must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to these people and to the Gentiles.”

<sup>24</sup> As he thus made his defense, Festus said with a loud voice, “Paul, you are crazy! Your great learning is driving you insane!”

<sup>25</sup> But he said, “I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. <sup>26</sup> For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you believe.”

<sup>28</sup> Agrippa said to Paul, “With a little persuasion are you trying to make me a Christian?”

<sup>29</sup> Paul said, “I pray to God, that whether with little or with much, not only you, but also all that hear me today, might become such as I am, except for these bonds.”

<sup>30</sup> The king rose up with the governor, and Bernice, and those who sat with them.

<sup>31</sup> When they had withdrawn, they spoke to one another, saying, “This man does nothing worthy of death or of bonds.” <sup>32</sup> Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

## 27

<sup>1</sup> When it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. <sup>2</sup> Embarking in a ship of Adramyttium, which was about to sail to places on the coast of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being with us. <sup>3</sup> The next day, we touched at Sidon. Julius treated Paul kindly, and gave him

<sup>e</sup> Or, “a northeaster”.

permission to go to his friends and refresh himself. <sup>4</sup> Putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary. <sup>5</sup> When we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. <sup>6</sup> There the centurion found a ship of Alexandria sailing for Italy, and he put us on board. <sup>7</sup> When we had sailed slowly many days, and had come with difficulty opposite Cnidus, the wind not allowing us further, we sailed under the lee of Crete, opposite Salmone. <sup>8</sup> With difficulty sailing along it we came to a certain place called Fair Havens, near the city of Lasea.

<sup>9</sup> When much time had passed and the voyage was now dangerous, because the Fast had now already gone by, Paul admonished them, <sup>10</sup> and said to them, “Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives.” <sup>11</sup> But the centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul. <sup>12</sup> Because the haven was not suitable to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix, and winter there, which is a port of Crete, looking northeast and southeast.

<sup>13</sup> When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. <sup>14</sup> But before long, a stormy wind beat down from shore, which is called Euroclydon. <sup>e</sup> <sup>15</sup> When the ship was caught, and couldn’t face the wind, we gave way to it, and were driven along. <sup>16</sup> Running under the lee of a small

island called Clauda, we were able, with difficulty, to secure the boat. <sup>17</sup> After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor, and so were driven along. <sup>18</sup> As we labored exceedingly with the storm, the next day they began to throw things overboard. <sup>19</sup> On the third day, they threw out the ship's tackle with their own hands. <sup>20</sup> When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away.

<sup>21</sup> When they had been long without food, Paul stood up in the middle of them, and said, "Sirs, you should have listened to me, and not have set sail from Crete, and have gotten this injury and loss. <sup>22</sup> Now I exhort you to cheer up, for there will be no loss of life among you, but only of the ship. <sup>23</sup> For there stood by me this night an angel, belonging to the God whose I am and whom I serve, <sup>24</sup> saying, 'Don't be afraid, Paul. You must stand before Caesar. Behold, God has granted you all those who sail with you.' <sup>25</sup> Therefore, sirs, cheer up! For I believe God, that it will be just as it has been spoken to me. <sup>26</sup> But we must run aground on a certain island."

<sup>27</sup> But when the fourteenth night had come, as we were driven back and forth in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to some land. <sup>28</sup> They took soundings, and found twenty fathoms.<sup>f</sup> After a little while, they took soundings again, and found fifteen fathoms.<sup>g</sup> <sup>29</sup> Fearing that we would run aground on rocky ground, they let go

four anchors from the stern, and wished for daylight. <sup>30</sup> As the sailors were trying to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow, <sup>31</sup> Paul said to the centurion and to the soldiers, "Unless these stay in the ship, you can't be saved." <sup>32</sup> Then the soldiers cut away the ropes of the boat, and let it fall off.

<sup>33</sup> While the day was coming on, Paul begged them all to take some food, saying, "Today is the fourteenth day that you wait and continue fasting, having taken nothing. <sup>34</sup> Therefore I beg you to take some food, for this is for your safety; for not a hair will perish from any of your heads." <sup>35</sup> When he had said this, and had taken bread, he gave thanks to God in the presence of all, and he broke it, and began to eat. <sup>36</sup> Then they all cheered up, and they also took food. <sup>37</sup> In all, we were two hundred seventy-six souls on the ship. <sup>38</sup> When they had eaten enough, they lightened the ship, throwing out the wheat into the sea. <sup>39</sup> When it was day, they didn't recognize the land, but they noticed a certain bay with a beach, and they decided to try to drive the ship onto it. <sup>40</sup> Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach. <sup>41</sup> But coming to a place where two seas met, they ran the vessel aground. The bow struck and remained immovable, but the stern began to break up by the violence of the waves.

<sup>42</sup> The soldiers' counsel was to kill the prisoners, so that none of them would swim

<sup>f</sup> 20 fathoms = 120 feet = 36.6 meters    <sup>g</sup> 15 fathoms = 90 feet = 27.4 meters

out and escape. <sup>43</sup> But the centurion, desiring to save Paul, stopped them from their purpose, and commanded that those who could swim should throw themselves overboard first to go toward the land; <sup>44</sup> and the rest should follow, some on planks, and some on other things from the ship. So they all escaped safely to the land.

## 28

<sup>1</sup> When we had escaped, then they<sup>h</sup> learned that the island was called Malta. <sup>2</sup> The natives showed us uncommon kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold. <sup>3</sup> But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. <sup>4</sup> When the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped from the sea, yet Justice has not allowed to live.” <sup>5</sup> However he shook off the creature into the fire, and wasn’t harmed. <sup>6</sup> But they expected that he would have swollen or fallen down dead suddenly, but when they watched for a long time and saw nothing bad happen to him, they changed their minds, and said that he was a god.

<sup>7</sup> Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and courteously entertained us for three days. <sup>8</sup> The father of Publius lay sick of fever and dysentery. Paul entered in to him, prayed, and laying his hands on him, healed him. <sup>9</sup> Then when this was done, the

rest also who had diseases in the island came, and were cured. <sup>10</sup> They also honored us with many honors, and when we sailed, they put on board the things that we needed.

<sup>11</sup> After three months, we set sail in a ship of Alexandria which had wintered in the island, whose sign was “The Twin Brothers.” <sup>12</sup> Touching at Syracuse, we stayed there three days. <sup>13</sup> From there we circled around and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli, <sup>14</sup> where we found brothers,<sup>i</sup> and were entreated to stay with them for seven days. So we came to Rome. <sup>15</sup> From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God, and took courage. <sup>16</sup> When we entered into Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier who guarded him.

<sup>17</sup> After three days Paul called together those who were the leaders of the Jews. When they had come together, he said to them, “I, brothers, though I had done nothing against the people, or the customs of our fathers, still was delivered prisoner from Jerusalem into the hands of the Romans, <sup>18</sup> who, when they had examined me, desired to set me free, because there was no cause of death in me. <sup>19</sup> But when the Jews spoke against it, I was constrained to appeal to Caesar, not that I had anything about which to accuse my nation. <sup>20</sup> For this cause therefore I asked to see you and

<sup>h</sup> NU reads “we” <sup>i</sup> The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.”

to speak with you. For because of the hope of Israel I am bound with this chain.”

<sup>21</sup> They said to him, “We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any evil of you. <sup>22</sup> But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against.”

<sup>23</sup> When they had appointed him a day, many people came to him at his lodging. He explained to them, testifying about God’s Kingdom, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning until evening. <sup>24</sup> Some believed the things which were spoken, and some disbelieved. <sup>25</sup> When they didn’t agree among themselves, they departed after Paul had spoken one word, “The Holy Spirit spoke rightly through Isaiah, the prophet, to our fathers, <sup>26</sup> saying,

‘Go to this people, and say,  
in hearing, you will hear,  
but will in no way understand.

In seeing, you will see,  
but will in no way perceive.

<sup>27</sup> For this people’s heart has grown callous.

Their ears are dull of hearing.  
Their eyes they have closed.

Lest they should see with their eyes,  
hear with their ears,  
understand with their heart,  
and would turn again,  
and I would heal them.’<sup>1</sup>

<sup>28</sup> “Be it known therefore to you, that the salvation of God is sent to the nations, and they will listen.”

<sup>29</sup> When he had said these words, the Jews departed, having a great dispute among themselves.<sup>j</sup>

<sup>30</sup> Paul stayed two whole years in his own rented house, and received all who were coming to him, <sup>31</sup> preaching God’s Kingdom, and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.

<sup>1</sup> Isaiah 6:9-10 <sup>j</sup> NU omits verse 29.



## *Paul's Letter to the*

# **Romans**

## **1**

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, <sup>2</sup> which he promised before through his prophets in the holy Scriptures, <sup>3</sup> concerning his Son, who was born of the offspring<sup>a</sup> of David according to the flesh, <sup>4</sup> who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, <sup>5</sup> through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; <sup>6</sup> among whom you are also called to belong to Jesus Christ; <sup>7</sup> to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. <sup>9</sup> For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, <sup>10</sup> requesting, if by any means now at last I may be prospered by the will of God to come to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; <sup>12</sup> that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

<sup>13</sup> Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. <sup>14</sup> I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. <sup>15</sup> So, as much as is in me, I am eager to preach the Good News to you also who are in Rome. <sup>16</sup> For I am not ashamed of the Good News of Christ, for it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek. <sup>17</sup> For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."<sup>1</sup> <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup> because that which is known of God is revealed in them, for God revealed it to them. <sup>20</sup> For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse. <sup>21</sup> Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

<sup>22</sup> *Professing themselves to be wise, they became fools,* <sup>23</sup> *and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and*

<sup>a</sup> or, seed <sup>1</sup> Habakkuk 2:4

*four-footed animals, and creeping things.* <sup>24</sup>

*Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves, <sup>25</sup> who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*

<sup>26</sup> For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature. <sup>27</sup> Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. <sup>28</sup> Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; <sup>29</sup> being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, <sup>30</sup> backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, <sup>31</sup> without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; <sup>32</sup> who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

## 2

<sup>1</sup> Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. <sup>2</sup> We know that

the judgment of God is according to truth against those who practice such things. <sup>3</sup> Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God? <sup>4</sup> Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance? <sup>5</sup> But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God; <sup>6</sup> who “will pay back to everyone according to their works:”<sup>1</sup> <sup>7</sup> to those who by patience in well-doing seek for glory, honor, and incorruptibility, eternal life; <sup>8</sup> but to those who are self-seeking, and don’t obey the truth, but obey unrighteousness, will be wrath and indignation, <sup>9</sup> oppression and anguish, on every soul of man who does evil, to the Jew first, and also to the Greek.

<sup>10</sup> But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek. <sup>11</sup> For there is no partiality with God. <sup>12</sup> For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law. <sup>13</sup> For it isn’t the hearers of the law who are righteous before God, but the doers of the law will be justified <sup>14</sup> (for when Gentiles who don’t have the law do by nature the things of the law, these, not having the law, are a law to themselves, <sup>15</sup> in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) <sup>16</sup> in the

<sup>1</sup> Psalm 62:12; Proverbs 24:12

day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

<sup>17</sup> Indeed you bear the name of a Jew, and rest on the law, and glory in God, <sup>18</sup> and know his will, and approve the things that are excellent, being instructed out of the law, <sup>19</sup> and are confident that you yourself are a guide of the blind, a light to those who are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. <sup>21</sup> You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal? <sup>22</sup> You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who glory in the law, through your disobedience of the law do you dishonor God? <sup>24</sup> For "the name of God is blasphemed among the Gentiles because of you," <sup>2</sup> just as it is written. <sup>25</sup> For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. <sup>26</sup> If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? <sup>27</sup> Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? <sup>28</sup> For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; <sup>29</sup> but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

<sup>2</sup> Isaiah 52:5; Ezekiel 36:22 / Psalm 51:4

### 3

<sup>1</sup> Then what advantage does the Jew have? Or what is the profit of circumcision? <sup>2</sup> Much in every way! Because first of all, they were entrusted with the revelations of God. <sup>3</sup> For what if some were without faith? Will their lack of faith nullify the faithfulness of God? <sup>4</sup> May it never be! Yes, let God be found true, but every man a liar. As it is written,

"That you might be justified in your words,  
and might prevail when you come into judgment."<sup>1</sup>

<sup>5</sup> But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. <sup>6</sup> May it never be! For then how will God judge the world? <sup>7</sup> For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner? <sup>8</sup> Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned. <sup>9</sup> What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are all under sin. <sup>10</sup> As it is written,

"There is no one righteous;  
no, not one.

<sup>11</sup> There is no one who understands.  
There is no one who seeks after God.

<sup>12</sup> They have all turned aside.  
They have together become unprofitable.

There is no one who does good,

no, not so much as one.”<sup>2</sup>

<sup>13</sup> “Their throat is an open tomb.

With their tongues they have used  
deceit.”<sup>3</sup>

“The poison of vipers is under their  
lips”;<sup>4</sup>

<sup>14</sup> “whose mouth is full of cursing  
and bitterness.”<sup>5</sup>

<sup>15</sup> “Their feet are swift to shed blood.

<sup>16</sup> Destruction and misery are in  
their ways.

<sup>17</sup> The way of peace, they haven’t  
known.”<sup>6</sup>

<sup>18</sup> “There is no fear of God before their  
eyes.”<sup>7</sup>

<sup>19</sup> Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. <sup>20</sup> Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin. <sup>21</sup> But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets; <sup>22</sup> even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, <sup>23</sup> for all have sinned, and fall short of the glory of God; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus; <sup>25</sup> whom God sent to be an atoning sacrifice,<sup>b</sup> through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God’s forbearance; <sup>26</sup> to demonstrate his righteousness at this

present time; that he might himself be just, and the justifier of him who has faith in Jesus.

<sup>27</sup> Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. <sup>28</sup> We maintain therefore that a man is justified by faith apart from the works of the law. <sup>29</sup> Or is God the God of Jews only? Isn’t he the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith. <sup>31</sup> Do we then nullify the law through faith? May it never be! No, we establish the law.

## 4

<sup>1</sup> What then will we say that Abraham, our forefather, has found according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not toward God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”<sup>1</sup> <sup>4</sup> Now to him who works, the reward is not counted as grace, but as something owed. <sup>5</sup> But to him who doesn’t work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. <sup>6</sup> Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

<sup>7</sup> “Blessed are they whose iniquities are forgiven,  
whose sins are covered.

<sup>8</sup> Blessed is the man whom the Lord will  
by no means charge with  
sin.”<sup>2</sup>

<sup>2</sup> Psalms 14:1-3; 53:1-3; Ecclesiastes 7:20 <sup>3</sup> Psalm 5:9 <sup>4</sup> Psalm 140:3 <sup>5</sup> Psalm 10:7 <sup>6</sup> Isaiah 59:7-8 <sup>7</sup> Psalm 36:1  
<sup>b</sup> or, a propitiation <sup>1</sup> Genesis 15:6 <sup>2</sup> Psalm 32:1-2

<sup>9</sup> Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. <sup>10</sup> How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them. <sup>12</sup> He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision. <sup>13</sup> For the promise to Abraham and to his offspring<sup>c</sup> that he should be heir of the world wasn't through the law, but through the righteousness of faith. <sup>14</sup> For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. <sup>15</sup> For the law produces wrath, for where there is no law, neither is there disobedience. <sup>16</sup> For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring,<sup>d</sup> not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. <sup>17</sup> As it is written, "I have made you a father of many nations."<sup>3</sup> This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were. <sup>18</sup> Besides hope, Abraham in hope believed, to the end that he might become a father of many nations,

according to that which had been spoken, "So will your offspring<sup>e</sup> be."<sup>4</sup> <sup>19</sup> Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. <sup>20</sup> Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, <sup>21</sup> and being fully assured that what he had promised, he was also able to perform. <sup>22</sup> Therefore it also was "credited to him for righteousness."<sup>5</sup> <sup>23</sup> Now it was not written that it was accounted to him for his sake alone, <sup>24</sup> but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, <sup>25</sup> who was delivered up for our trespasses, and was raised for our justification.

## 5

<sup>1</sup> Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; <sup>2</sup> through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. <sup>3</sup> Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope: <sup>5</sup> and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us. <sup>6</sup> For while we were yet weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die. <sup>8</sup> But God commends his own love toward

<sup>c</sup> or, seed <sup>d</sup> or, seed <sup>3</sup> Genesis 17:5 <sup>e</sup> or, seed <sup>4</sup> Genesis 15:5 <sup>5</sup> Genesis 15:6

us, in that while we were yet sinners, Christ died for us.

<sup>9</sup> Much more then, being now justified by his blood, we will be saved from God's wrath through him. <sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

<sup>11</sup> Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. <sup>12</sup> Therefore as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned. <sup>13</sup> For until the law, sin was in the world; but sin is not charged when there is no law. <sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. <sup>15</sup> But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. <sup>16</sup> The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. <sup>17</sup> For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ. <sup>18</sup> So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. <sup>19</sup> For as through the one man's disobedience many were made sinners,

even so through the obedience of the one, many will be made righteous. <sup>20</sup> The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly; <sup>21</sup> that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

## 6

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> May it never be! We who died to sin, how could we live in it any longer? <sup>3</sup> Or don't you know that all we who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him through baptism into death, that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. <sup>5</sup> For if we have become united with him in the likeness of his death, we will also be part of his resurrection; <sup>6</sup> knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. <sup>7</sup> For he who has died has been freed from sin. <sup>8</sup> But if we died with Christ, we believe that we will also live with him; <sup>9</sup> knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him! <sup>10</sup> For the death that he died, he died to sin one time; but the life that he lives, he lives to God. <sup>11</sup> Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

<sup>12</sup> Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup> Also, do not present your members

to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> For sin will not have dominion over you. For you are not under law, but under grace. <sup>15</sup> What then? Shall we sin, because we are not under law, but under grace? May it never be! <sup>16</sup> Don't you know that when you present yourselves as servants and obey someone, you are the servants of whomever you obey; whether of sin to death, or of obedience to righteousness? <sup>17</sup> But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered. <sup>18</sup> Being made free from sin, you became bondservants of righteousness.

<sup>19</sup> I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. <sup>20</sup> For when you were servants of sin, you were free in regard to righteousness. <sup>21</sup> What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. <sup>22</sup> But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life. <sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## 7

<sup>1</sup> Or don't you know, brothers<sup>f</sup> (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? <sup>2</sup> For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. <sup>3</sup> So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. <sup>4</sup> Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to God. <sup>5</sup> For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring out fruit to death. <sup>6</sup> But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

<sup>7</sup> What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."<sup>1</sup> <sup>8</sup> But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. <sup>9</sup> I was alive apart from the law once, but when the commandment came, sin revived, and I died. <sup>10</sup> The commandment, which was for life, this I found to be for death; <sup>11</sup> for sin, finding occasion through

<sup>f</sup>The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>1</sup> Exodus 20:17; Deuteronomy 5:21

the commandment, deceived me, and through it killed me. <sup>12</sup> Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

<sup>13</sup> Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceedingly sinful. <sup>14</sup> For we know that the law is spiritual, but I am fleshly, sold under sin. <sup>15</sup> For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do. <sup>16</sup> But if what I don't desire, that I do, I consent to the law that it is good. <sup>17</sup> So now it is no more I that do it, but sin which dwells in me. <sup>18</sup> For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. <sup>19</sup> For the good which I desire, I don't do; but the evil which I don't desire, that I practice. <sup>20</sup> But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. <sup>21</sup> I find then the law, that, to me, while I desire to do good, evil is present. <sup>22</sup> For I delight in God's law after the inward man, <sup>23</sup> but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. <sup>24</sup> What a wretched man I am! Who will deliver me out of the body of this death? <sup>25</sup> I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.

## 8

<sup>1</sup> There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.<sup>g</sup> <sup>2</sup> For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. <sup>3</sup> For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; <sup>4</sup> that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind of the flesh is death, but the mind of the Spirit is life and peace; <sup>7</sup> because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be. <sup>8</sup> Those who are in the flesh can't please God. <sup>9</sup> But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. <sup>10</sup> If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. <sup>12</sup> So then, brothers, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For as many as are led by the Spirit of God,

<sup>g</sup> NU omits "who don't walk according to the flesh, but according to the Spirit"

these are children of God. <sup>15</sup> For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba!<sup>h</sup> Father!"

<sup>16</sup> The Spirit himself testifies with our spirit that we are children of God; <sup>17</sup> and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him. <sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. <sup>19</sup> For the creation waits with eager expectation for the children of God to be revealed. <sup>20</sup> For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope <sup>21</sup> that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and travails in pain together until now. <sup>23</sup> Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. <sup>24</sup> For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? <sup>25</sup> But if we hope for that which we don't see, we wait for it with patience. <sup>26</sup> In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. <sup>27</sup> He who searches the hearts knows what is on the Spirit's mind, because he makes

intercession for the saints according to God.

<sup>28</sup> We know that all things work together for good for those who love God, to those who are called according to his purpose. <sup>29</sup> For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.<sup>i</sup> <sup>30</sup> Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

<sup>31</sup> What then shall we say about these things? If God is for us, who can be against us? <sup>32</sup> He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? <sup>33</sup> Who could bring a charge against God's chosen ones? It is God who justifies. <sup>34</sup> Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

<sup>35</sup> Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."<sup>1</sup> <sup>37</sup> No, in all these things, we are more than conquerors through him who loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from God's love, which is in Christ Jesus our Lord.

<sup>h</sup> Abba is an Aramaic word for "Father" or "Daddy", which can be used affectionately and respectfully in prayer to our Father in heaven.

<sup>i</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>1</sup> Psalm 44:22

## 9

<sup>1</sup> I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing pain in my heart. <sup>3</sup> For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh, <sup>4</sup> who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises; <sup>5</sup> of whom are the fathers, and from whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.

<sup>6</sup> But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel. <sup>7</sup> Neither, because they are Abraham's offspring,<sup>j</sup> are they all children. But, "your offspring<sup>k</sup> will be accounted as from Isaac."<sup>1</sup> <sup>8</sup> That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as heirs. <sup>9</sup> For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."<sup>2</sup> <sup>10</sup> Not only so, but Rebekah also conceived by one, by our father Isaac. <sup>11</sup> For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls,<sup>1</sup> <sup>12</sup> it was said to her, "The elder will serve the younger."<sup>3</sup> <sup>13</sup> Even as it is written, "Jacob I loved, but Esau I hated."<sup>4</sup>

<sup>14</sup> What shall we say then? Is there unrighteousness with God? May it never be! <sup>15</sup> For he said to Moses, "I will have

mercy on whom I have mercy, and I will have compassion on whom I have compassion."<sup>5</sup> <sup>16</sup> So then it is not of him who wills, nor of him who runs, but of God who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."<sup>6</sup> <sup>18</sup> So then, he has mercy on whom he desires, and he hardens whom he desires. <sup>19</sup> You will say then to me, "Why does he still find fault? For who withstands his will?" <sup>20</sup> But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?"<sup>7</sup> <sup>21</sup> Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? <sup>22</sup> What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction, <sup>23</sup> and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, <sup>24</sup> us, whom he also called, not from the Jews only, but also from the Gentiles? <sup>25</sup> As he says also in Hosea,

"I will call them 'my people,' which were not my people; and her 'beloved,' who was not beloved."<sup>8</sup>

<sup>26</sup> "It will be that in the place where it was said to them, 'You are not my people,' There they will be called 'children of the living God.'"<sup>9</sup>

<sup>j</sup> or, seed <sup>k</sup> or, seed <sup>1</sup> Genesis 21:12 <sup>2</sup> Genesis 18:10,14 <sup>1</sup> NA puts the phrase "not of works, but of him who calls" at the beginning of verse 12 instead of the end of verse 11. <sup>3</sup> Genesis 25:23 <sup>4</sup> Malachi 1:2-3 <sup>5</sup> Exodus 33:19 <sup>6</sup> Exodus 9:16 <sup>7</sup> Isaiah 29:16; 45:9 <sup>8</sup> Hosea 2:23 <sup>9</sup> Hosea 1:10

<sup>27</sup> Isaiah cries concerning Israel,  
 “If the number of the children of Israel  
 are as the sand of the sea,  
 it is the remnant who will be saved;  
<sup>28</sup> for He will finish the work and cut it  
 short in righteousness,  
 because the LORD will make a  
 short work upon the  
 earth.”<sup>10</sup>

<sup>29</sup> As Isaiah has said before,  
 “Unless the Lord of Armies<sup>m</sup> had left us  
 a seed,  
 we would have become like Sodom,  
 and would have been made like  
 Gomorrah.”<sup>11</sup>

<sup>30</sup> What shall we say then? That the  
 Gentiles, who didn’t follow after  
 righteousness, attained to righteousness,  
 even the righteousness which is of faith; <sup>31</sup>  
 but Israel, following after a law of  
 righteousness, didn’t arrive at the law of  
 righteousness. <sup>32</sup> Why? Because they didn’t  
 seek it by faith, but as it were by works of  
 the law. They stumbled over the stumbling  
 stone; <sup>33</sup> even as it is written,

“Behold,<sup>n</sup> I lay in Zion a stumbling  
 stone and a rock of offense;  
 and no one who believes in him  
 will be disappointed.”<sup>12</sup>

## 10

<sup>1</sup> Brothers, my heart’s desire and my  
 prayer to God is for Israel, that they may be  
 saved. <sup>2</sup> For I testify about them that they  
 have a zeal for God, but not according to  
 knowledge. <sup>3</sup> For being ignorant of God’s  
 righteousness, and seeking to establish their  
 own righteousness, they didn’t subject

themselves to the righteousness of God. <sup>4</sup>  
 For Christ is the fulfillment<sup>o</sup> of the law for  
 righteousness to everyone who believes. <sup>5</sup>  
 For Moses writes about the righteousness  
 of the law, “The one who does them will  
 live by them.”<sup>1</sup> <sup>6</sup> But the righteousness  
 which is of faith says this, “Don’t say in  
 your heart, ‘Who will ascend into heaven?’<sup>2</sup>  
 (that is, to bring Christ down); <sup>7</sup> or, ‘Who  
 will descend into the abyss?’<sup>3</sup> (that is, to  
 bring Christ up from the dead.)” <sup>8</sup> But what  
 does it say? “The word is near you, in your  
 mouth, and in your heart”;<sup>4</sup> that is, the  
 word of faith, which we preach: <sup>9</sup> that if  
 you will confess with your mouth that  
 Jesus is Lord, and believe in your heart that  
 God raised him from the dead, you will be  
 saved. <sup>10</sup> For with the heart, one believes  
 unto righteousness; and with the mouth  
 confession is made unto salvation. <sup>11</sup> For  
 the Scripture says, “Whoever believes in  
 him will not be disappointed.”<sup>5</sup>

<sup>12</sup> For there is no distinction between Jew  
 and Greek; for the same Lord is Lord of all,  
 and is rich to all who call on him. <sup>13</sup> For,  
 “Whoever will call on the name of the Lord  
 will be saved.”<sup>6</sup> <sup>14</sup> How then will they call  
 on him in whom they have not believed?  
 How will they believe in him whom they  
 have not heard? How will they hear  
 without a preacher? <sup>15</sup> And how will they  
 preach unless they are sent? As it is  
 written:

“How beautiful are the feet of those who  
 preach the Good News of  
 peace,  
 who bring glad tidings of good  
 things!”<sup>7</sup>

<sup>10</sup> Isaiah 10:22-23 <sup>m</sup> Greek: Sabaoth (for Hebrew: Tze’va’ot) <sup>11</sup> Isaiah 1:9 <sup>n</sup> “Behold”, from “iðob”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>12</sup> Isaiah 8:14; 28:16 <sup>o</sup> or, completion, or end <sup>1</sup> Leviticus 18:5

<sup>2</sup> Deuteronomy 30:12 <sup>3</sup> Deuteronomy 30:13 <sup>4</sup> Deuteronomy 30:14 <sup>5</sup> Isaiah 28:16 <sup>6</sup> Joel 2:32 <sup>7</sup> Isaiah 52:7

<sup>16</sup> But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"<sup>8</sup> <sup>17</sup> So faith comes by hearing, and hearing by the word of God. <sup>18</sup> But I say, didn't they hear? Yes, most certainly,

"Their sound went out into all the earth,  
their words to the ends of the  
world."<sup>9</sup>

<sup>19</sup> But I ask, didn't Israel know? First Moses says,

"I will provoke you to jealousy with that  
which is no nation,  
with a nation void of understanding  
I will make you angry."<sup>10</sup>

<sup>20</sup> Isaiah is very bold, and says,

"I was found by those who didn't seek  
me.

I was revealed to those who didn't  
ask for me."<sup>11</sup>

<sup>21</sup> But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."<sup>12</sup>

## 11

<sup>1</sup> I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. <sup>2</sup> God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel: <sup>3</sup> "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."<sup>1</sup> <sup>4</sup> But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."<sup>2</sup> <sup>5</sup> Even so then at this present time also there is a remnant

according to the election of grace. <sup>6</sup> And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

<sup>7</sup> What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened. <sup>8</sup> According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."<sup>3</sup> <sup>9</sup> David says,

"Let their table be made a snare, and a  
trap,  
a stumbling block, and a retribution  
to them.

<sup>10</sup> Let their eyes be darkened, that they  
may not see.

Bow down their back always."<sup>4</sup>

<sup>11</sup> I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. <sup>12</sup> Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? <sup>13</sup> For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry; <sup>14</sup> if by any means I may provoke to jealousy those who are my flesh, and may save some of them. <sup>15</sup> For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead? <sup>16</sup> If the first fruit is holy, so is the lump. If the root is holy, so are the branches. <sup>17</sup> But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the

<sup>8</sup> Isaiah 53:1 <sup>9</sup> Psalm 19:4 <sup>10</sup> Deuteronomy 32:31 <sup>11</sup> Isaiah 65:1 <sup>12</sup> Isaiah 65:2 <sup>1</sup> 1 Kings 19:10,14 <sup>2</sup> 1 Kings 19:18  
<sup>3</sup> Deuteronomy 29:4; Isaiah 29:10 <sup>4</sup> Psalm 69:22,23

olive tree; <sup>18</sup> don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you. <sup>19</sup> You will say then, "Branches were broken off, that I might be grafted in." <sup>20</sup> True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear; <sup>21</sup> for if God didn't spare the natural branches, neither will he spare you. <sup>22</sup> See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off. <sup>23</sup> They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree? <sup>25</sup> For I don't desire you to be ignorant, brothers,<sup>p</sup> of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in, <sup>26</sup> and so all Israel will be saved. Even as it is written,

"There will come out of Zion the  
Deliverer,  
and he will turn away ungodliness  
from Jacob.

<sup>27</sup> This is my covenant to them,  
when I will take away their sins."<sup>5</sup>

<sup>28</sup> Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> For as you in time past

were disobedient to God, but now have obtained mercy by their disobedience, <sup>31</sup> even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy. <sup>32</sup> For God has shut up all to disobedience, that he might have mercy on all.

<sup>33</sup> Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

<sup>34</sup> "For who has known the mind of the  
Lord?

Or who has been his counselor?"<sup>6</sup>

<sup>35</sup> "Or who has first given to him,  
and it will be repaid to him  
again?"<sup>7</sup>

<sup>36</sup> For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.

## 12

<sup>1</sup> Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. <sup>2</sup> Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God. <sup>3</sup> For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith. <sup>4</sup> For even as we have many members in one body, and all the members don't have the same function, <sup>5</sup> so we, who are many, are one body in Christ, and

<sup>p</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>5</sup> Isaiah 59:20-21; 27:9; Jeremiah 31:33-34 <sup>6</sup> Isaiah 40:13 <sup>7</sup> Job 41:11

individually members one of another. <sup>6</sup> Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith; <sup>7</sup> or service, let us give ourselves to service; or he who teaches, to his teaching; <sup>8</sup> or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

<sup>9</sup> Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. <sup>10</sup> In love of the brothers be tenderly affectionate to one another; in honor preferring one another; <sup>11</sup> not lagging in diligence; fervent in spirit; serving the Lord; <sup>12</sup> rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; <sup>13</sup> contributing to the needs of the saints; given to hospitality. <sup>14</sup> Bless those who persecute you; bless, and don't curse. <sup>15</sup> Rejoice with those who rejoice. Weep with those who weep. <sup>16</sup> Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. <sup>17</sup> Repay no one evil for evil. Respect what is honorable in the sight of all men. <sup>18</sup> If it is possible, as much as it is up to you, be at peace with all men. <sup>19</sup> Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."

<sup>1</sup> <sup>20</sup> Therefore

"If your enemy is hungry, feed him.

If he is thirsty, give him a drink;

for in doing so, you will heap coals of fire on his head."<sup>2</sup>

<sup>21</sup> Don't be overcome by evil, but overcome evil with good.

## 13

<sup>1</sup> Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God. <sup>2</sup> Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment. <sup>3</sup> For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same, <sup>4</sup> for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil. <sup>5</sup> Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. <sup>6</sup> For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing. <sup>7</sup> Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor. <sup>8</sup> Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

<sup>9</sup> For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal,"<sup>q</sup> "You shall not covet," <sup>1</sup> and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."<sup>2</sup> <sup>10</sup> Love doesn't harm a neighbor. Love therefore is

<sup>1</sup> Deuteronomy 32:35 <sup>2</sup> Proverbs 25:21-22 <sup>q</sup> TR adds "You shall not give false testimony," <sup>1</sup> Exodus 20:13-15,17; Deuteronomy 5:17-19,21 <sup>2</sup> Leviticus 19:18

the fulfillment of the law. <sup>11</sup> Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. <sup>12</sup> The night is far gone, and the day is near. Let's therefore throw off the deeds of darkness, and let's put on the armor of light. <sup>13</sup> Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

## 14

<sup>1</sup> Now accept one who is weak in faith, but not for disputes over opinions. <sup>2</sup> One man has faith to eat all things, but he who is weak eats only vegetables. <sup>3</sup> Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him. <sup>4</sup> Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

<sup>5</sup> One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. <sup>6</sup> He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. <sup>7</sup> For none of us lives to himself, and none dies to himself. <sup>8</sup> For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or

die, we are the Lord's. <sup>9</sup> For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

<sup>10</sup> But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ. <sup>11</sup> For it is written,

“As I live,’ says the Lord, ‘to me every knee will bow.

Every tongue will confess to God.”<sup>1</sup>

<sup>12</sup> So then each one of us will give account of himself to God. <sup>13</sup> Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. <sup>14</sup> I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. <sup>15</sup> Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died. <sup>16</sup> Then don't let your good be slandered, <sup>17</sup> for God's Kingdom is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. <sup>18</sup> For he who serves Christ in these things is acceptable to God and approved by men. <sup>19</sup> So then, let us follow after things which make for peace, and things by which we may build one another up. <sup>20</sup> Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. <sup>21</sup> It is good to not eat meat, drink wine, nor do anything

<sup>1</sup> Isaiah 45:23

by which your brother stumbles, is offended, or is made weak.

<sup>22</sup> Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves. <sup>23</sup> But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

<sup>24</sup> Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages, <sup>25</sup> but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; <sup>26</sup> to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.<sup>r</sup>

## 15

<sup>1</sup> Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. <sup>2</sup> Let each one of us please his neighbor for that which is good, to be building him up. <sup>3</sup> For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."<sup>1</sup> <sup>4</sup> For whatever things were written before were written for our learning, that through patience and through encouragement of the Scriptures we might have hope. <sup>5</sup> Now the God of patience and of encouragement grant you to be of the same mind one with another according to Christ Jesus, <sup>6</sup> that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup> Therefore accept one another, even as Christ also accepted you,<sup>s</sup> to the glory of God. <sup>8</sup> Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers, <sup>9</sup> and that the Gentiles might glorify God for his mercy. As it is written,

"Therefore will I give praise to you  
among the Gentiles,  
and sing to your name."<sup>2</sup>

<sup>10</sup> Again he says,

"Rejoice, you Gentiles, with his  
people."<sup>3</sup>

<sup>11</sup> Again,

"Praise the Lord, all you Gentiles!  
Let all the peoples praise him."<sup>4</sup>

<sup>12</sup> Again, Isaiah says,

"There will be the root of Jesse,  
he who arises to rule over the  
Gentiles;

in him the Gentiles will hope."<sup>5</sup>

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit. <sup>14</sup> I myself am also persuaded about you, my brothers,<sup>t</sup> that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. <sup>15</sup> But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God, <sup>16</sup> that I should be a servant of Christ Jesus to the Gentiles, serving as a priest of the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit. <sup>17</sup> I have therefore my boasting in Christ Jesus in things pertaining to God.

<sup>r</sup> TR places verses 24-26 after Romans 16:24 as verses 25-27. <sup>1</sup> Psalm 69:9 <sup>s</sup> TR reads "us" instead of "you" <sup>2</sup> 2 Samuel 22:50; Psalm 18:49 <sup>3</sup> Deuteronomy 32:43 <sup>4</sup> Psalm 117:1 <sup>5</sup> Isaiah 11:10 <sup>t</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>18</sup> For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed, <sup>19</sup> in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ; <sup>20</sup> yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation. <sup>21</sup> But, as it is written,

“They will see, to whom no news of him came.

They who haven't heard will understand.”<sup>6</sup>

<sup>22</sup> Therefore also I was hindered these many times from coming to you, <sup>23</sup> but now, no longer having any place in these regions, and having these many years a longing to come to you, <sup>24</sup> whenever I travel to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. <sup>25</sup> But now, I say, I am going to Jerusalem, serving the saints. <sup>26</sup> For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. <sup>27</sup> Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. <sup>28</sup> When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. <sup>29</sup> I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

<sup>6</sup> Isaiah 52:15 “ or, deacon

<sup>30</sup> Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me, <sup>31</sup> that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints; <sup>32</sup> that I may come to you in joy through the will of God, and together with you, find rest. <sup>33</sup> Now the God of peace be with you all. Amen.

## 16

<sup>1</sup> I commend to you Phoebe, our sister, who is a servant<sup>u</sup> of the assembly that is at Cenchreae, <sup>2</sup> that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles. <sup>5</sup> Greet the assembly that is in their house. Greet Epænetus, my beloved, who is the first fruits of Achaia to Christ. <sup>6</sup> Greet Mary, who labored much for us. <sup>7</sup> Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who were also in Christ before me. <sup>8</sup> Greet Amplias, my beloved in the Lord. <sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. <sup>10</sup> Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. <sup>11</sup> Greet Herodion, my kinsman. Greet them of the household of

Narcissus, who are in the Lord. <sup>12</sup> Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord. <sup>13</sup> Greet Rufus, the chosen in the Lord, and his mother and mine. <sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers <sup>v</sup> who are with them. <sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Greet one another with a holy kiss. The assemblies of Christ greet you.

<sup>17</sup> Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. <sup>18</sup> For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering

speech, they deceive the hearts of the innocent. <sup>19</sup> For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. <sup>20</sup> And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. <sup>22</sup> I, Tertius, who write the letter, greet you in the Lord. <sup>23</sup> Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. <sup>24</sup> The grace of our Lord Jesus Christ be with you all! Amen. <sup>25</sup> <sup>w</sup>

<sup>v</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>w</sup> TR places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27.

# Paul's First Letter to the Corinthians

## 1

<sup>1</sup> Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes, <sup>2</sup> to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I always thank my God concerning you, for the grace of God which was given you in Christ Jesus; <sup>5</sup> that in everything you were enriched in him, in all speech and all knowledge; <sup>6</sup> even as the testimony of Christ was confirmed in you: <sup>7</sup> so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ; <sup>8</sup> who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord. <sup>10</sup> Now I beg you, brothers,<sup>a</sup> through the name of our Lord, Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment. <sup>11</sup> For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you. <sup>12</sup> Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ." <sup>13</sup> Is Christ

divided? Was Paul crucified for you? Or were you baptized into the name of Paul? <sup>14</sup> I thank God that I baptized none of you, except Crispus and Gaius, <sup>15</sup> so that no one should say that I had baptized you into my own name. <sup>16</sup> (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.) <sup>17</sup> For Christ sent me not to baptize, but to preach the Good News—not in wisdom of words, so that the cross of Christ wouldn't be made void. <sup>18</sup> For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.

<sup>19</sup> For it is written,

"I will destroy the wisdom of the wise,  
I will bring the discernment of the  
discerning to nothing."<sup>1</sup>

<sup>20</sup> Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world? <sup>21</sup> For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe. <sup>22</sup> For Jews ask for signs, Greeks seek after wisdom, <sup>23</sup> but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. <sup>26</sup> For you see your calling, brothers, that not many are wise according to the

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>1</sup> Isaiah 29:14

flesh, not many mighty, and not many noble; <sup>27</sup> but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong; <sup>28</sup> and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are: <sup>29</sup> that no flesh should boast before God. <sup>30</sup> Because of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption: <sup>31</sup> that, according as it is written, "He who boasts, let him boast in the Lord."<sup>2</sup>

## 2

<sup>1</sup> When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God. <sup>2</sup> For I determined not to know anything among you, except Jesus Christ, and him crucified. <sup>3</sup> I was with you in weakness, in fear, and in much trembling. <sup>4</sup> My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> that your faith wouldn't stand in the wisdom of men, but in the power of God. <sup>6</sup> We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing. <sup>7</sup> But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory, <sup>8</sup> which none of the rulers of this world has known. For had they known it,

they wouldn't have crucified the Lord of glory. <sup>9</sup> But as it is written,

"Things which an eye didn't see, and an ear didn't hear,  
which didn't enter into the heart of man,  
these God has prepared for those who love him."<sup>1</sup>

<sup>10</sup> But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God. <sup>11</sup> For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit. <sup>12</sup> But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. <sup>13</sup> Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things. <sup>14</sup> Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned. <sup>15</sup> But he who is spiritual discerns all things, and he himself is judged by no one. <sup>16</sup> "For who has known the mind of the Lord, that he should instruct him?" <sup>2</sup> But we have Christ's mind.

## 3

<sup>1</sup> Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Christ. <sup>2</sup> I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready, <sup>3</sup> for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you

<sup>2</sup> Jeremiah 9:24 / <sup>1</sup> Isaiah 64:4 / <sup>2</sup> Isaiah 40:13

fleshly, and don't you walk in the ways of men? <sup>4</sup> For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly? <sup>5</sup> Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him? <sup>6</sup> I planted. Apollos watered. But God gave the increase. <sup>7</sup> So then neither he who plants is anything, nor he who waters, but God who gives the increase. <sup>8</sup> Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. <sup>9</sup> For we are God's fellow workers. You are God's farming, God's building. <sup>10</sup> According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it. <sup>11</sup> For no one can lay any other foundation than that which has been laid, which is Jesus Christ. <sup>12</sup> But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; <sup>13</sup> each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. <sup>14</sup> If any man's work remains which he built on it, he will receive a reward. <sup>15</sup> If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

<sup>16</sup> Don't you know that you are a temple of God, and that God's Spirit lives in you?

<sup>17</sup> If anyone destroys God's temple, God will destroy him; for God's temple is holy, which you are.

<sup>18</sup> Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may

become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."<sup>1</sup> <sup>20</sup> And again, "The Lord knows the reasoning of the wise, that it is worthless."<sup>2</sup> <sup>21</sup> Therefore let no one boast in men. For all things are yours, <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours, <sup>23</sup> and you are Christ's, and Christ is God's.

#### 4

<sup>1</sup> So let a man think of us as Christ's servants, and stewards of God's mysteries. <sup>2</sup> Here, moreover, it is required of stewards, that they be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self. <sup>4</sup> For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

<sup>6</sup> Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another. <sup>7</sup> For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it? <sup>8</sup> You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did

<sup>1</sup> Job 5:13 <sup>2</sup> Psalm 94:11

reign, that we also might reign with you.<sup>9</sup> For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.<sup>10</sup> We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.<sup>11</sup> Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.<sup>12</sup> We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure.<sup>13</sup> Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.<sup>14</sup> I don't write these things to shame you, but to admonish you as my beloved children.<sup>15</sup> For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the Good News.<sup>16</sup> I beg you therefore, be imitators of me.<sup>17</sup> Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.<sup>18</sup> Now some are puffed up, as though I were not coming to you.<sup>19</sup> But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.<sup>20</sup> For God's Kingdom is not in word, but in power.<sup>21</sup> What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

## 5

<sup>1</sup> It is actually reported that there is sexual immorality among you, and such

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

<sup>6</sup> Your boasting is not good. Don't you know that a little yeast leavens the whole lump?<sup>7</sup> Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.<sup>8</sup> Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.<sup>9</sup> I wrote to you in my letter to have no company with sexual sinners;<sup>10</sup> yet not at all meaning with the sexual sinners of this world, or with the covetous and extortionists, or with idolaters; for then you would have to leave the world.<sup>11</sup> But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortionist. Don't even eat with such a person.<sup>12</sup> For what have I to do with also judging those who are outside? Don't you judge those who are within?<sup>13</sup> But those who are outside, God judges. "Put away the wicked man from among yourselves."<sup>1</sup>

<sup>1</sup> Deuteronomy 17:7; 19:19; 21:21; 22:21; 24:7

## 6

<sup>1</sup> Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? <sup>2</sup> Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? <sup>3</sup> Don't you know that we will judge angels? How much more, things that pertain to this life? <sup>4</sup> If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? <sup>5</sup> I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers? <sup>6</sup> But brother goes to law with brother, and that before unbelievers! <sup>7</sup> Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup> No, but you yourselves do wrong, and defraud, and that against your brothers. <sup>9</sup> Or don't you know that the unrighteous will not inherit God's Kingdom? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortionists, will inherit God's Kingdom. <sup>11</sup> Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God. <sup>12</sup> "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything. <sup>13</sup> "Foods for the belly, and the belly for

foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body. <sup>14</sup> Now God raised up the Lord, and will also raise us up by his power. <sup>15</sup> Don't you know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be! <sup>16</sup> Or don't you know that he who is joined to a prostitute is one body? For, "The two", he says, "will become one flesh."<sup>1</sup> <sup>17</sup> But he who is joined to the Lord is one spirit. <sup>18</sup> Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. <sup>19</sup> Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own, <sup>20</sup> for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

## 7

<sup>1</sup> Now concerning the things about which you wrote to me: it is good for a man not to touch a woman. <sup>2</sup> But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband. <sup>3</sup> Let the husband give his wife the affection owed her,<sup>b</sup> and likewise also the wife her husband. <sup>4</sup> The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife. <sup>5</sup> Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan

<sup>1</sup> Genesis 2:24 <sup>b</sup> NU and TR have "what is owed her" instead of "the affection owed her".

doesn't tempt you because of your lack of self-control.

<sup>6</sup> But this I say by way of concession, not of commandment. <sup>7</sup> Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind. <sup>8</sup> But I say to the unmarried and to widows, it is good for them if they remain even as I am. <sup>9</sup> But if they don't have self-control, let them marry. For it's better to marry than to burn. <sup>10</sup> But to the married I command—not I, but the Lord—that the wife not leave her husband <sup>11</sup> (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

<sup>12</sup> But to the rest I—not the Lord—say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. <sup>13</sup> The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband. <sup>14</sup> For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy. <sup>15</sup> Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace. <sup>16</sup> For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? <sup>17</sup> Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.

<sup>18</sup> Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in

uncircumcision? Let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let each man stay in that calling in which he was called. <sup>21</sup> Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it. <sup>22</sup> For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant. <sup>23</sup> You were bought with a price. Don't become bondservants of men. <sup>24</sup> Brothers, let each man, in whatever condition he was called, stay in that condition with God.

<sup>25</sup> Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy. <sup>26</sup> I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is. <sup>27</sup> Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife. <sup>28</sup> But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you. <sup>29</sup> But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; <sup>30</sup> and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess; <sup>31</sup> and those who use the world, as not using it to the fullest. For the mode of this world passes away. <sup>32</sup> But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how

he may please the Lord; <sup>33</sup> but he who is married is concerned about the things of the world, how he may please his wife. <sup>34</sup> There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband. <sup>35</sup> This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction. <sup>36</sup> But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry. <sup>37</sup> But he who stands steadfast in his heart, having no urgency, but has power over his own will, and has determined in his own heart to keep his own virgin, does well. <sup>38</sup> So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better.

<sup>39</sup> A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Lord. <sup>40</sup> But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

## 8

<sup>1</sup> Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. <sup>2</sup> But if anyone thinks that he knows anything, he doesn't yet know as he ought to know. <sup>3</sup> But if anyone loves God,

the same is known by him. <sup>4</sup> Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one. <sup>5</sup> For though there are things that are called "gods", whether in the heavens or on earth; as there are many "gods" and many "lords"; <sup>6</sup> yet to us there is one God, the Father, of whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we live through him. <sup>7</sup> However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled. <sup>8</sup> But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better. <sup>9</sup> But be careful that by no means does this liberty of yours become a stumbling block to the weak. <sup>10</sup> For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols? <sup>11</sup> And through your knowledge, he who is weak perishes, the brother for whose sake Christ died. <sup>12</sup> Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ. <sup>13</sup> Therefore if food causes my brother to stumble, I will eat no meat forever more, that I don't cause my brother to stumble.

## 9

<sup>1</sup> Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord? <sup>2</sup> If to others I am not an apostle, yet at least I am

to you; for you are the seal of my apostleship in the Lord. <sup>3</sup> My defense to those who examine me is this. <sup>4</sup> Have we no right to eat and to drink? <sup>5</sup> Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or have only Barnabas and I no right to not work? <sup>7</sup> What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk? <sup>8</sup> Do I speak these things according to the ways of men? Or doesn't the law also say the same thing? <sup>9</sup> For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain."<sup>1</sup> Is it for the oxen that God cares, <sup>10</sup> or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope. <sup>11</sup> If we sowed to you spiritual things, is it a great thing if we reap your fleshly things? <sup>12</sup> If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Good News of Christ. <sup>13</sup> Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar? <sup>14</sup> Even so the Lord ordained that those who proclaim the Good News should live from the Good News. <sup>15</sup> But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that

anyone should make my boasting void. <sup>16</sup> For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the Good News. <sup>17</sup> For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me. <sup>18</sup> What then is my reward? That, when I preach the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News. <sup>19</sup> For though I was free from all, I brought myself under bondage to all, that I might gain the more. <sup>20</sup> To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law; <sup>21</sup> to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law. <sup>22</sup> To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. <sup>23</sup> Now I do this for the sake of the Good News, that I may be a joint partaker of it. <sup>24</sup> Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win. <sup>25</sup> Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible. <sup>26</sup> I therefore run like that, not aimlessly. I fight like that, not beating the air, <sup>27</sup> but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.

<sup>1</sup> Deuteronomy 25:4

## 10

<sup>1</sup> Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; <sup>2</sup> and were all baptized into Moses in the cloud and in the sea; <sup>3</sup> and all ate the same spiritual food; <sup>4</sup> and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ. <sup>5</sup> However with most of them, God was not well pleased, for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Don't be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."<sup>1</sup> <sup>8</sup> Let us not commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell. <sup>9</sup> Let us not test Christ,<sup>c</sup> as some of them tested, and perished by the serpents. <sup>10</sup> Don't grumble, as some of them also grumbled, and perished by the destroyer. <sup>11</sup> Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come. <sup>12</sup> Therefore let him who thinks he stands be careful that he doesn't fall.

<sup>13</sup> No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it. <sup>14</sup> Therefore, my beloved, flee from idolatry. <sup>15</sup> I speak as to wise men. Judge what I say.

<sup>16</sup> The cup of blessing which we bless, isn't it a sharing of the blood of Christ? The bread which we break, isn't it a sharing of the body of Christ? <sup>17</sup> Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. <sup>18</sup> Consider Israel according to the flesh. Don't those who eat the sacrifices participate in the altar?

<sup>19</sup> What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything? <sup>20</sup> But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have fellowship with demons. <sup>21</sup> You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than he? <sup>23</sup> "All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up. <sup>24</sup> Let no one seek his own, but each one his neighbor's good. <sup>25</sup> Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience, <sup>26</sup> for "the earth is the Lord's, and its fullness."<sup>2</sup> <sup>27</sup> But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience. <sup>28</sup> But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."<sup>29</sup> Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another

<sup>1</sup> Exodus 32:6    <sup>c</sup> NU reads "the Lord" instead of "Christ".    <sup>2</sup> Psalm 24:1

conscience? <sup>30</sup> If I partake with thankfulness, why am I denounced for that for which I give thanks? <sup>31</sup> Whether therefore you eat, or drink, or whatever you do, do all to the glory of God. <sup>32</sup> Give no occasion for stumbling, either to Jews, or to Greeks, or to the assembly of God; <sup>33</sup> even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

## 11

<sup>1</sup> Be imitators of me, even as I also am of Christ. <sup>2</sup> Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you. <sup>3</sup> But I would have you know that the head<sup>d</sup> of every man is Christ, and the head<sup>e</sup> of the woman is man, and the head<sup>f</sup> of Christ is God. <sup>4</sup> Every man praying or prophesying, having his head covered, dishonors his head. <sup>5</sup> But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as if she were shaved. <sup>6</sup> For if a woman is not covered, let her hair also be cut off. But if it is shameful for a woman to be have her hair cut off or shaved, let her be covered. <sup>7</sup> For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man. <sup>8</sup> For man is not from woman, but woman from man; <sup>9</sup> for man wasn't created for the woman, but woman for the man. <sup>10</sup> For this cause the woman ought to have authority over her own head, because of the angels.

<sup>11</sup> Nevertheless, neither is the woman independent of the man, nor the man

independent of the woman, in the Lord. <sup>12</sup> For as woman came from man, so a man also comes through a woman; but all things are from God. <sup>13</sup> Judge for yourselves. Is it appropriate that a woman pray to God unveiled? <sup>14</sup> Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him? <sup>15</sup> But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering. <sup>16</sup> But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

<sup>17</sup> But in giving you this command, I don't praise you, that you come together not for the better but for the worse. <sup>18</sup> For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it. <sup>19</sup> For there also must be factions among you, that those who are approved may be revealed among you. <sup>20</sup> When therefore you assemble yourselves together, it is not the Lord's supper that you eat. <sup>21</sup> For in your eating each one takes his own supper first. One is hungry, and another is drunken. <sup>22</sup> What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What shall I tell you? Shall I praise you? In this I don't praise you.

<sup>23</sup> For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. <sup>24</sup> When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." <sup>25</sup> In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do

<sup>d</sup> or, origin <sup>e</sup> or, origin <sup>f</sup> or, origin

this, as often as you drink, in memory of me.”<sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.<sup>27</sup> Therefore whoever eats this bread or drinks the Lord’s cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord.<sup>28</sup> But let a man examine himself, and so let him eat of the bread, and drink of the cup.<sup>29</sup> For he who eats and drinks in an unworthy way eats and drinks judgment to himself, if he doesn’t discern the Lord’s body.<sup>30</sup> For this cause many among you are weak and sickly, and not a few sleep.<sup>31</sup> For if we discerned ourselves, we wouldn’t be judged.<sup>32</sup> But when we are judged, we are punished by the Lord, that we may not be condemned with the world.<sup>33</sup> Therefore, my brothers, when you come together to eat, wait for one another.<sup>34</sup> But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

## 12

<sup>1</sup> Now concerning spiritual things, brothers, I don’t want you to be ignorant.<sup>2</sup> You know that when you were heathen,<sup>g</sup> you were led away to those mute idols, however you might be led.<sup>3</sup> Therefore I make known to you that no man speaking by God’s Spirit says, “Jesus is accursed.” No one can say, “Jesus is Lord,” but by the Holy Spirit.<sup>4</sup> Now there are various kinds of gifts, but the same Spirit.

<sup>5</sup> There are various kinds of service, and the same Lord.<sup>6</sup> There are various kinds of workings, but the same God, who works all things in all.<sup>7</sup> But to each one is given the

manifestation of the Spirit for the profit of all.<sup>8</sup> For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit;<sup>9</sup> to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;<sup>10</sup> and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.<sup>11</sup> But the one and the same Spirit produces all of these, distributing to each one separately as he desires.

<sup>12</sup> For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.

<sup>13</sup> For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit.<sup>14</sup> For the body is not one member, but many.<sup>15</sup> If the foot would say, “Because I’m not the hand, I’m not part of the body,” it is not therefore not part of the body.<sup>16</sup> If the ear would say, “Because I’m not the eye, I’m not part of the body,” it’s not therefore not part of the body.<sup>17</sup> If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?<sup>18</sup> But now God has set the members, each one of them, in the body, just as he desired.<sup>19</sup> If they were all one member, where would the body be?<sup>20</sup> But now they are many members, but one body.<sup>21</sup> The eye can’t tell the hand, “I have no need for you,” or again the head to the feet, “I have no need for you.”<sup>22</sup> No, much rather, those members of the body which seem to be

<sup>g</sup> or Gentiles

weaker are necessary. <sup>23</sup> Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; <sup>24</sup> whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part, <sup>25</sup> that there should be no division in the body, but that the members should have the same care for one another. <sup>26</sup> When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

<sup>27</sup> Now you are the body of Christ, and members individually. <sup>28</sup> God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? <sup>30</sup> Do all have gifts of healings? Do all speak with various languages? Do all interpret? <sup>31</sup> But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

### 13

<sup>1</sup> If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal. <sup>2</sup> If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing. <sup>3</sup> If I dole out all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.

<sup>4</sup> Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud, <sup>5</sup> doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil; <sup>6</sup> doesn't rejoice in unrighteousness, but rejoices with the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things. <sup>8</sup> Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with. <sup>9</sup> For we know in part, and we prophesy in part; <sup>10</sup> but when that which is complete has come, then that which is partial will be done away with. <sup>11</sup> When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. <sup>12</sup> For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known. <sup>13</sup> But now faith, hope, and love remain—these three. The greatest of these is love.

### 14

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

prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

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

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say? <sup>17</sup> For you most

certainly give thanks well, but the other person is not built up. <sup>18</sup> I thank my God, I speak with other languages more than you all. <sup>19</sup> However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

<sup>20</sup> Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. <sup>21</sup> In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."<sup>1</sup> <sup>22</sup> Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe. <sup>23</sup> If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy? <sup>24</sup> But if all prophesy, and someone unbelieving or unlearned comes in, he is reprov'd by all, and he is judged by all. <sup>25</sup> And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

<sup>26</sup> What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up. <sup>27</sup> If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. <sup>28</sup> But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and

<sup>h</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>1</sup> Isaiah 28:11-12

to God. <sup>29</sup> Let the prophets speak, two or three, and let the others discern. <sup>30</sup> But if a revelation is made to another sitting by, let the first keep silent. <sup>31</sup> For you all can prophesy one by one, that all may learn, and all may be exhorted. <sup>32</sup> The spirits of the prophets are subject to the prophets, <sup>33</sup> for God is not a God of confusion, but of peace, as in all the assemblies of the saints. <sup>34</sup> Let the women be quiet in the assemblies, for it has not been permitted for them to speak except in submission, as the law also says,<sup>2</sup> <sup>35</sup> if they desire to learn anything. “Let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly.” <sup>36</sup> What!? Was it from you that the word of God went out? Or did it come to you alone? <sup>37</sup> If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord. <sup>38</sup> But if anyone is ignorant, let him be ignorant. <sup>39</sup> Therefore, brothers, desire earnestly to prophesy, and don’t forbid speaking with other languages. <sup>40</sup> Let all things be done decently and in order.

## 15

<sup>1</sup> Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand, <sup>2</sup> by which also you are saved, if you hold firmly the word which I preached to you—unless you believed in vain. <sup>3</sup> For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day

according to the Scriptures, <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles, <sup>8</sup> and last of all, as to the child born at the wrong time, he appeared to me also. <sup>9</sup> For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God. <sup>10</sup> But by the grace of God I am what I am. His grace which was given to me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me. <sup>11</sup> Whether then it is I or they, so we preach, and so you believed.

<sup>12</sup> Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, neither has Christ been raised. <sup>14</sup> If Christ has not been raised, then our preaching is in vain, and your faith also is in vain. <sup>15</sup> Yes, we are also found false witnesses of God, because we testified about God that he raised up Christ, whom he didn’t raise up, if it is so that the dead are not raised. <sup>16</sup> For if the dead aren’t raised, neither has Christ been raised. <sup>17</sup> If Christ has not been raised, your faith is vain; you are still in your sins. <sup>18</sup> Then they also who are fallen asleep in Christ have perished. <sup>19</sup> If we have only hoped in Christ in this life, we are of all men most pitiable.

<sup>20</sup> But now Christ has been raised from the dead. He became the first fruits of those who are asleep. <sup>21</sup> For since death came by

<sup>2</sup> Deuteronomy 27:9

man, the resurrection of the dead also came by man. <sup>22</sup> For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup> But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. <sup>24</sup> Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy that will be abolished is death. <sup>27</sup> For, "He put all things in subjection under his feet."<sup>1</sup> But when he says, "All things are put in subjection", it is evident that he is excepted who subjected all things to him. <sup>28</sup> When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. <sup>29</sup> Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? <sup>30</sup> Why do we also stand in jeopardy every hour? <sup>31</sup> I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."<sup>2</sup> <sup>33</sup> Don't be deceived! "Evil companionships corrupt good morals."<sup>34</sup> Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame. <sup>35</sup> But someone will say, "How are the dead raised?" and, "With what kind of body do they come?"<sup>36</sup> You foolish one, that which

you yourself sow is not made alive unless it dies. <sup>37</sup> That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. <sup>38</sup> But God gives it a body even as it pleased him, and to each seed a body of its own. <sup>39</sup> All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. <sup>40</sup> There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. <sup>41</sup> There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. <sup>42</sup> So also is the resurrection of the dead. The body is sown perishable; it is raised imperishable. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

<sup>45</sup> So also it is written, "The first man, Adam, became a living soul."<sup>3</sup> The last Adam became a life-giving spirit. <sup>46</sup> However that which is spiritual isn't first, but that which is natural, then that which is spiritual. <sup>47</sup> The first man is of the earth, made of dust. The second man is the Lord from heaven. <sup>48</sup> As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. <sup>49</sup> As we have borne the image of those made of dust, let's<sup>i</sup> also bear the image of the heavenly. <sup>50</sup> Now I say this, brothers,<sup>j</sup> that flesh and blood can't

<sup>1</sup> Psalm 8:6 <sup>2</sup> Isaiah 22:13 <sup>3</sup> Genesis 2:7 <sup>i</sup> NU, TR read "we will" instead of "let's" <sup>j</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

inherit God's Kingdom; neither does the perishable inherit imperishable.

<sup>51</sup> Behold,<sup>k</sup> I tell you a mystery. We will not all sleep, but we will all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. <sup>53</sup> For this perishable body must become imperishable, and this mortal must put on immortality. <sup>54</sup> But when this perishable body will have become imperishable, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."<sup>4</sup>

<sup>55</sup> "Death, where is your sting?

Hades,<sup>l</sup> where is your victory?"<sup>5</sup>

<sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.

## 16

<sup>1</sup> Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise. <sup>2</sup> On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come. <sup>3</sup> When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. <sup>4</sup> If it is appropriate for me to go also, they will go with me. <sup>5</sup> But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. <sup>6</sup> But with you

it may be that I will stay, or even winter, that you may send me on my journey wherever I go. <sup>7</sup> For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits. <sup>8</sup> But I will stay at Ephesus until Pentecost, <sup>9</sup> for a great and effective door has opened to me, and there are many adversaries. <sup>10</sup> Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do. <sup>11</sup> Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

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

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

<sup>15</sup> Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints), <sup>16</sup> that you also be in subjection to such, and to everyone who helps in the work and labors.

<sup>17</sup> I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied. <sup>18</sup> For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

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

<sup>k</sup> "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>4</sup> Isaiah 25:8

<sup>l</sup> or, Hell <sup>5</sup> compare Hosea 13:14

<sup>21</sup> This greeting is by me, Paul, with my own hand. <sup>22</sup> If any man doesn't love the Lord Jesus Christ, let him be accursed. <sup>m</sup> Come, Lord!<sup>n</sup> <sup>23</sup> The grace of the Lord Jesus Christ be with you. <sup>24</sup> My love to all of you in Christ Jesus. Amen.

<sup>m</sup> Greek: anathema. <sup>n</sup> Aramaic: Maranatha!



# Paul's Second Letter to the Corinthians

## 1

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

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

also helping together on our behalf by your supplication; that, for the gift given to us by means of many, thanks may be given by many persons on your behalf. <sup>12</sup> For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you. <sup>13</sup> For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end; <sup>14</sup> as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus. <sup>15</sup> In this confidence, I was determined to come first to you, that you might have a second benefit; <sup>16</sup> and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea. <sup>17</sup> When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?" <sup>18</sup> But as God is faithful, our word toward you was not "Yes and no." <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes." <sup>20</sup> For however many are the promises of God, in him is the "Yes." Therefore also through him is the "Amen", to the glory of God through us.

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

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

of the Spirit in our hearts. <sup>23</sup> But I call God for a witness to my soul, that I didn't come to Corinth to spare you. <sup>24</sup> Not that we control your faith, but are fellow workers with you for your joy. For you stand firm in faith.

## 2

<sup>1</sup> But I determined this for myself, that I would not come to you again in sorrow. <sup>2</sup> For if I make you sorry, then who will make me glad but he who is made sorry by me? <sup>3</sup> And I wrote this very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you. <sup>4</sup> For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you. <sup>5</sup> But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all. <sup>6</sup> This punishment which was inflicted by the many is sufficient for such a one; <sup>7</sup> so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow. <sup>8</sup> Therefore I beg you to confirm your love toward him. <sup>9</sup> For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things. <sup>10</sup> Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, <sup>11</sup> that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.

<sup>12</sup> Now when I came to Troas for the Good News of Christ, and when a door was opened to me in the Lord, <sup>13</sup> I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went out into Macedonia. <sup>14</sup> Now thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place. <sup>15</sup> For we are a sweet aroma of Christ to God, in those who are saved, and in those who perish; <sup>16</sup> to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things? <sup>17</sup> For we are not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ.

## 3

<sup>1</sup> Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you? <sup>2</sup> You are our letter, written in our hearts, known and read by all men; <sup>3</sup> being revealed that you are a letter of Christ, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. <sup>4</sup> Such confidence we have through Christ toward God; <sup>5</sup> not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; <sup>6</sup> who also made us sufficient as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. <sup>7</sup> But if the service of death, written engraved on stones, came with glory, so that the children of Israel

could not look steadfastly on the face of Moses for the glory of his face; which was passing away: <sup>8</sup> won't service of the Spirit be with much more glory? <sup>9</sup> For if the service of condemnation has glory, the service of righteousness exceeds much more in glory. <sup>10</sup> For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. <sup>11</sup> For if that which passes away was with glory, much more that which remains is in glory.

<sup>12</sup> Having therefore such a hope, we use great boldness of speech, <sup>13</sup> and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away. <sup>14</sup> But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ it passes away. <sup>15</sup> But to this day, when Moses is read, a veil lies on their heart. <sup>16</sup> But whenever one turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. <sup>18</sup> But we all, with unveiled face seeing the glory of the Lord as in a mirror, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.

#### 4

<sup>1</sup> Therefore seeing we have this ministry, even as we obtained mercy, we don't faint. <sup>2</sup> But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's

conscience in the sight of God. <sup>3</sup> Even if our Good News is veiled, it is veiled in those who perish; <sup>4</sup> in whom the god of this world has blinded the minds of the unbelieving, that the light of the Good News of the glory of Christ, who is the image of God, should not dawn on them. <sup>5</sup> For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake; <sup>6</sup> seeing it is God who said, "Light will shine out of darkness,"<sup>1</sup> who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in clay vessels, that the exceeding greatness of the power may be of God, and not from ourselves. <sup>8</sup> We are pressed on every side, yet not crushed; perplexed, yet not to despair; <sup>9</sup> pursued, yet not forsaken; struck down, yet not destroyed; <sup>10</sup> always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed in our body. <sup>11</sup> For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be revealed in our mortal flesh. <sup>12</sup> So then death works in us, but life in you. <sup>13</sup> But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke."<sup>2</sup> We also believe, and therefore also we speak; <sup>14</sup> knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you. <sup>15</sup> For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. <sup>16</sup> Therefore we don't faint, but though our outward man is

<sup>1</sup> Genesis 1:3 <sup>2</sup> Psalm 116:10

decaying, yet our inward man is renewed day by day. <sup>17</sup> For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory; <sup>18</sup> while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

## 5

<sup>1</sup> For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. <sup>2</sup> For most certainly in this we groan, longing to be clothed with our habitation which is from heaven; <sup>3</sup> if so be that being clothed we will not be found naked. <sup>4</sup> For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. <sup>5</sup> Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.

<sup>6</sup> Therefore we are always confident and know that while we are at home in the body, we are absent from the Lord; <sup>7</sup> for we walk by faith, not by sight. <sup>8</sup> We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord. <sup>9</sup> Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. <sup>10</sup> For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad. <sup>11</sup> Knowing therefore the fear of the Lord, we persuade men, but

we are revealed to God; and I hope that we are revealed also in your consciences. <sup>12</sup> For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart. <sup>13</sup> For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you. <sup>14</sup> For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. <sup>15</sup> He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again. <sup>16</sup> Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more. <sup>17</sup> Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold,<sup>b</sup> all things have become new. <sup>18</sup> But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation; <sup>19</sup> namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation. <sup>20</sup> We are therefore ambassadors on behalf of Christ, as though God were entreating by us: we beg you on behalf of Christ, be reconciled to God. <sup>21</sup> For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.

## 6

<sup>1</sup> Working together, we entreat also that you not receive the grace of God in vain, <sup>2</sup> for he says,

“At an acceptable time I listened to you,

<sup>b</sup> “Behold”, from “*ἰδοὺ*”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

in a day of salvation I helped you.”<sup>1</sup>

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

<sup>11</sup> Our mouth is open to you, Corinthians. Our heart is enlarged. <sup>12</sup> You are not restricted by us, but you are restricted by your own affections. <sup>13</sup> Now in return, I speak as to my children, you also be open wide. <sup>14</sup> Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what fellowship has light with darkness? <sup>15</sup> What agreement has Christ with Belial? Or what portion has a believer with an unbeliever? <sup>16</sup> What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said, “I will dwell in them, and walk in them; and I will be their God, and they will be my people.”<sup>2</sup> <sup>17</sup> Therefore

“‘Come out from among them, and be separate,’ says the Lord.

‘Touch no unclean thing.

I will receive you.’<sup>3</sup>

<sup>18</sup> I will be to you a Father.

You will be to me sons and daughters,’

says the Lord Almighty.”<sup>4</sup>

## 7

<sup>1</sup> Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. <sup>2</sup> Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one. <sup>3</sup> I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together. <sup>4</sup> Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction. <sup>5</sup> For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside. <sup>6</sup> Nevertheless, he who comforts the lowly, God, comforted us by the coming of Titus; <sup>7</sup> and not by his coming only, but also by the comfort with which he was comforted in you, while he told us of your longing, your mourning, and your zeal for me; so that I rejoiced still more.

<sup>8</sup> For though I made you sorry with my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while. <sup>9</sup> I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry in a godly way, that you

<sup>1</sup> Isaiah 49:8 <sup>2</sup> Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27 <sup>3</sup> Isaiah 52:11; Ezekiel 20:34,41 <sup>4</sup> 2 Samuel 7:14; 7:8

might suffer loss by us in nothing. <sup>10</sup> For godly sorrow produces repentance to salvation, which brings no regret. But the sorrow of the world produces death. <sup>11</sup> For behold, this same thing, that you were made sorry in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter. <sup>12</sup> So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God. <sup>13</sup> Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup> For if in anything I have boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth. <sup>15</sup> His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him. <sup>16</sup> I rejoice that in everything I am confident concerning you.

## 8

<sup>1</sup> Moreover, brothers, we make known to you the grace of God which has been given in the assemblies of Macedonia; <sup>2</sup> how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. <sup>3</sup> For according to their power, I testify, yes and beyond their power, they gave of their own accord, <sup>4</sup> begging us with much entreaty to receive this grace and the

fellowship in the service to the saints. <sup>5</sup> This was not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. <sup>6</sup> So we urged Titus, that as he had made a beginning before, so he would also complete in you this grace. <sup>7</sup> But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that you also abound in this grace. <sup>8</sup> I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. <sup>9</sup> For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich. <sup>10</sup> I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing. <sup>11</sup> But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability. <sup>12</sup> For if the readiness is there, it is acceptable according to what you have, not according to what you don't have. <sup>13</sup> For this is not that others may be eased and you distressed, <sup>14</sup> but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality. <sup>15</sup> As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."<sup>1</sup>

<sup>16</sup> But thanks be to God, who puts the same earnest care for you into the heart of Titus. <sup>17</sup> For he indeed accepted our exhortation, but being himself very earnest,

<sup>1</sup> Exodus 16:8

he went out to you of his own accord. <sup>18</sup> We have sent together with him the brother whose praise in the Good News is known through all the assemblies. <sup>19</sup> Not only so, but who was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness. <sup>20</sup> We are avoiding this, that any man should blame us concerning this abundance which is administered by us. <sup>21</sup> Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. <sup>23</sup> As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the assemblies, the glory of Christ. <sup>24</sup> Therefore show the proof of your love to them in front of the assemblies, and of our boasting on your behalf.

## 9

<sup>1</sup> It is indeed unnecessary for me to write to you concerning the service to the saints, <sup>2</sup> for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. <sup>3</sup> But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared, <sup>4</sup> so that I won't by any means, if anyone from Macedonia comes there with me and finds you unprepared, we (to say nothing of you) should be disappointed in this confident boasting. <sup>5</sup> I

<sup>1</sup> Psalm 112:9

thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness. <sup>6</sup> Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully. <sup>7</sup> Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver. <sup>8</sup> And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work. <sup>9</sup> As it is written,

“He has scattered abroad, he has given  
to the poor.

His righteousness remains  
forever.”<sup>1</sup>

<sup>10</sup> Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness; <sup>11</sup> you being enriched in everything to all liberality, which produces through us thanksgiving to God. <sup>12</sup> For this service of giving that you perform not only makes up for lack among the saints, but abounds also through many givings of thanks to God; <sup>13</sup> seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Good News of Christ, and for the liberality of your contribution to them and to all; <sup>14</sup> while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you. <sup>15</sup> Now thanks be to God for his unspeakable gift!

## 10

<sup>1</sup> Now I Paul, myself, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am bold toward you. <sup>2</sup> Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh. <sup>3</sup> For though we walk in the flesh, we don't wage war according to the flesh; <sup>4</sup> for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, <sup>5</sup> throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; <sup>6</sup> and being in readiness to avenge all disobedience, when your obedience will be made full. <sup>7</sup> Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are Christ's. <sup>8</sup> For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be disappointed, <sup>9</sup> that I may not seem as if I desire to terrify you by my letters. <sup>10</sup> For, "His letters", they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised." <sup>11</sup> Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present. <sup>12</sup> For we are not bold to number or compare ourselves with some of those who

<sup>1</sup> Jeremiah 9:24

commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. <sup>13</sup> But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you. <sup>14</sup> For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you with the Good News of Christ, <sup>15</sup> not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence, <sup>16</sup> so as to preach the Good News even to the parts beyond you, not to boast in what someone else has already done. <sup>17</sup> But "he who boasts, let him boast in the Lord."<sup>18</sup> For it isn't he who commends himself who is approved, but whom the Lord commends.

## 11

<sup>1</sup> I wish that you would bear with me in a little foolishness, but indeed you do bear with me. <sup>2</sup> For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ. <sup>3</sup> But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ. <sup>4</sup> For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough. <sup>5</sup> For I reckon that I am not at all behind the very best apostles. <sup>6</sup> But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in

every way we have been revealed to you in all things. <sup>7</sup> Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's Good News free of charge? <sup>8</sup> I robbed other assemblies, taking wages from them that I might serve you. <sup>9</sup> When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so. <sup>10</sup> As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia. <sup>11</sup> Why? Because I don't love you? God knows. <sup>12</sup> But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we. <sup>13</sup> For such men are false apostles, deceitful workers, masquerading as Christ's apostles. <sup>14</sup> And no wonder, for even Satan masquerades as an angel of light. <sup>15</sup> It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.

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

you on the face. <sup>21</sup> I speak by way of disparagement, as though we had been weak. Yet in whatever way anyone is bold (I speak in foolishness), I am bold also. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring<sup>c</sup> of Abraham? So am I. <sup>23</sup> Are they servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often. <sup>24</sup> Five times from the Jews I received forty stripes minus one. <sup>25</sup> Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep. <sup>26</sup> I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; <sup>27</sup> in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.

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

<sup>c</sup> or, seed

## 12

<sup>1</sup> It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven. <sup>3</sup> I know such a man (whether in the body, or outside of the body, I don't know; God knows), <sup>4</sup> how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. <sup>5</sup> On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. <sup>6</sup> For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me, or hears from me. <sup>7</sup> By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to torment me, that I should not be exalted excessively. <sup>8</sup> Concerning this thing, I begged the Lord three times that it might depart from me. <sup>9</sup> He has said to me, **"My grace is sufficient for you, for my power is made perfect in weakness."** Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest on me.

<sup>10</sup> Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong. <sup>11</sup> I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for in nothing was I inferior to the very best

apostles, though I am nothing. <sup>12</sup> Truly the signs of an apostle were worked among you in all patience, in signs and wonders and mighty works. <sup>13</sup> For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.

<sup>14</sup> Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. <sup>15</sup> I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? <sup>16</sup> But be it so, I did not myself burden you. But, being crafty, I caught you with deception. <sup>17</sup> Did I take advantage of you by anyone of them whom I have sent to you? <sup>18</sup> I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps? <sup>19</sup> Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying. <sup>20</sup> For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots; <sup>21</sup> that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed.

## 13

<sup>1</sup> This is the third time I am coming to you. “At the mouth of two or three witnesses shall every word be established.”<sup>1</sup> <sup>2</sup> I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare; <sup>3</sup> seeing that you seek a proof of Christ who speaks in me; who toward you is not weak, but is powerful in you. <sup>4</sup> For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you. <sup>5</sup> Examine your own selves, whether you are in the faith. Test your own selves. Or don’t you know as to your own selves, that Jesus Christ is in you?—unless indeed you are disqualified. <sup>6</sup> But

I hope that you will know that we aren’t disqualified.

<sup>7</sup> Now I pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate. <sup>8</sup> For we can do nothing against the truth, but for the truth. <sup>9</sup> For we rejoice when we are weak and you are strong. And this we also pray for, even your perfecting. <sup>10</sup> For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up, and not for tearing down.

<sup>11</sup> Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you. <sup>12</sup> Greet one another with a holy kiss. <sup>13</sup> All the saints greet you. <sup>14</sup> The grace of the Lord Jesus Christ, God’s love, and the fellowship of the Holy Spirit, be with you all. Amen.

<sup>1</sup> Deuteronomy 19:15



# Paul's Letter to the Galatians

## 1

<sup>1</sup> Paul, an apostle (not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead), <sup>2</sup> and all the brothers<sup>a</sup> who are with me, to the assemblies of Galatia: <sup>3</sup> Grace to you and peace from God the Father, and our Lord Jesus Christ, <sup>4</sup> who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father— <sup>5</sup> to whom be the glory forever and ever. Amen.

<sup>6</sup> I marvel that you are so quickly deserting him who called you in the grace of Christ to a different “good news”; <sup>7</sup> and there isn't another “good news.” Only there are some who trouble you, and want to pervert the Good News of Christ. <sup>8</sup> But even though we, or an angel from heaven, should preach to you any “good news” other than that which we preached to you, let him be cursed. <sup>9</sup> As we have said before, so I now say again: if any man preaches to you any “good news” other than that which you received, let him be cursed. <sup>10</sup> For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ. <sup>11</sup> But I make known to you, brothers, concerning the Good News which was preached by me, that it is not according to man. <sup>12</sup> For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. <sup>13</sup> For you have heard of my way of living in time

past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it. <sup>14</sup> I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. <sup>15</sup> But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his grace, <sup>16</sup> to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days. <sup>19</sup> But of the other apostles I saw no one, except James, the Lord's brother. <sup>20</sup> Now about the things which I write to you, behold,<sup>b</sup> before God, I'm not lying. <sup>21</sup> Then I came to the regions of Syria and Cilicia. <sup>22</sup> I was still unknown by face to the assemblies of Judea which were in Christ, <sup>23</sup> but they only heard: “He who once persecuted us now preaches the faith that he once tried to destroy.” <sup>24</sup> And they glorified God in me.

## 2

<sup>1</sup> Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. <sup>2</sup> I went up by revelation, and I laid before them the Good News which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running,

<sup>a</sup> The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.”

<sup>b</sup> “Behold”, from “ἰδοὺ”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

or had run, in vain. <sup>3</sup> But not even Titus, who was with me, being a Greek, was compelled to be circumcised. <sup>4</sup> This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; <sup>5</sup> to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue with you. <sup>6</sup> But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man)—they, I say, who were respected imparted nothing to me, <sup>7</sup> but to the contrary, when they saw that I had been entrusted with the Good News for the uncircumcision, even as Peter with the Good News for the circumcision <sup>8</sup> (for he who appointed Peter to the apostleship of the circumcision appointed me also to the Gentiles); <sup>9</sup> and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision. <sup>10</sup> They only asked us to remember the poor—which very thing I was also zealous to do.

<sup>11</sup> But when Peter came to Antioch, I resisted him to his face, because he stood condemned. <sup>12</sup> For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. <sup>13</sup> And the rest of the Jews joined him in his hypocrisy; so that even Barnabas was carried away with their hypocrisy. <sup>14</sup> But when I saw that they

didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"

<sup>15</sup> "We, being Jews by nature, and not Gentile sinners, <sup>16</sup> yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law, because no flesh will be justified by the works of the law. <sup>17</sup> But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? Certainly not! <sup>18</sup> For if I build up again those things which I destroyed, I prove myself a law-breaker. <sup>19</sup> For I, through the law, died to the law, that I might live to God. <sup>20</sup> I have been crucified with Christ, and it is no longer I that live, but Christ lives in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me. <sup>21</sup> I don't reject the grace of God. For if righteousness is through the law, then Christ died for nothing!"

### 3

<sup>1</sup> Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly portrayed among you as crucified? <sup>2</sup> I just want to learn this from you: Did you receive the Spirit by the works of the law, or by hearing of faith? <sup>3</sup> Are you so foolish? Having begun in the Spirit, are you now completed in the flesh? <sup>4</sup> Did you suffer so

many things in vain, if it is indeed in vain? <sup>5</sup> He therefore who supplies the Spirit to you, and does miracles among you, does he do it by the works of the law, or by hearing of faith? <sup>6</sup> Even as Abraham “believed God, and it was counted to him for righteousness.” <sup>7</sup> Know therefore that those who are of faith, the same are children of Abraham. <sup>8</sup> The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, “In you all the nations will be blessed.” <sup>1</sup> <sup>9</sup> So then, those who are of faith are blessed with the faithful Abraham. <sup>10</sup> For as many as are of the works of the law are under a curse. For it is written, “Cursed is everyone who doesn’t continue in all things that are written in the book of the law, to do them.” <sup>2</sup> <sup>11</sup> Now that no man is justified by the law before God is evident, for, “The righteous will live by faith.” <sup>3</sup> <sup>12</sup> The law is not of faith, but, “The man who does them will live by them.” <sup>4</sup>

<sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us. For it is written, “Cursed is everyone who hangs on a tree,” <sup>5</sup> <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith. <sup>15</sup> Brothers, speaking of human terms, though it is only a man’s covenant, yet when it has been confirmed, no one makes it void, or adds to it. <sup>16</sup> Now the promises were spoken to Abraham and to his offspring.<sup>c</sup> He doesn’t say, “To descendants<sup>d</sup>”, as of many, but as of one, “To your offspring<sup>e</sup>”, <sup>6</sup>

which is Christ. <sup>17</sup> Now I say this. A covenant confirmed beforehand by God in Christ, the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect. <sup>18</sup> For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.

<sup>19</sup> What then is the law? It was added because of transgressions, until the offspring<sup>f</sup> should come to whom the promise has been made. It was ordained through angels by the hand of a mediator. <sup>20</sup> Now a mediator is not between one, but God is one. <sup>21</sup> Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law. <sup>22</sup> But the Scriptures imprisoned all things under sin, that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed. <sup>24</sup> So that the law has become our tutor to bring us to Christ, that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a tutor. <sup>26</sup> For you are all children of God, through faith in Christ Jesus. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> If you are Christ’s, then you are Abraham’s offspring<sup>g</sup> and heirs according to promise.

<sup>1</sup> Genesis 12:3; 18:18; 22:18 <sup>2</sup> Deuteronomy 27:26 <sup>3</sup> Habakkuk 2:4 <sup>4</sup> Leviticus 18:5 <sup>5</sup> Deuteronomy 21:23 <sup>c</sup> or, seed  
<sup>d</sup> or, seeds <sup>e</sup> or, seed <sup>6</sup> Genesis 12:7; 13:15; 24:7 <sup>f</sup> or, seed <sup>g</sup> or, seed

## 4

<sup>1</sup> But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all; <sup>2</sup> but is under guardians and stewards until the day appointed by the father. <sup>3</sup> So we also, when we were children, were held in bondage under the elemental principles of the world. <sup>4</sup> But when the fullness of the time came, God sent out his Son, born to a woman, born under the law, <sup>5</sup> that he might redeem those who were under the law, that we might receive the adoption of children. <sup>6</sup> And because you are children, God sent out the Spirit of his Son into your hearts, crying, “Abba,<sup>h</sup> Father!” <sup>7</sup> So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ. <sup>8</sup> However at that time, not knowing God, you were in bondage to those who by nature are not gods. <sup>9</sup> But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again? <sup>10</sup> You observe days, months, seasons, and years. <sup>11</sup> I am afraid for you, that I might have wasted my labor for you. <sup>12</sup> I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong, <sup>13</sup> but you know that because of weakness of the flesh I preached the Good News to you the first time. <sup>14</sup> That which was a temptation to you in my flesh, you didn’t despise nor reject; but you received me as an angel of God, even as Christ Jesus.

<sup>15</sup> What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. <sup>16</sup> So then, have I become your enemy by telling you the truth? <sup>17</sup> They zealously seek you in no good way. No, they desire to alienate you, that you may seek them. <sup>18</sup> But it is always good to be zealous in a good cause, and not only when I am present with you.

<sup>19</sup> My little children, of whom I am again in travail until Christ is formed in you— <sup>20</sup> but I could wish to be present with you now, and to change my tone, for I am perplexed about you. <sup>21</sup> Tell me, you that desire to be under the law, don’t you listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the servant, and one by the free woman. <sup>23</sup> However, the son by the servant was born according to the flesh, but the son by the free woman was born through promise. <sup>24</sup> These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar. <sup>25</sup> For this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children. <sup>26</sup> But the Jerusalem that is above is free, which is the mother of us all. <sup>27</sup> For it is written,

“Rejoice, you barren who don’t bear.

Break out and shout, you that don’t travail.

For more are the children of the desolate than of her who has a husband.” <sup>1</sup>

<sup>h</sup> Abba is a Greek spelling for the Aramaic word for “Father” or “Daddy” used in a familiar, respectful, and loving way.

<sup>1</sup> Isaiah 54:1

<sup>28</sup> Now we, brothers, as Isaac was, are children of promise. <sup>29</sup> But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. <sup>30</sup> However what does the Scripture say? “Throw out the servant and her son, for the son of the servant will not inherit with the son of the free woman.”<sup>2</sup> <sup>31</sup> So then, brothers, we are not children of a servant, but of the free woman.

## 5

<sup>1</sup> Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage. <sup>2</sup> Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing. <sup>3</sup> Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law. <sup>4</sup> You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace. <sup>5</sup> For we, through the Spirit, by faith wait for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love. <sup>7</sup> You were running well! Who interfered with you that you should not obey the truth? <sup>8</sup> This persuasion is not from him who calls you. <sup>9</sup> A little yeast grows through the whole lump. <sup>10</sup> I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.

<sup>11</sup> But I, brothers, if I still preach circumcision, why am I still persecuted?

Then the stumbling block of the cross has been removed. <sup>12</sup> I wish that those who disturb you would cut themselves off. <sup>13</sup> For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another. <sup>14</sup> For the whole law is fulfilled in one word, in this: “You shall love your neighbor as yourself.”<sup>1</sup> <sup>15</sup> But if you bite and devour one another, be careful that you don't consume one another. <sup>16</sup> But I say, walk by the Spirit, and you won't fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the deeds of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness, <sup>20</sup> idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, <sup>21</sup> envy, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit God's Kingdom.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,<sup>1</sup> <sup>23</sup> gentleness, and self-control. Against such things there is no law. <sup>24</sup> Those who belong to Christ have crucified the flesh with its passions and lusts. <sup>25</sup> If we live by the Spirit, let's also walk by the Spirit. <sup>26</sup> Let's not become conceited, provoking one another, and envying one another.

<sup>2</sup> Genesis 21:10 <sup>1</sup> Leviticus 19:18 <sup>i</sup> or, faithfulness

## 6

<sup>1</sup> Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted. <sup>2</sup> Bear one another's burdens, and so fulfill the law of Christ. <sup>3</sup> For if a man thinks himself to be something when he is nothing, he deceives himself. <sup>4</sup> But let each man examine his own work, and then he will have reason to boast in himself, and not in someone else. <sup>5</sup> For each man will bear his own burden. <sup>6</sup> But let him who is taught in the word share all good things with him who teaches. <sup>7</sup> Don't be deceived. God is not mocked, for whatever a man sows, that he will also reap. <sup>8</sup> For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup> Let us not be weary in doing good, for we will reap in due season, if we don't give up. <sup>10</sup> So then, as we have opportunity, let's do what is good toward all men, and especially

toward those who are of the household of the faith.

<sup>11</sup> See with what large letters I write to you with my own hand. <sup>12</sup> As many as desire to look good in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. <sup>13</sup> For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh. <sup>14</sup> But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> For in Christ Jesus neither is circumcision anything, nor uncircumcision, but a new creation. <sup>16</sup> As many as walk by this rule, peace and mercy be on them, and on God's Israel. <sup>17</sup> From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

# Paul's Letter to the Ephesians

## 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God,

to the saints who are at Ephesus, and the faithful in Christ Jesus: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ; <sup>4</sup> even as he chose us in him before the foundation of the world, that we would be holy and without defect before him in love; <sup>5</sup> having predestined us for adoption as children through Jesus Christ to himself, according to the good pleasure of his desire, <sup>6</sup> to the praise of the glory of his grace, by which he freely gave us favor in the Beloved, <sup>7</sup> in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>8</sup> which he made to abound toward us in all wisdom and prudence, <sup>9</sup> making known to us the mystery of his will, according to his good pleasure which he purposed in him <sup>10</sup> to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him; <sup>11</sup> in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who does all things after the counsel of his will; <sup>12</sup> to the end that we should be to the praise of his glory, we who had before hoped in Christ: <sup>13</sup> in whom you also, having heard

the word of the truth, the Good News of your salvation—in whom, having also believed, you were sealed with the promised Holy Spirit, <sup>14</sup> who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory. <sup>15</sup> For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints, <sup>16</sup> don't cease to give thanks for you, making mention of you in my prayers, <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; <sup>18</sup> having the eyes of your hearts<sup>a</sup> enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, <sup>19</sup> and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might <sup>20</sup> which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, <sup>21</sup> far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. <sup>22</sup> He put all things in subjection under his feet, and gave him to be head over all things for the assembly, <sup>23</sup> which is his body, the fullness of him who fills all in all.

## 2

<sup>1</sup> You were made alive when you were dead in transgressions and sins, <sup>2</sup> in which you once walked according to the course of

<sup>a</sup> TR reads "understanding" instead of "hearts"

this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience; <sup>3</sup> among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. <sup>4</sup> But God, being rich in mercy, for his great love with which he loved us, <sup>5</sup> even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus, <sup>7</sup> that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; <sup>8</sup> for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup> not of works, that no one would boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.

<sup>11</sup> Therefore remember that once you, the Gentiles in the flesh, who are called “uncircumcision” by that which is called “circumcision”, (in the flesh, made by hands); <sup>12</sup> that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off are made near in the blood of Christ. <sup>14</sup> For he is our peace, who made both one, and broke down the middle wall of partition, <sup>15</sup> having abolished in his flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two,

making peace; <sup>16</sup> and might reconcile them both in one body to God through the cross, having killed the hostility thereby. <sup>17</sup> He came and preached peace to you who were far off and to those who were near. <sup>18</sup> For through him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God, <sup>20</sup> being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; <sup>21</sup> in whom the whole building, fitted together, grows into a holy temple in the Lord; <sup>22</sup> in whom you also are built together for a habitation of God in the Spirit.

### 3

<sup>1</sup> For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles, <sup>2</sup> if it is so that you have heard of the administration of that grace of God which was given me toward you; <sup>3</sup> how that by revelation the mystery was made known to me, as I wrote before in few words, <sup>4</sup> by which, when you read, you can perceive my understanding in the mystery of Christ; <sup>5</sup> which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit; <sup>6</sup> that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Good News, <sup>7</sup> of which I was made a servant, according to the gift of that grace of God which was given me according to the working of his power. <sup>8</sup> To me, the very least of all saints, was this grace given, to preach to the

Gentiles the unsearchable riches of Christ,<sup>9</sup> and to make all men see what is the administration<sup>b</sup> of the mystery which for ages has been hidden in God, who created all things through Jesus Christ;<sup>10</sup> to the intent that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the heavenly places,<sup>11</sup> according to the eternal purpose which he purposed in Christ Jesus our Lord;<sup>12</sup> in whom we have boldness and access in confidence through our faith in him.<sup>13</sup> Therefore I ask that you may not lose heart at my troubles for you, which are your glory.

<sup>14</sup> For this cause, I bow my knees to the Father of our Lord Jesus Christ,<sup>15</sup> from whom every family in heaven and on earth is named,<sup>16</sup> that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man;<sup>17</sup> that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love,<sup>18</sup> may be strengthened to comprehend with all the saints what is the width and length and height and depth,<sup>19</sup> and to know Christ's love which surpasses knowledge, that you may be filled with all the fullness of God.<sup>20</sup> Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,<sup>21</sup> to him be the glory in the assembly and in Christ Jesus to all generations forever and ever. Amen.

## 4

<sup>1</sup> I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called,<sup>2</sup> with all lowliness and humility, with patience, bearing with one another in love;<sup>3</sup> being eager to keep the unity of the Spirit in the bond of peace.<sup>4</sup> There is one body, and one Spirit, even as you also were called in one hope of your calling;<sup>5</sup> one Lord, one faith, one baptism,<sup>6</sup> one God and Father of all, who is over all, and through all, and in us all.<sup>7</sup> But to each one of us was the grace given according to the measure of the gift of Christ.<sup>8</sup> Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men."<sup>1</sup> <sup>9</sup> Now this, "He ascended", what is it but that he also first descended into the lower parts of the earth?<sup>10</sup> He who descended is the one who also ascended far above all the heavens, that he might fill all things.

<sup>11</sup> He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds<sup>c</sup> and teachers;<sup>12</sup> for the perfecting of the saints, to the work of serving, to the building up of the body of Christ;<sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Christ;<sup>14</sup> that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;<sup>15</sup> but speaking truth in love, we may grow up in all things into him, who is the head, Christ;<sup>16</sup> from whom all the body, being fitted and knit together through that which every joint

<sup>b</sup> TR reads "fellowship" instead of "administration" / Psalm 68:18

<sup>c</sup> or, pastors

supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.

<sup>17</sup> This I say therefore, and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind, <sup>18</sup> being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts; <sup>19</sup> who having become callous gave themselves up to lust, to work all uncleanness with greediness. <sup>20</sup> But you did not learn Christ that way; <sup>21</sup> if indeed you heard him, and were taught in him, even as truth is in Jesus: <sup>22</sup> that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit; <sup>23</sup> and that you be renewed in the spirit of your mind, <sup>24</sup> and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth.

<sup>25</sup> Therefore putting away falsehood, speak truth each one with his neighbor. For we are members of one another. <sup>26</sup> "Be angry, and don't sin."<sup>2</sup> Don't let the sun go down on your wrath, <sup>27</sup> and don't give place to the devil. <sup>28</sup> Let him who stole steal no more; but rather let him labor, producing with his hands something that is good, that he may have something to give to him who has need. <sup>29</sup> Let no corrupt speech proceed out of your mouth, but only what is good for building others up as the need may be, that it may give grace to those who hear. <sup>30</sup> Don't grieve the Holy Spirit of God, in whom you were sealed for

the day of redemption. <sup>31</sup> Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice. <sup>32</sup> And be kind to one another, tender hearted, forgiving each other, just as God also in Christ forgave you.

## 5

<sup>1</sup> Be therefore imitators of God, as beloved children. <sup>2</sup> Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance. <sup>3</sup> But sexual immorality, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes saints; <sup>4</sup> nor filthiness, nor foolish talking, nor jesting, which are not appropriate; but rather giving of thanks.

<sup>5</sup> Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and God.

<sup>6</sup> Let no one deceive you with empty words. For because of these things, the wrath of God comes on the children of disobedience. <sup>7</sup> Therefore don't be partakers with them. <sup>8</sup> For you were once darkness, but are now light in the Lord. Walk as children of light, <sup>9</sup> for the fruit of the Spirit is in all goodness and righteousness and truth, <sup>10</sup> proving what is well pleasing to the Lord. <sup>11</sup> Have no fellowship with the unfruitful deeds of darkness, but rather even reprove them. <sup>12</sup> For the things which are done by them in secret, it is a shame even to speak of. <sup>13</sup> But all things, when they are reprov'd, are

<sup>2</sup> Psalm 4:4

revealed by the light, for everything that reveals is light. <sup>14</sup> Therefore he says, “Awake, you who sleep, and arise from the dead, and Christ will shine on you.”

<sup>15</sup> Therefore watch carefully how you walk, not as unwise, but as wise; <sup>16</sup> redeeming the time, because the days are evil. <sup>17</sup> Therefore don’t be foolish, but understand what the will of the Lord is. <sup>18</sup> Don’t be drunken with wine, in which is dissipation, but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms, hymns, and spiritual songs; singing, and making melody in your heart to the Lord; <sup>20</sup> giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father; <sup>21</sup> subjecting yourselves to one another in the fear of Christ.

<sup>22</sup> Wives, be subject to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the assembly, being himself the savior of the body. <sup>24</sup> But as the assembly is subject to Christ, so let the wives also be to their own husbands in everything.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it; <sup>26</sup> that he might sanctify it, having cleansed it by the washing of water with the word, <sup>27</sup> that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without defect. <sup>28</sup> Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. <sup>29</sup> For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord

also does the assembly; <sup>30</sup> because we are members of his body, of his flesh and bones. <sup>31</sup> “For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh.”<sup>1</sup>

<sup>32</sup> This mystery is great, but I speak concerning Christ and of the assembly. <sup>33</sup> Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband.

## 6

<sup>1</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup> “Honor your father and mother,” which is the first commandment with a promise: <sup>3</sup> “that it may be well with you, and you may live long on the earth.”<sup>1</sup>

<sup>4</sup> You fathers, don’t provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.

<sup>5</sup> Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ; <sup>6</sup> not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will of God from the heart; <sup>7</sup> with good will doing service, as to the Lord, and not to men; <sup>8</sup> knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is bound or free.

<sup>9</sup> You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.

<sup>10</sup> Finally, be strong in the Lord, and in the strength of his might. <sup>11</sup> Put on the

<sup>1</sup> Genesis 2:24 <sup>1</sup> Deuteronomy 5:16

whole armor of God, that you may be able to stand against the wiles of the devil. <sup>12</sup> For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. <sup>13</sup> Therefore put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand. <sup>14</sup> Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, <sup>15</sup> and having fitted your feet with the preparation of the Good News of peace; <sup>16</sup> above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word<sup>d</sup> of God; <sup>18</sup> with all

prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints: <sup>19</sup> on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Good News, <sup>20</sup> for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

<sup>21</sup> But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things; <sup>22</sup> whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.

<sup>23</sup> Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all those who love our Lord Jesus Christ with incorruptible love. Amen.

<sup>d</sup> from Greek rhema, which means spoken word

# Paul's Letter to the Philippians

## 1

<sup>1</sup> Paul and Timothy, servants of Jesus Christ;

To all the saints in Christ Jesus who are at Philippi, with the overseers <sup>a</sup> and servants<sup>b</sup>:

<sup>2</sup> Grace to you, and peace from God, our Father, and the Lord Jesus Christ. <sup>3</sup> I thank my God whenever I remember you, <sup>4</sup> always in every request of mine on behalf of you all making my requests with joy, <sup>5</sup> for your partnership<sup>c</sup> in furtherance of the Good News from the first day until now; <sup>6</sup> being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ. <sup>7</sup> It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the Good News, you all are partakers with me of grace. <sup>8</sup> For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.

<sup>9</sup> This I pray, that your love may abound yet more and more in knowledge and all discernment; <sup>10</sup> so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ; <sup>11</sup> being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

<sup>12</sup> Now I desire to have you know, brothers,<sup>d</sup> that the things which happened to me have turned out rather to the progress

of the Good News; <sup>13</sup> so that it became evident to the whole palace<sup>e</sup> guard, and to all the rest, that my bonds are in Christ; <sup>14</sup> and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. <sup>15</sup> Some indeed preach Christ even out of envy and strife, and some also out of good will. <sup>16</sup> The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my chains; <sup>17</sup> but the latter out of love, knowing that I am appointed for the defense of the Good News.

<sup>18</sup> What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice. <sup>19</sup> For I know that this will turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death. <sup>21</sup> For to me to live is Christ, and to die is gain. <sup>22</sup> But if I live on in the flesh, this will bring fruit from my work; yet I don't know what I will choose. <sup>23</sup> But I am in a dilemma between the two, having the desire to depart and be with Christ, which is far better. <sup>24</sup> Yet, to remain in the flesh is more needful for your sake. <sup>25</sup> Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith, <sup>26</sup> that your rejoicing may abound in Christ

<sup>a</sup> or, superintendents, or bishops <sup>b</sup> Or, deacons <sup>c</sup> The word translated "partnership" (koinonia) also means "fellowship" and "sharing".

<sup>d</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>e</sup> or, praetorian

Jesus in me through my presence with you again.

<sup>27</sup> Only let your way of life be worthy of the Good News of Christ, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the Good News; <sup>28</sup> and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God. <sup>29</sup> Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf, <sup>30</sup> having the same conflict which you saw in me, and now hear is in me.

## 2

<sup>1</sup> If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, <sup>2</sup> make my joy full, by being like-minded, having the same love, being of one accord, of one mind; <sup>3</sup> doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; <sup>4</sup> each of you not just looking to his own things, but each of you also to the things of others.

<sup>5</sup> Have this in your mind, which was also in Christ Jesus, <sup>6</sup> who, existing in the form of God, didn't consider equality with God a thing to be grasped, <sup>7</sup> but emptied himself, taking the form of a servant, being made in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross. <sup>9</sup> Therefore God also highly exalted him, and gave to him the name which is above every name; <sup>10</sup> that at the

name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth, <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup> So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup> For it is God who works in you both to will and to work, for his good pleasure. <sup>14</sup> Do all things without murmurings and disputes, <sup>15</sup> that you may become blameless and harmless, children of God without defect in the middle of a crooked and perverse generation, among whom you are seen as lights in the world, <sup>16</sup> holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain. <sup>17</sup> Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. <sup>18</sup> In the same way, you also rejoice, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing. <sup>20</sup> For I have no one else like-minded, who will truly care about you. <sup>21</sup> For they all seek their own, not the things of Jesus Christ. <sup>22</sup> But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Good News. <sup>23</sup> Therefore I hope to send him at once, as soon as I see how it will go with me. <sup>24</sup> But I trust in the Lord that I myself also will come shortly. <sup>25</sup> But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need; <sup>26</sup>

since he longed for you all, and was very troubled, because you had heard that he was sick. <sup>27</sup> For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow. <sup>28</sup> I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all joy, and hold such in honor, <sup>30</sup> because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.

### 3

<sup>1</sup> Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe. <sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the false circumcision. <sup>3</sup> For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh; <sup>4</sup> though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; <sup>6</sup> concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

<sup>7</sup> However, I consider those things that were gain to me as a loss for Christ. <sup>8</sup> Yes most certainly, and I count all things to be a loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them

nothing but refuse, that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; <sup>11</sup> if by any means I may attain to the resurrection from the dead. <sup>12</sup> Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold of by Christ Jesus.

<sup>13</sup> Brothers, I don't regard myself as yet having taken hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before, <sup>14</sup> I press on toward the goal for the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you. <sup>16</sup> Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind. <sup>17</sup> Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. <sup>18</sup> For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ, <sup>19</sup> whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things. <sup>20</sup> For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will change the body of our humiliation to be conformed to the body of his glory, according to the

working by which he is able even to subject all things to himself.

#### 4

<sup>1</sup> Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, my beloved. <sup>2</sup> I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord. <sup>3</sup> Yes, I beg you also, true partner, help these women, for they labored with me in the Good News, with Clement also, and the rest of my fellow workers, whose names are in the book of life. <sup>4</sup> Rejoice in the Lord always! Again I will say, "Rejoice!" <sup>5</sup> Let your gentleness be known to all men. The Lord is at hand. <sup>6</sup> In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

<sup>8</sup> Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. <sup>9</sup> The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you. <sup>10</sup> But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked

opportunity. <sup>11</sup> Not that I speak in respect to lack, for I have learned in whatever state I am, to be content in it. <sup>12</sup> I know how to be humbled, and I know also how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in need. <sup>13</sup> I can do all things through Christ, who strengthens me. <sup>14</sup> However you did well that you shared in my affliction. <sup>15</sup> You yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only. <sup>16</sup> For even in Thessalonica you sent once and again to my need. <sup>17</sup> Not that I seek for the gift, but I seek for the fruit that increases to your account. <sup>18</sup> But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God. <sup>19</sup> My God will supply every need of yours according to his riches in glory in Christ Jesus. <sup>20</sup> Now to our God and Father be the glory forever and ever! Amen.

<sup>21</sup> Greet every saint in Christ Jesus. The brothers who are with me greet you. <sup>22</sup> All the saints greet you, especially those who are of Caesar's household. <sup>23</sup> The grace of the Lord Jesus Christ be with you all. Amen.

# Paul's Letter to the Colossians

## 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, <sup>2</sup> to the saints and faithful brothers<sup>a</sup> in Christ at Colossae: Grace to you and peace from God our Father, and the Lord Jesus Christ.

<sup>3</sup> We give thanks to God the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> having heard of your faith in Christ Jesus, and of the love which you have toward all the saints, <sup>5</sup> because of the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News, <sup>6</sup> which has come to you; even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the grace of God in truth; <sup>7</sup> even as you learned of Epaphras our beloved fellow servant, who is a faithful servant of Christ on our behalf, <sup>8</sup> who also declared to us your love in the Spirit. <sup>9</sup> For this cause, we also, since the day we heard this, don't cease praying and making requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup> that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God; <sup>11</sup> strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy; <sup>12</sup> giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light; <sup>13</sup> who delivered us out of the power of darkness,

and translated us into the Kingdom of the Son of his love; <sup>14</sup> in whom we have our redemption,<sup>b</sup> the forgiveness of our sins; <sup>15</sup> who is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him. <sup>17</sup> He is before all things, and in him all things are held together. <sup>18</sup> He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. <sup>19</sup> For all the fullness was pleased to dwell in him; <sup>20</sup> and through him to reconcile all things to himself, by him, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.

<sup>21</sup> You, being in past times alienated and enemies in your mind in your evil deeds, <sup>22</sup> yet now he has reconciled in the body of his flesh through death, to present you holy and without defect and blameless before him, <sup>23</sup> if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the Good News which you heard, which is being proclaimed in all creation under heaven; of which I, Paul, was made a servant.

<sup>24</sup> Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the assembly; <sup>25</sup> of which I was made a

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>b</sup> TR adds "through his blood,"

servant, according to the stewardship of God which was given me toward you, to fulfill the word of God, <sup>26</sup> the mystery which has been hidden for ages and generations. But now it has been revealed to his saints, <sup>27</sup> to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; <sup>28</sup> whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; <sup>29</sup> for which I also labor, striving according to his working, which works in me mightily.

## 2

<sup>1</sup> For I desire to have you know how greatly I struggle for you, and for those at Laodicea, and for as many as have not seen my face in the flesh; <sup>2</sup> that their hearts may be comforted, they being knit together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of God, both of the Father and of Christ, <sup>3</sup> in whom are all the treasures of wisdom and knowledge hidden. <sup>4</sup> Now this I say that no one may delude you with persuasiveness of speech. <sup>5</sup> For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ. <sup>6</sup> As therefore you received Christ Jesus, the Lord, walk in him, <sup>7</sup> rooted and built up in him, and established in the faith, even as you were taught, abounding in it in thanksgiving. <sup>8</sup> Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the

elements of the world, and not after Christ. <sup>9</sup> For in him all the fullness of the Godhead dwells bodily, <sup>10</sup> and in him you are made full, who is the head of all principality and power; <sup>11</sup> in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ; <sup>12</sup> having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. <sup>13</sup> You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, <sup>14</sup> wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross; <sup>15</sup> having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.

<sup>16</sup> Let no one therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day, <sup>17</sup> which are a shadow of the things to come; but the body is Christ's. <sup>18</sup> Let no one rob you of your prize by a voluntary humility and worshiping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth. <sup>20</sup> If you died with Christ from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances, <sup>21</sup> "Don't handle, nor taste, nor touch" <sup>22</sup> (all of which perish with use), according to the

precepts and doctrines of men? <sup>23</sup> Which things indeed appear like wisdom in self-imposed worship, and humility, and severity to the body; but aren't of any value against the indulgence of the flesh.

### 3

<sup>1</sup> If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. <sup>2</sup> Set your mind on the things that are above, not on the things that are on the earth. <sup>3</sup> For you died, and your life is hidden with Christ in God. <sup>4</sup> When Christ, our life, is revealed, then you will also be revealed with him in glory. <sup>5</sup> Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry; <sup>6</sup> for which things' sake the wrath of God comes on the children of disobedience. <sup>7</sup> You also once walked in those, when you lived in them; <sup>8</sup> but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth. <sup>9</sup> Don't lie to one another, seeing that you have put off the old man with his doings, <sup>10</sup> and have put on the new man, who is being renewed in knowledge after the image of his Creator, <sup>11</sup> where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, freeman; but Christ is all, and in all.

<sup>12</sup> Put on therefore, as God's chosen ones, holy and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance; <sup>13</sup> bearing with one another, and forgiving each other, if any man has a

complaint against any; even as Christ forgave you, so you also do.

<sup>14</sup> Above all these things, walk in love, which is the bond of perfection. <sup>15</sup> And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. <sup>16</sup> Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your heart to the Lord.

<sup>17</sup> Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father, through him.

<sup>18</sup> Wives, be in subjection to your husbands, as is fitting in the Lord.

<sup>19</sup> Husbands, love your wives, and don't be bitter against them.

<sup>20</sup> Children, obey your parents in all things, for this pleases the Lord.

<sup>21</sup> Fathers, don't provoke your children, so that they won't be discouraged.

<sup>22</sup> Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men pleasers, but in singleness of heart, fearing God. <sup>23</sup> And whatever you do, work heartily, as for the Lord, and not for men, <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. <sup>25</sup> But he who does wrong will receive again for the wrong that he has done, and there is no partiality.

### 4

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

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

<sup>7</sup> All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Lord. <sup>8</sup> I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, <sup>9</sup> together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here. <sup>10</sup> Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"), <sup>11</sup> and Jesus who is

called Justus. These are my only fellow workers for God's Kingdom who are of the circumcision, men who have been a comfort to me.

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

<sup>18</sup> The salutation of me, Paul, with my own hand: remember my bonds. Grace be with you. Amen.

# Paul's First Letter to the Thessalonians

## 1

<sup>1</sup> Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup> We always give thanks to God for all of you, mentioning you in our prayers, <sup>3</sup> remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father. <sup>4</sup> We know, brothers<sup>a</sup> loved by God, that you are chosen, <sup>5</sup> and that our Good News came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake. <sup>6</sup> You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, <sup>7</sup> so that you became an example to all who believe in Macedonia and in Achaia. <sup>8</sup> For from you the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to say anything. <sup>9</sup> For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead—Jesus, who delivers us from the wrath to come.

## 2

<sup>1</sup> For you yourselves know, brothers, our visit to you wasn't in vain, <sup>2</sup> but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the Good News of God in much conflict. <sup>3</sup> For our exhortation is not of error, nor of uncleanness, nor in deception. <sup>4</sup> But even as we have been approved by God to be entrusted with the Good News, so we speak; not as pleasing men, but God, who tests our hearts. <sup>5</sup> For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness), <sup>6</sup> nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Christ. <sup>7</sup> But we were gentle among you, like a nursing mother cherishes her own children.

<sup>8</sup> Even so, affectionately longing for you, we were well pleased to impart to you, not the Good News of God only, but also our own souls, because you had become very dear to us. <sup>9</sup> For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we preached to you the Good News of God. <sup>10</sup> You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe. <sup>11</sup> As you know, we exhorted, comforted, and implored every one of you, as a father does his own children, <sup>12</sup> to the end that you should walk worthily of God, who

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

calls you into his own Kingdom and glory. <sup>13</sup> For this cause we also thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the word of God, which also works in you who believe. <sup>14</sup> For you, brothers, became imitators of the assemblies of God which are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they did from the Jews; <sup>15</sup> who killed both the Lord Jesus and their own prophets, and drove us out, and didn't please God, and are contrary to all men; <sup>16</sup> forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost.

<sup>17</sup> But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire, <sup>18</sup> because we wanted to come to you—indeed, I, Paul, once and again—but Satan hindered us. <sup>19</sup> For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Lord Jesus<sup>b</sup> at his coming? <sup>20</sup> For you are our glory and our joy.

### 3

<sup>1</sup> Therefore when we couldn't stand it any longer, we thought it good to be left behind at Athens alone, <sup>2</sup> and sent Timothy, our brother and God's servant in the Good News of Christ, to establish you, and to comfort you concerning your faith; <sup>3</sup> that no one be moved by these afflictions. For you know that we are appointed to this task. <sup>4</sup> For most certainly, when we were

with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know. <sup>5</sup> For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain. <sup>6</sup> But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you; <sup>7</sup> for this cause, brothers, we were comforted over you in all our distress and affliction through your faith. <sup>8</sup> For now we live, if you stand fast in the Lord. <sup>9</sup> For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God; <sup>10</sup> night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith? <sup>11</sup> Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you; <sup>12</sup> and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, <sup>13</sup> to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

### 4

<sup>1</sup> Finally then, brothers, we beg and exhort you in the Lord Jesus, that as you received from us how you ought to walk and to please God, that you abound more and more. <sup>2</sup> For you know what instructions we gave you through the Lord Jesus. <sup>3</sup> For this is the will of God: your sanctification, that you abstain from sexual

<sup>b</sup> TR adds "Christ"

immorality, <sup>4</sup> that each one of you know how to control his own body<sup>c</sup> in sanctification and honor, <sup>5</sup> not in the passion of lust, even as the Gentiles who don't know God; <sup>6</sup> that no one should take advantage of and wrong a brother or sister in this matter; because the Lord is an avenger in all these things, as also we forewarned you and testified. <sup>7</sup> For God called us not for uncleanness, but in sanctification. <sup>8</sup> Therefore he who rejects this doesn't reject man, but God, who has also given his Holy Spirit to you.

<sup>9</sup> But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another, <sup>10</sup> for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more; <sup>11</sup> and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we instructed you; <sup>12</sup> that you may walk properly toward those who are outside, and may have need of nothing.

<sup>13</sup> But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus. <sup>15</sup> For this we tell you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, will in no way precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a shout,

with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first, <sup>17</sup> then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever. <sup>18</sup> Therefore comfort one another with these words.

## 5

<sup>1</sup> But concerning the times and the seasons, brothers, you have no need that anything be written to you. <sup>2</sup> For you yourselves know well that the day of the Lord comes like a thief in the night. <sup>3</sup> For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape. <sup>4</sup> But you, brothers, aren't in darkness, that the day should overtake you like a thief. <sup>5</sup> You are all children of light, and children of the day. We don't belong to the night, nor to darkness, <sup>6</sup> so then let's not sleep, as the rest do, but let's watch and be sober. <sup>7</sup> For those who sleep, sleep in the night; and those who are drunk are drunk in the night. <sup>8</sup> But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation. <sup>9</sup> For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Therefore exhort one another, and build each other up, even as you also do. <sup>12</sup> But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and

<sup>c</sup> literally, possess his own vessel

admonish you,<sup>13</sup> and to respect and honor them in love for their work's sake.

Be at peace among yourselves.<sup>14</sup> We exhort you, brothers, admonish the disorderly, encourage the faint-hearted, support the weak, be patient toward all.<sup>15</sup> See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.

<sup>16</sup> Rejoice always. <sup>17</sup> Pray without ceasing. <sup>18</sup> In everything give thanks, for this is the will of God in Christ Jesus toward you. <sup>19</sup> Don't quench the Spirit. <sup>20</sup> Don't despise prophecies. <sup>21</sup> Test all things,

and hold firmly that which is good.<sup>22</sup> Abstain from every form of evil.

<sup>23</sup> May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

<sup>24</sup> He who calls you is faithful, who will also do it. <sup>25</sup> Brothers, pray for us. <sup>26</sup> Greet all the brothers with a holy kiss. <sup>27</sup> I solemnly command you by the Lord that this letter be read to all the holy brothers.

<sup>28</sup> The grace of our Lord Jesus Christ be with you. Amen.

# Paul's Second Letter to the Thessalonians

## 1

<sup>1</sup> Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God our Father, and the Lord Jesus Christ: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> We are bound to always give thanks to God for you, brothers,<sup>a</sup> even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds; <sup>4</sup> so that we ourselves boast about you in the assemblies of God for your patience and faith in all your persecutions and in the afflictions which you endure. <sup>5</sup> This is an obvious sign of the righteous judgment of God, to the end that you may be counted worthy of God's Kingdom, for which you also suffer. <sup>6</sup> Since it is a righteous thing with God to repay affliction to those who afflict you, <sup>7</sup> and to give relief to you who are afflicted with us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, <sup>8</sup> giving vengeance to those who don't know God, and to those who don't obey the Good News of our Lord Jesus, <sup>9</sup> who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might, <sup>10</sup> when he comes to be glorified in his saints, and to be admired among all those who have believed (because our testimony to you was believed) in that day.

<sup>11</sup> To this end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of

goodness and work of faith, with power; <sup>12</sup> that the name of our Lord Jesus<sup>b</sup> may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

## 2

<sup>1</sup> Now, brothers, concerning the coming of our Lord Jesus Christ, and our gathering together to him, we ask you <sup>2</sup> not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Christ had come. <sup>3</sup> Let no one deceive you in any way. For it will not be, unless the departure comes first, and the man of sin is revealed, the son of destruction, <sup>4</sup> he who opposes and exalts himself against all that is called God or that is worshiped; so that he sits as God in the temple of God, setting himself up as God. <sup>5</sup> Don't you remember that, when I was still with you, I told you these things? <sup>6</sup> Now you know what is restraining him, to the end that he may be revealed in his own season. <sup>7</sup> For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way. <sup>8</sup> Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth, and destroy by the manifestation of his coming; <sup>9</sup> even he whose coming is according to the working of Satan with all power and signs and lying wonders, <sup>10</sup> and with all deception of wickedness for those who are being lost, because they didn't

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>b</sup> TR adds "Christ"

receive the love of the truth, that they might be saved. <sup>11</sup> Because of this, God sends them a working of error, that they should believe a lie; <sup>12</sup> that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness. <sup>13</sup> But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you from the beginning for salvation through sanctification of the Spirit and belief in the truth; <sup>14</sup> to which he called you through our Good News, for the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup> So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.

<sup>16</sup> Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, <sup>17</sup> comfort your hearts and establish you in every good work and word.

### 3

<sup>1</sup> Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, even as also with you; <sup>2</sup> and that we may be delivered from unreasonable and evil men; for not all have faith. <sup>3</sup> But the Lord is faithful, who will establish you, and guard you from the evil one. <sup>4</sup> We have confidence in the Lord concerning you, that you both do and will do the things we command. <sup>5</sup> May the Lord direct your hearts into God's love, and into the patience of Christ.

<sup>6</sup> Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us. <sup>7</sup> For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you, <sup>8</sup> neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you; <sup>9</sup> not because we don't have the right, but to make ourselves an example to you, that you should imitate us. <sup>10</sup> For even when we were with you, we commanded you this: "If anyone will not work, don't let him eat." <sup>11</sup> For we hear of some who walk among you in rebellion, who don't work at all, but are busybodies. <sup>12</sup> Now those who are that way, we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

<sup>13</sup> But you, brothers, don't be weary in doing well. <sup>14</sup> If any man doesn't obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed. <sup>15</sup> Don't count him as an enemy, but admonish him as a brother.

<sup>16</sup> Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

<sup>17</sup> The greeting of me, Paul, with my own hand, which is the sign in every letter: this is how I write. <sup>18</sup> The grace of our Lord Jesus Christ be with you all. Amen.

# Paul's First Letter to Timothy

## 1

<sup>1</sup> Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope; <sup>2</sup> to Timothy, my true child in faith: Grace, mercy, and peace, from God our Father and Christ Jesus our Lord.

<sup>3</sup> As I urged you when I was going into Macedonia, stay at Ephesus that you might command certain men not to teach a different doctrine, <sup>4</sup> and not to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith— <sup>5</sup> but the goal of this command is love, out of a pure heart and a good conscience and sincere faith; <sup>6</sup> from which things some, having missed the mark, have turned aside to vain talking; <sup>7</sup> desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm. <sup>8</sup> But we know that the law is good, if a man uses it lawfully, <sup>9</sup> as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man slayers, <sup>10</sup> for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine; <sup>11</sup> according to the Good News of the glory of the blessed God, which was committed to my trust. <sup>12</sup> And I thank him who enabled me, Christ Jesus our Lord, because he counted me faithful, appointing me to service; <sup>13</sup> although I was before a

blasphemer, a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly in unbelief. <sup>14</sup> The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. <sup>15</sup> The saying is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. <sup>16</sup> However, for this cause I obtained mercy, that in me first, Jesus Christ might display all his patience, for an example of those who were going to believe in him for eternal life. <sup>17</sup> Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

<sup>18</sup> This instruction I commit to you, my child Timothy, according to the prophecies which led the way to you, that by them you may wage the good warfare; <sup>19</sup> holding faith and a good conscience; which some having thrust away made a shipwreck concerning the faith; <sup>20</sup> of whom is Hymenaeus and Alexander; whom I delivered to Satan, that they might be taught not to blaspheme.

## 2

<sup>1</sup> I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men: <sup>2</sup> for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence. <sup>3</sup> For this is good and acceptable in the sight of God our Savior; <sup>4</sup> who desires all people to be saved and come to full knowledge of the truth. <sup>5</sup> For there is one God, and one mediator

between God and men, the man Christ Jesus,<sup>6</sup> who gave himself as a ransom for all; the testimony in its own times;<sup>7</sup> to which I was appointed a preacher and an apostle (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup> I desire therefore that the men in every place pray, lifting up holy hands without anger and doubting. <sup>9</sup> In the same way, that women also adorn themselves in decent clothing, with modesty and propriety; not just<sup>a</sup> with braided hair, gold, pearls, or expensive clothing; <sup>10</sup> but (which becomes women professing godliness) with good works. <sup>11</sup> Let a woman learn in quietness with full submission. <sup>12</sup> But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience; <sup>15</sup> but she will be saved through her childbearing, if they continue in faith, love, and sanctification with sobriety.

### 3

<sup>1</sup> This is a faithful saying: if a man seeks the office of an overseer,<sup>b</sup> he desires a good work. <sup>2</sup> The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching; <sup>3</sup> not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; <sup>4</sup> one who rules his own house well, having children

in subjection with all reverence; <sup>5</sup> (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?) <sup>6</sup> not a new convert, lest being puffed up he fall into the same condemnation as the devil. <sup>7</sup> Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.

<sup>8</sup> Servants,<sup>c</sup> in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money; <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> Let them also first be tested; then let them serve<sup>d</sup> if they are blameless. <sup>11</sup> Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things. <sup>12</sup> Let servants<sup>e</sup> be husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For those who have served well<sup>f</sup> gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

<sup>14</sup> These things I write to you, hoping to come to you shortly; <sup>15</sup> but if I wait long, that you may know how men ought to behave themselves in God's house, which is the assembly of the living God, the pillar and ground of the truth. <sup>16</sup> Without controversy, the mystery of godliness is great:

God<sup>g</sup> was revealed in the flesh,  
justified in the spirit,  
seen by angels,  
preached among the nations,  
believed on in the world,  
and received up in glory.

<sup>a</sup> The word "just" is inserted here in English to preserve the meaning of the whole original Greek sentence in context. The word for "not" is the negative particle "μη" which denies an expected idea, as opposed to the usual word for "not" (ου) which denies a fact. Thus "μη" in this context is denying an expected idea (that women can be properly dressed without good works). <sup>b</sup> or, superintendents, or bishops <sup>c</sup> or, Deacons. <sup>d</sup> or, serve as deacons <sup>e</sup> or, deacons <sup>f</sup> or, served well as deacons <sup>g</sup> NU replaces "God" with "who"

## 4

<sup>1</sup> But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons, <sup>2</sup> through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; <sup>3</sup> forbidding marriage and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup> For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving. <sup>5</sup> For it is sanctified through the word of God and prayer. <sup>6</sup> If you instruct the brothers of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed. <sup>7</sup> But refuse profane and old wives' fables. Exercise yourself toward godliness. <sup>8</sup> For bodily exercise has some value, but godliness has value in all things, having the promise of the life which is now, and of that which is to come. <sup>9</sup> This saying is faithful and worthy of all acceptance. <sup>10</sup> For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe. <sup>11</sup> Command and teach these things.

<sup>12</sup> Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. <sup>13</sup> Until I come, pay attention to reading, to exhortation, and to teaching. <sup>14</sup> Don't neglect the gift that is in you, which was given to you by prophecy,

<sup>h</sup> TR adds "good and"

with the laying on of the hands of the elders. <sup>15</sup> Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all. <sup>16</sup> Pay attention to yourself, and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.

## 5

<sup>1</sup> Don't rebuke an older man, but exhort him as a father; the younger men as brothers; <sup>2</sup> the elder women as mothers; the younger as sisters, in all purity. <sup>3</sup> Honor widows who are widows indeed. <sup>4</sup> But if any widow has children or grandchildren, let them learn first to show piety towards their own family, and to repay their parents, for this is <sup>h</sup> acceptable in the sight of God. <sup>5</sup> Now she who is a widow indeed, and desolate, has her hope set on God, and continues in petitions and prayers night and day. <sup>6</sup> But she who gives herself to pleasure is dead while she lives. <sup>7</sup> Also command these things, that they may be without reproach. <sup>8</sup> But if anyone doesn't provide for his own, and especially his own household, he has denied the faith, and is worse than an unbeliever. <sup>9</sup> Let no one be enrolled as a widow under sixty years old, having been the wife of one man, <sup>10</sup> being approved by good works, if she has brought up children, if she has been hospitable to strangers, if she has washed the saints' feet, if she has relieved the afflicted, and if she has diligently followed every good work.

<sup>11</sup> But refuse younger widows, for when they have grown wanton against Christ, they desire to marry; <sup>12</sup> having condemnation, because they have rejected

their first pledge. <sup>13</sup> Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not. <sup>14</sup> I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for insulting. <sup>15</sup> For already some have turned aside after Satan. <sup>16</sup> If any man or woman who believes has widows, let them relieve them, and don't let the assembly be burdened; that it might relieve those who are widows indeed.

<sup>17</sup> Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching. <sup>18</sup> For the Scripture says, "You shall not muzzle the ox when it treads out the grain."<sup>1</sup> And, "The laborer is worthy of his wages."<sup>2</sup>

<sup>19</sup> Don't receive an accusation against an elder, except at the word of two or three witnesses. <sup>20</sup> Those who sin, reprove in the sight of all, that the rest also may be in fear. <sup>21</sup> I command you in the sight of God, and Christ Jesus, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality. <sup>22</sup> Lay hands hastily on no one, neither be a participant in other men's sins. Keep yourself pure. <sup>23</sup> Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent infirmities.

<sup>24</sup> Some men's sins are evident, preceding them to judgment, and some also follow later. <sup>25</sup> In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.

## 6

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

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

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

<sup>11</sup> But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness. <sup>12</sup>

<sup>1</sup> Deuteronomy 25:4 <sup>2</sup> Luke 10:7; Leviticus 19:13 <sup>i</sup> NU omits "Withdraw yourself from such."

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

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

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



# Paul's Second Letter to Timothy

## 1

<sup>1</sup> Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus, <sup>2</sup> to Timothy, my beloved child: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day <sup>4</sup> longing to see you, remembering your tears, that I may be filled with joy; <sup>5</sup> having been reminded of the sincere faith that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.

<sup>6</sup> For this cause, I remind you that you should stir up the gift of God which is in you through the laying on of my hands. <sup>7</sup> For God didn't give us a spirit of fear, but of power, love, and self-control. <sup>8</sup> Therefore don't be ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship for the Good News according to the power of God, <sup>9</sup> who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal, <sup>10</sup> but has now been revealed by the appearing of our Savior, Christ Jesus, who abolished death, and brought life and immortality to light through the Good News. <sup>11</sup> For this, I was appointed as a preacher, an apostle, and a

teacher of the Gentiles. <sup>12</sup> For this cause I also suffer these things.

Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.

<sup>13</sup> Hold the pattern of sound words which you have heard from me, in faith and love which is in Christ Jesus. <sup>14</sup> That good thing which was committed to you, guard through the Holy Spirit who dwells in us.

<sup>15</sup> This you know, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes. <sup>16</sup> May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain, <sup>17</sup> but when he was in Rome, he sought me diligently, and found me <sup>18</sup> (the Lord grant to him to find the Lord's mercy in that day); and in how many things he served at Ephesus, you know very well.

## 2

<sup>1</sup> You therefore, my child, be strengthened in the grace that is in Christ Jesus. <sup>2</sup> The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also. <sup>3</sup> You therefore must endure hardship, as a good soldier of Christ Jesus. <sup>4</sup> No soldier on duty entangles himself in the affairs of life, that he may please him who enrolled him as a soldier. <sup>5</sup> Also, if anyone competes in athletics, he isn't crowned unless he has competed by the rules. <sup>6</sup> The farmer who labors must be the first to get a share of the crops. <sup>7</sup>

Consider what I say, and may the Lord give you understanding in all things.

<sup>8</sup> Remember Jesus Christ, risen from the dead, of the offspring<sup>a</sup> of David, according to my Good News, <sup>9</sup> in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained. <sup>10</sup> Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. <sup>11</sup> This saying is trustworthy:

“For if we died with him,  
we will also live with him.

<sup>12</sup> If we endure,  
we will also reign with him.

If we deny him,  
he also will deny us.

<sup>13</sup> If we are faithless,  
he remains faithful.  
For he can't deny himself.”

<sup>14</sup> Remind them of these things, charging them in the sight of the Lord, that they don't argue about words, to no profit, to the subverting of those who hear.

<sup>15</sup> Give diligence to present yourself approved by God, a workman who doesn't need to be ashamed, properly handling the Word of Truth. <sup>16</sup> But shun empty chatter, for it will go further in ungodliness, <sup>17</sup> and those words will consume like gangrene, of whom is Hymenaeus and Philetus; <sup>18</sup> men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some. <sup>19</sup> However God's firm foundation stands, having this seal, “The Lord knows those who are his,”<sup>1</sup> and, “Let every one who names the name of the Lord<sup>b</sup> depart from unrighteousness.” <sup>20</sup> Now in a large house

there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor. <sup>21</sup> If anyone therefore purges himself from these, he will be a vessel for honor, sanctified, and suitable for the master's use, prepared for every good work.

<sup>22</sup> Flee from youthful lusts; but pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart. <sup>23</sup> But refuse foolish and ignorant questionings, knowing that they generate strife. <sup>24</sup> The Lord's servant must not quarrel, but be gentle towards all, able to teach, patient, <sup>25</sup> in gentleness correcting those who oppose him: perhaps God may give them repentance leading to a full knowledge of the truth, <sup>26</sup> and they may recover themselves out of the devil's snare, having been taken captive by him to his will.

### 3

<sup>1</sup> But know this, that in the last days, grievous times will come. <sup>2</sup> For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> without natural affection, unforgiving, slanderers, without self-control, fierce, not lovers of good, <sup>4</sup> traitors, headstrong, conceited, lovers of pleasure rather than lovers of God; <sup>5</sup> holding a form of godliness, but having denied its power. Turn away from these, also. <sup>6</sup> For some of these are people who creep into houses, and take captive gullible women loaded down with sins, led away by various lusts, <sup>7</sup> always learning, and never able to come to the knowledge of

<sup>a</sup> or, seed <sup>1</sup> Numbers 16:5 <sup>b</sup> TR reads “Christ” instead of “the Lord”

the truth. <sup>8</sup> Even as Jannes and Jambres opposed Moses, so do these also oppose the truth; men corrupted in mind, who concerning the faith, are rejected. <sup>9</sup> But they will proceed no further. For their folly will be evident to all men, as theirs also came to be. <sup>10</sup> But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness, <sup>11</sup> persecutions, and sufferings: those things that happened to me at Antioch, Iconium, and Lystra. I endured those persecutions. The Lord delivered me out of them all. <sup>12</sup> Yes, and all who desire to live godly in Christ Jesus will suffer persecution. <sup>13</sup> But evil men and impostors will grow worse and worse, deceiving and being deceived. <sup>14</sup> But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them. <sup>15</sup> From infancy, you have known the holy Scriptures which are able to make you wise for salvation through faith, which is in Christ Jesus. <sup>16</sup> Every Scripture is God-breathed and<sup>c</sup> profitable for teaching, for reproof, for correction, and for instruction in righteousness, <sup>17</sup> that the man of God may be complete, thoroughly equipped for every good work.

#### 4

<sup>1</sup> I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom: <sup>2</sup> preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching. <sup>3</sup> For the time will come when they will not listen to the sound doctrine,

but, having itching ears, will heap up for themselves teachers after their own lusts; <sup>4</sup> and will turn away their ears from the truth, and turn aside to fables. <sup>5</sup> But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.

<sup>6</sup> For I am already being offered, and the time of my departure has come. <sup>7</sup> I have fought the good fight. I have finished the course. I have kept the faith. <sup>8</sup> From now on, there is stored up for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved his appearing. <sup>9</sup> Be diligent to come to me soon, <sup>10</sup> for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia. <sup>11</sup> Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for service. <sup>12</sup> But I sent Tychicus to Ephesus. <sup>13</sup> Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. <sup>14</sup> Alexander, the coppersmith, did much evil to me. The Lord will repay him according to his deeds, <sup>15</sup> of whom you also must beware; for he greatly opposed our words.

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

<sup>c</sup> or, Every writing inspired by God is

heavenly Kingdom; to whom be the glory forever and ever. Amen.

<sup>19</sup> Greet Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at

Corinth, but I left Trophimus at Miletus sick. <sup>21</sup> Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers. <sup>22</sup> The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

# Paul's Letter to Titus

## 1

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness, <sup>2</sup> in hope of eternal life, which God, who can't lie, promised before time began; <sup>3</sup> but in his own time revealed his word in the message with which I was entrusted according to the commandment of God our Savior; <sup>4</sup> to Titus, my true child according to a common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

<sup>5</sup> I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you; <sup>6</sup> if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior. <sup>7</sup> For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain; <sup>8</sup> but given to hospitality, a lover of good, sober minded, fair, holy, self-controlled; <sup>9</sup> holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him. <sup>10</sup> For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision, <sup>11</sup> whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake. <sup>12</sup> One of them, a prophet of their

own, said, "Cretans are always liars, evil beasts, and idle gluttons." <sup>13</sup> This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith, <sup>14</sup> not paying attention to Jewish fables and commandments of men who turn away from the truth. <sup>15</sup> To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled. <sup>16</sup> They profess that they know God, but by their deeds they deny him, being abominable, disobedient, and unfit for any good work.

## 2

<sup>1</sup> But say the things which fit sound doctrine, <sup>2</sup> that older men should be temperate, sensible, sober minded, sound in faith, in love, and in patience: <sup>3</sup> and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good; <sup>4</sup> that they may train the young women to love their husbands, to love their children, <sup>5</sup> to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed. <sup>6</sup> Likewise, exhort the younger men to be sober minded; <sup>7</sup> in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, incorruptibility, <sup>8</sup> and soundness of speech that can't be condemned; that he who opposes you may be ashamed, having no evil thing to say about us. <sup>9</sup> Exhort servants to be in subjection to their own masters, and to be

well-pleasing in all things; not contradicting; <sup>10</sup> not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things. <sup>11</sup> For the grace of God has appeared, bringing salvation to all men, <sup>12</sup> instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world; <sup>13</sup> looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ; <sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for his own possession, zealous for good works. <sup>15</sup> Say these things and exhort and reprove with all authority. Let no man despise you.

### 3

<sup>1</sup> Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work, <sup>2</sup> to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all men. <sup>3</sup> For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. <sup>4</sup> But when the kindness of God our Savior and his love toward mankind appeared, <sup>5</sup> not by works

of righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of regeneration and renewing by the Holy Spirit, <sup>6</sup> whom he poured out on us richly, through Jesus Christ our Savior; <sup>7</sup> that, being justified by his grace, we might be made heirs according to the hope of eternal life. <sup>8</sup> This saying is faithful, and concerning these things I desire that you affirm confidently, so that those who have believed God may be careful to maintain good works. These things are good and profitable to men; <sup>9</sup> but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain. <sup>10</sup> Avoid a factious man after a first and second warning, <sup>11</sup> knowing that such a one is perverted and sins, being self-condemned.

<sup>12</sup> When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there. <sup>13</sup> Send Zenas, the lawyer, and Apollos on their journey speedily, that nothing may be lacking for them. <sup>14</sup> Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

<sup>15</sup> All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.

## Paul's Letter to Philemon

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker, <sup>2</sup> to the beloved Apphia, to Archippus, our fellow soldier, and to the assembly in your house: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God always, making mention of you in my prayers, <sup>5</sup> hearing of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints; <sup>6</sup> that the fellowship of your faith may become effective, in the knowledge of every good thing which is in us in Christ Jesus. <sup>7</sup> For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

<sup>8</sup> Therefore though I have all boldness in Christ to command you that which is appropriate, <sup>9</sup> yet for love's sake I rather beg, being such a one as Paul, the aged, but also a prisoner of Jesus Christ. <sup>10</sup> I beg you for my child, whom I have become the father of in my chains, Onesimus, <sup>a</sup> <sup>11</sup> who once was useless to you, but now is useful to you and to me. <sup>12</sup> I am sending him back. Therefore receive him, that is, my own heart, <sup>13</sup> whom I desired to keep with me, that on your behalf he might serve me

in my chains for the Good News. <sup>14</sup> But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will. <sup>15</sup> For perhaps he was therefore separated from you for a while, that you would have him forever, <sup>16</sup> no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Lord.

<sup>17</sup> If then you count me a partner, receive him as you would receive me. <sup>18</sup> But if he has wronged you at all, or owes you anything, put that to my account. <sup>19</sup> I, Paul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides). <sup>20</sup> Yes, brother, let me have joy from you in the Lord. Refresh my heart in the Lord. <sup>21</sup> Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.

<sup>22</sup> Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you, <sup>24</sup> as do Mark, Aristarchus, Demas, and Luke, my fellow workers. <sup>25</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

<sup>a</sup> Onesimus means "useful".



# The Letter to the Hebrews

## 1

<sup>1</sup> God, having in the past spoken to the fathers through the prophets at many times and in various ways, <sup>2</sup> has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds. <sup>3</sup> His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> having become so much better than the angels, as he has inherited a more excellent name than they have. <sup>5</sup> For to which of the angels did he say at any time,

“You are my Son.

Today have I become your  
father?”<sup>1</sup>

and again,

“I will be to him a Father,  
and he will be to me a Son?”<sup>2</sup>

<sup>6</sup> When he again brings in the firstborn into the world he says, “Let all the angels of God worship him.”<sup>3</sup> <sup>7</sup> Of the angels he says,

“Who makes his angels winds,  
and his servants a flame of fire.”<sup>4</sup>

<sup>8</sup> But of the Son he says,

“Your throne, O God, is forever and  
ever.

The scepter of uprightness is the  
scepter of your Kingdom.

<sup>9</sup> You have loved righteousness, and  
hated iniquity;

therefore God, your God, has  
anointed you with the oil of  
gladness above your  
fellows.”<sup>5</sup>

<sup>10</sup> And,

“You, Lord, in the beginning, laid the  
foundation of the earth.

The heavens are the works of your  
hands.

<sup>11</sup> They will perish, but you continue.

They all will grow old like a  
garment does.

<sup>12</sup> You will roll them up like a mantle,  
and they will be changed;

but you are the same.

Your years will not fail.”<sup>6</sup>

<sup>13</sup> But which of the angels has he told at  
any time,

“Sit at my right hand,  
until I make your enemies the  
footstool of your feet?”<sup>7</sup>

<sup>14</sup> Aren't they all serving spirits, sent out  
to do service for the sake of those who will  
inherit salvation?

## 2

<sup>1</sup> Therefore we ought to pay greater  
attention to the things that were heard, lest  
perhaps we drift away. <sup>2</sup> For if the word  
spoken through angels proved steadfast,  
and every transgression and disobedience  
received a just recompense; <sup>3</sup> how will we  
escape if we neglect so great a salvation—  
which at the first having been spoken  
through the Lord, was confirmed to us by

<sup>1</sup> Psalm 2:7 <sup>2</sup> 2 Samuel 7:14; 1 Chronicles 17:13 <sup>3</sup> Deuteronomy 32:43 LXX <sup>4</sup> Psalm 104:4 <sup>5</sup> Psalm 45:6-7 <sup>6</sup> Psalm 102:25-27  
<sup>7</sup> Psalm 110:1

those who heard; <sup>4</sup> God also testifying with them, both by signs and wonders, by various works of power, and by gifts of the Holy Spirit, according to his own will? <sup>5</sup> For he didn't subject the world to come, of which we speak, to angels. <sup>6</sup> But one has somewhere testified, saying,

“What is man, that you think of him?  
Or the son of man, that you care for  
him?

<sup>7</sup> You made him a little lower than the  
angels.

You crowned him with glory and  
honor.<sup>a</sup>

<sup>8</sup> You have put all things in  
subjection under his feet.”<sup>1</sup>

For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet. <sup>9</sup> But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone. <sup>10</sup> For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through sufferings. <sup>11</sup> For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,<sup>b</sup> <sup>12</sup> saying,

“I will declare your name to my  
brothers.

Among of the congregation I will  
sing your praise.”<sup>2</sup>

<sup>13</sup> Again, “I will put my trust in him.”<sup>3</sup>  
Again, “Behold, here I am with the

children whom God has given me.”<sup>4</sup> <sup>14</sup> Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, <sup>15</sup> and might deliver all of them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For most certainly, he doesn't give help to angels, but he gives help to the offspring<sup>c</sup> of Abraham. <sup>17</sup> Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people. <sup>18</sup> For in that he himself has suffered being tempted, he is able to help those who are tempted.

### 3

<sup>1</sup> Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus; <sup>2</sup> who was faithful to him who appointed him, as also was Moses in all his house. <sup>3</sup> For he has been counted worthy of more glory than Moses, because he who built the house has more honor than the house. <sup>4</sup> For every house is built by someone; but he who built all things is God. <sup>5</sup> Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, <sup>6</sup> but Christ is faithful as a Son over his house; whose house we are, if we hold fast our confidence and the glorying of our hope firm to the end. <sup>7</sup> Therefore, even as the Holy Spirit says,

“Today if you will hear his voice,

<sup>a</sup> TR adds “and set him over the works of your hands” <sup>1</sup> Psalm 8:4-6 <sup>b</sup> The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.” <sup>2</sup> Psalm 22:22 <sup>3</sup> Isaiah 8:17 <sup>4</sup> Isaiah 8:18 <sup>c</sup> or, seed

<sup>8</sup> don't harden your hearts, as in the rebellion,  
 like as in the day of the trial in the wilderness,  
<sup>9</sup> where your fathers tested me by proving me,  
 and saw my deeds for forty years.  
<sup>10</sup> Therefore I was displeased with that generation,  
 and said, 'They always err in their heart,  
 but they didn't know my ways;'  
<sup>11</sup> as I swore in my wrath,  
 'They will not enter into my rest.'<sup>1</sup>  
<sup>12</sup> Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief, in falling away from the living God; <sup>13</sup> but exhort one another day by day, so long as it is called "today"; lest any one of you be hardened by the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end: <sup>15</sup> while it is said,  
 "Today if you will hear his voice,  
 don't harden your hearts, as in the rebellion."<sup>2</sup>  
<sup>16</sup> For who, when they heard, rebelled? No, didn't all those who came out of Egypt by Moses? <sup>17</sup> With whom was he displeased forty years? Wasn't it with those who sinned, whose bodies fell in the wilderness? <sup>18</sup> To whom did he swear that they wouldn't enter into his rest, but to those who were disobedient? <sup>19</sup> We see that they were not able to enter in because of unbelief.

## 4

<sup>1</sup> Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. <sup>2</sup> For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard. <sup>3</sup> For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest";<sup>1</sup> although the works were finished from the foundation of the world. <sup>4</sup> For he has said this somewhere about the seventh day, "God rested on the seventh day from all his works";<sup>2 5</sup> and in this place again, "They will not enter into my rest."<sup>3</sup>

<sup>6</sup> Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience, <sup>7</sup> he again defines a certain day, today, saying through David so long a time afterward (just as has been said),

"Today if you will hear his voice,  
 don't harden your hearts."<sup>4</sup>

<sup>8</sup> For if Joshua had given them rest, he would not have spoken afterward of another day. <sup>9</sup> There remains therefore a Sabbath rest for the people of God. <sup>10</sup> For he who has entered into his rest has himself also rested from his works, as God did from his. <sup>11</sup> Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. <sup>12</sup> For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to

<sup>1</sup> Psalm 95:7-11   <sup>2</sup> Psalm 95:7-8   <sup>3</sup> Psalm 95:11   <sup>4</sup> Psalm 95:7-8

discern the thoughts and intentions of the heart.

<sup>13</sup> There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him to whom we must give an account. <sup>14</sup> Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession. <sup>15</sup> For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. <sup>16</sup> Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.

## 5

<sup>1</sup> For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. <sup>2</sup> The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. <sup>3</sup> Because of this, he must offer sacrifices for sins for the people, as well as for himself. <sup>4</sup> Nobody takes this honor on himself, but he is called by God, just like Aaron was. <sup>5</sup> So also Christ didn't glorify himself to be made a high priest, but it was he who said to him,

“You are my Son.

Today I have become your father.”<sup>1</sup>

<sup>6</sup> As he says also in another place,

“You are a priest forever,  
after the order of Melchizedek.”<sup>2</sup>

<sup>7</sup> He, in the days of his flesh, having offered up prayers and petitions with strong

<sup>1</sup> Psalm 2:7 <sup>2</sup> Psalm 110:4

crying and tears to him who was able to save him from death, and having been heard for his godly fear, <sup>8</sup> though he was a Son, yet learned obedience by the things which he suffered. <sup>9</sup> Having been made perfect, he became to all of those who obey him the author of eternal salvation, <sup>10</sup> named by God a high priest after the order of Melchizedek. <sup>11</sup> About him we have many words to say, and hard to interpret, seeing you have become dull of hearing. <sup>12</sup> For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the revelations of God. You have come to need milk, and not solid food. <sup>13</sup> For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. <sup>14</sup> But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

## 6

<sup>1</sup> Therefore leaving the teaching of the first principles of Christ, let us press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God, <sup>2</sup> of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. <sup>3</sup> This will we do, if God permits. <sup>4</sup> For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, <sup>5</sup> and tasted the good word of God, and the powers of the age to come, <sup>6</sup> and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of

God for themselves again, and put him to open shame. <sup>7</sup> For the land which has drunk the rain that comes often on it, and produces a crop suitable for them for whose sake it is also tilled, receives blessing from God; <sup>8</sup> but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

<sup>9</sup> But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. <sup>10</sup> For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them. <sup>11</sup> We desire that each one of you may show the same diligence to the fullness of hope even to the end, <sup>12</sup> that you won't be sluggish, but imitators of those who through faith and patience inherited the promises. <sup>13</sup> For when God made a promise to Abraham, since he could swear by no one greater, he swore by himself, <sup>14</sup> saying, "Surely blessing I will bless you, and multiplying I will multiply you."<sup>1</sup> <sup>15</sup> Thus, having patiently endured, he obtained the promise. <sup>16</sup> For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. <sup>17</sup> In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; <sup>18</sup> that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. <sup>19</sup> This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; <sup>20</sup>

where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

## 7

<sup>1</sup> For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom also Abraham divided a tenth part of all (being first, by interpretation, "king of righteousness", and then also "king of Salem", which means "king of peace"; <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually. <sup>4</sup> Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best plunder. <sup>5</sup> They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the body of Abraham, <sup>6</sup> but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises. <sup>7</sup> But without any dispute the lesser is blessed by the greater. <sup>8</sup> Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives. <sup>9</sup> We can say that through Abraham even Levi, who receives tithes, has paid tithes, <sup>10</sup> for he was yet in the body of his father when Melchizedek met him. <sup>11</sup> Now if there were perfection through the Levitical priesthood (for under it the people have received the law), what further need was there for another priest to arise after the order of

<sup>1</sup> Genesis 22:17

Melchizedek, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is of necessity a change made also in the law. <sup>13</sup> For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar. <sup>14</sup> For it is evident that our Lord has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood. <sup>15</sup> This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, <sup>16</sup> who has been made, not after the law of a fleshly commandment, but after the power of an endless life: <sup>17</sup> for it is testified,

“You are a priest forever,  
according to the order of  
Melchizedek.”<sup>1</sup>

<sup>18</sup> For there is an annulling of a foregoing commandment because of its weakness and uselessness <sup>19</sup> (for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to God. <sup>20</sup> Inasmuch as he was not made priest without the taking of an oath <sup>21</sup> (for they indeed have been made priests without an oath), but he with an oath by him that says of him,

“The Lord swore and will not change his  
mind,  
‘You are a priest forever,  
according to the order of  
Melchizedek.’”<sup>2</sup>

<sup>22</sup> By so much, Jesus has become the collateral of a better covenant. <sup>23</sup> Many, indeed, have been made priests, because they are hindered from continuing by death. <sup>24</sup> But he, because he lives forever, has his priesthood unchangeable. <sup>25</sup>

Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.

<sup>26</sup> For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; <sup>27</sup> who doesn't need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself. <sup>28</sup> For the law appoints men as high priests who have weakness, but the word of the oath which came after the law appoints a Son forever who has been perfected.

## 8

<sup>1</sup> Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a servant of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. <sup>4</sup> For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law; <sup>5</sup> who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, “See, you shall make everything according to the pattern that was shown to you on the mountain.”<sup>1</sup> <sup>6</sup> But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as

<sup>1</sup> Psalm 110:4 <sup>2</sup> Psalm 110:4 <sup>1</sup> Exodus 25:40

law. <sup>7</sup> For if that first covenant had been faultless, then no place would have been sought for a second. <sup>8</sup> For finding fault with them, he said,

“Behold,<sup>d</sup> the days come”, says the Lord,  
 “that I will make a new covenant  
 with the house of Israel and  
 with the house of Judah;  
<sup>9</sup> not according to the covenant that I  
 made with their fathers,  
 in the day that I took them by the  
 hand to lead them out of the  
 land of Egypt;  
 for they didn’t continue in my covenant,  
 and I disregarded them,” says the  
 Lord.

<sup>10</sup> “For this is the covenant that I will  
 make with the house of  
 Israel.  
 After those days,” says the Lord;  
 “I will put my laws into their mind,  
 I will also write them on their heart.  
 I will be their God,  
 and they will be my people.

<sup>11</sup> They will not teach every man his  
 fellow citizen,<sup>e</sup>  
 and every man his brother, saying,  
 ‘Know the Lord,’  
 for all will know me,  
 from their least to their greatest.

<sup>12</sup> For I will be merciful to their  
 unrighteousness.  
 I will remember their sins and  
 lawless deeds no more.”<sup>2</sup>

<sup>13</sup> In that he says, “A new covenant”, he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

## 9

<sup>1</sup> Now indeed even the first<sup>f</sup> covenant had ordinances of divine service, and an earthly sanctuary. <sup>2</sup> For a tabernacle was prepared. In the first part were the lamp stand, the table, and the show bread; which is called the Holy Place. <sup>3</sup> After the second veil was the tabernacle which is called the Holy of Holies, <sup>4</sup> having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron’s rod that budded, and the tablets of the covenant; <sup>5</sup> and above it cherubim of glory overshadowing the mercy seat, of which things we can’t speak now in detail. <sup>6</sup> Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services, <sup>7</sup> but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people. <sup>8</sup> The Holy Spirit is indicating this, that the way into the Holy Place wasn’t yet revealed while the first tabernacle was still standing; <sup>9</sup> which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshiper perfect; <sup>10</sup> being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

<sup>11</sup> But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, <sup>12</sup> nor yet through the blood of

<sup>d</sup> “Behold”, from “ἰδοὺ”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>e</sup> TR reads “neighbor” instead of “fellow citizen” <sup>2</sup> Jeremiah 31:31-34 <sup>f</sup> TR adds “tabernacle”

goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.

<sup>13</sup> For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh: <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without defect to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance. <sup>16</sup> For where a last will and testament is, there must of necessity be the death of him who made it. <sup>17</sup> For a will is in force where there has been death, for it is never in force while he who made it lives. <sup>18</sup> Therefore even the first covenant has not been dedicated without blood. <sup>19</sup> For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, "This is the blood of the covenant which God has commanded you."<sup>1</sup>

<sup>21</sup> Moreover he sprinkled the tabernacle and all the vessels of the ministry in the same way with the blood. <sup>22</sup> According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission. <sup>23</sup> It was necessary therefore that the copies of the things in the

heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us; <sup>25</sup> nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own, <sup>26</sup> or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. <sup>27</sup> Inasmuch as it is appointed for men to die once, and after this, judgment, <sup>28</sup> so Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

## 10

<sup>1</sup> For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. <sup>2</sup> Or else wouldn't they have ceased to be offered, because the worshipers, having been once cleansed, would have had no more consciousness of sins? <sup>3</sup> But in those sacrifices there is a yearly reminder of sins.

<sup>4</sup> For it is impossible that the blood of bulls and goats should take away sins. <sup>5</sup> Therefore when he comes into the world, he says,

"Sacrifice and offering you didn't  
desire,

but you prepared a body for me.

<sup>1</sup> Exodus 24:8

<sup>6</sup> You had no pleasure in whole burnt offerings and sacrifices for sin.

<sup>7</sup> Then I said, ‘Behold, I have come (in the scroll of the book it is written of me)

to do your will, O God.’”<sup>1</sup>

<sup>8</sup> Previously saying, “Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn’t desire, neither had pleasure in them” (those which are offered according to the law), <sup>9</sup> then he has said, “Behold, I have come to do your will.” He takes away the first, that he may establish the second, <sup>10</sup> by which will we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> Every priest indeed stands day by day serving and often offering the same sacrifices, which can never take away sins, <sup>12</sup> but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God; <sup>13</sup> from that time waiting until his enemies are made the footstool of his feet. <sup>14</sup> For by one offering he has perfected forever those who are being sanctified. <sup>15</sup> The Holy Spirit also testifies to us, for after saying,

<sup>16</sup> “This is the covenant that I will make with them:

‘After those days,’ says the Lord, ‘I will put my laws on their heart, I will also write them on their mind;’”<sup>2</sup>

then he says,

<sup>17</sup> “I will remember their sins and their iniquities no more.”<sup>3</sup>

<sup>18</sup> Now where remission of these is, there is no more offering for sin. <sup>19</sup> Having

therefore, brothers, boldness to enter into the holy place by the blood of Jesus, <sup>20</sup> by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; <sup>21</sup> and having a great priest over God’s house, <sup>22</sup> let’s draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, <sup>23</sup> let us hold fast the confession of our hope without wavering; for he who promised is faithful.

<sup>24</sup> Let us consider how to provoke one another to love and good works, <sup>25</sup> not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching. <sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, <sup>27</sup> but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. <sup>28</sup> A man who disregards Moses’ law dies without compassion on the word of two or three witnesses. <sup>29</sup> How much worse punishment do you think he will be judged worthy of who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? <sup>30</sup> For we know him who said, “Vengeance belongs to me,” says the Lord, “I will repay.”<sup>4</sup> Again, “The Lord will judge his people.”<sup>5</sup> <sup>31</sup> It is a fearful thing to fall into the hands of the living God. <sup>32</sup> But remember the former days, in which, after you were enlightened, you endured a great struggle

<sup>1</sup> Psalm 40:6-8 <sup>2</sup> Jeremiah 31:33 <sup>3</sup> Jeremiah 31:34 <sup>4</sup> Deuteronomy 32:35 <sup>5</sup> Deuteronomy 32:36; Psalm 135:14

with sufferings; <sup>33</sup> partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. <sup>34</sup> For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. <sup>35</sup> Therefore don't throw away your boldness, which has a great reward. <sup>36</sup> For you need endurance so that, having done the will of God, you may receive the promise.

<sup>37</sup> "In a very little while,  
he who comes will come, and will  
not wait.

<sup>38</sup> But the righteous will live by faith.  
If he shrinks back, my soul has no  
pleasure in him."<sup>6</sup>

<sup>39</sup> But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

## 11

<sup>1</sup> Now faith is assurance of things hoped for, proof of things not seen. <sup>2</sup> For by this, the elders obtained testimony. <sup>3</sup> By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible. <sup>4</sup> By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God testifying with respect to his gifts; and through it he, being dead, still speaks. <sup>5</sup> By faith, Enoch was taken away, so that he wouldn't see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he

had been well pleasing to God. <sup>6</sup> Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him. <sup>7</sup> By faith, Noah, being warned about things not yet seen, moved with godly fear,<sup>g</sup> prepared a ship for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith. <sup>8</sup> By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. <sup>9</sup> By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise. <sup>10</sup> For he looked for the city which has the foundations, whose builder and maker is God. <sup>11</sup> By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised. <sup>12</sup> Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead. <sup>13</sup> These all died in faith, not having received the promises, but having seen<sup>h</sup> them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For those who say such things make it clear that they are seeking a country of their own. <sup>15</sup> If indeed they had been thinking of that country from which they went out, they would have had enough time to return. <sup>16</sup> But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of

<sup>6</sup> Habakkuk 2:3-4 <sup>g</sup> or, reverence <sup>h</sup> TR adds "and being convinced of"

them, to be called their God, for he has prepared a city for them.

<sup>17</sup> By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son, <sup>18</sup> to whom it was said, “your offspring<sup>i</sup> will be accounted as from Isaac”; <sup>19</sup> concluding that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead. <sup>20</sup> By faith, Isaac blessed Jacob and Esau, even concerning things to come. <sup>21</sup> By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. <sup>22</sup> By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones. <sup>23</sup> By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king’s commandment. <sup>24</sup> By faith, Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, <sup>25</sup> choosing rather to share ill treatment with God’s people, than to enjoy the pleasures of sin for a time; <sup>26</sup> accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward. <sup>27</sup> By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. <sup>28</sup> By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. <sup>29</sup> By faith, they passed through the Red Sea as on dry land. When the Egyptians tried to do so, they were swallowed up. <sup>30</sup> By faith,

the walls of Jericho fell down, after they had been encircled for seven days. <sup>31</sup> By faith, Rahab the prostitute, didn’t perish with those who were disobedient, having received the spies in peace. <sup>32</sup> What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets; <sup>33</sup> who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,<sup>2</sup> <sup>34</sup> quenched the power of fire,<sup>3</sup> escaped the edge of the sword,<sup>4</sup> from weakness were made strong, grew mighty in war, and caused foreign armies to flee. <sup>35</sup> Women received their dead by resurrection.<sup>5</sup> Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. <sup>36</sup> Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. <sup>37</sup> They were stoned.<sup>6</sup> They were sawn apart. They were tempted. They were slain with the sword.<sup>7</sup> They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated <sup>38</sup> (of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth. <sup>39</sup> These all, having had testimony given to them through their faith, didn’t receive the promise, <sup>40</sup> God having provided some better thing concerning us, so that apart from us they should not be made perfect.

## 12

<sup>1</sup> Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us

<sup>i</sup> or, seed <sup>1</sup> Genesis 21:12 <sup>2</sup> Daniel 6:22-23 <sup>3</sup> Daniel 3:1-30 <sup>4</sup> 1 Kings 19:1-3; 2 Kings 6:31-7:20 <sup>5</sup> 1 Kings 17:17-23; 2 Kings 4:32-37 <sup>6</sup> 2 Chronicles 24:20-21 <sup>7</sup> Jeremiah 26:20-23; 1 Kings 19:10

run with patience the race that is set before us, <sup>2</sup> looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God. <sup>3</sup> For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls. <sup>4</sup> You have not yet resisted to blood, striving against sin; <sup>5</sup> and you have forgotten the exhortation which reasons with you as with children,

“My son, don't take lightly the  
chastening of the Lord,  
nor faint when you are reproved by  
him;

<sup>6</sup> For whom the Lord loves, he chastens,  
and scourges every son whom he  
receives.”<sup>1</sup>

<sup>7</sup> It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn't discipline? <sup>8</sup> But if you are without discipline, of which all have been made partakers, then are you illegitimate, and not children. <sup>9</sup> Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live? <sup>10</sup> For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness. <sup>11</sup> All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby. <sup>12</sup> Therefore lift up the hands that hang down and the feeble knees,

<sup>2</sup> <sup>13</sup> and make straight paths for your feet,<sup>3</sup> so that which is lame may not be dislocated, but rather be healed. <sup>14</sup> Follow after peace with all men, and the sanctification without which no man will see the Lord, <sup>15</sup> looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and many be defiled by it; <sup>16</sup> lest there be any sexually immoral person, or profane person, like Esau, who sold his birthright for one meal. <sup>17</sup> For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears. <sup>18</sup> For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, <sup>19</sup> the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them, <sup>20</sup> for they could not stand that which was commanded, “If even an animal touches the mountain, it shall be stoned”<sup>j</sup>; <sup>4</sup> <sup>21</sup> and so fearful was the appearance that Moses said, “I am terrified and trembling.”<sup>5</sup>

<sup>22</sup> But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, <sup>23</sup> to the festal gathering and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, <sup>24</sup> to Jesus, the mediator of a new covenant,<sup>6</sup> and to the blood of sprinkling that speaks better than that of Abel.

<sup>1</sup> Proverbs 3:11-12 <sup>2</sup> Isaiah 35:3 <sup>3</sup> Proverbs 4:26 <sup>j</sup> TR adds “or shot with an arrow” <sup>4</sup> Exodus 19:12-13 <sup>5</sup> Deuteronomy 9:19  
<sup>6</sup> Jeremiah 31:31

<sup>25</sup> See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the earth, how much more will we not escape who turn away from him who warns from heaven, <sup>26</sup> whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens."<sup>7</sup> <sup>27</sup> This phrase, "Yet once more", signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. <sup>28</sup> Therefore, receiving a Kingdom that can't be shaken, let us have grace, through which we serve God acceptably, with reverence and awe, <sup>29</sup> for our God is a consuming fire.<sup>8</sup>

### 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it. <sup>3</sup> Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body. <sup>4</sup> Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.

<sup>5</sup> Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."<sup>1</sup> <sup>6</sup> So that with good courage we say,

"The Lord is my helper. I will not fear.

What can man do to me?"<sup>2</sup>

<sup>7</sup> Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct,

imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday, today, and forever. <sup>9</sup> Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

<sup>10</sup> We have an altar from which those who serve the holy tabernacle have no right to eat. <sup>11</sup> For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp.<sup>3</sup> <sup>12</sup> Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate. <sup>13</sup> Let us therefore go out to him outside of the camp, bearing his reproach. <sup>14</sup> For we don't have here an enduring city, but we seek that which is to come. <sup>15</sup> Through him, then, let us offer up a sacrifice of praise to God <sup>4</sup> continually, that is, the fruit of lips which proclaim allegiance to his name. <sup>16</sup> But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.

<sup>17</sup> Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

<sup>18</sup> Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. <sup>19</sup> I strongly urge you to do this, that I may be restored to you sooner.

<sup>20</sup> Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, <sup>21</sup> make

<sup>7</sup> Haggai 2:6 <sup>8</sup> Deuteronomy 4:24 <sup>1</sup> Deuteronomy 31:6 <sup>2</sup> Psalm 118:6-7 <sup>3</sup> Leviticus 16:27 <sup>4</sup> Psalm 50:23

you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

<sup>22</sup> But I exhort you, brothers, endure the word of exhortation; for I have written to

you in few words. <sup>23</sup> Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you. <sup>24</sup> Greet all of your leaders and all the saints. The Italians greet you. <sup>25</sup> Grace be with you all. Amen.

# The Letter from James

## 1

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion: Greetings. <sup>2</sup> Count it all joy, my brothers,<sup>a</sup> when you fall into various temptations, <sup>3</sup> knowing that the testing of your faith produces endurance. <sup>4</sup> Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing. <sup>5</sup> But if any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach; and it will be given to him. <sup>6</sup> But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed. <sup>7</sup> For let that man not think that he will receive anything from the Lord. <sup>8</sup> He is a double-minded man, unstable in all his ways.

<sup>9</sup> But let the brother in humble circumstances glory in his high position; <sup>10</sup> and the rich, in that he is made humble, because like the flower in the grass, he will pass away. <sup>11</sup> For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.

<sup>12</sup> Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.

<sup>13</sup> Let no man say when he is tempted, "I am tempted by God," for God can't be tempted by evil, and he himself tempts no

one. <sup>14</sup> But each one is tempted when he is drawn away by his own lust, and enticed. <sup>15</sup> Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, produces death. <sup>16</sup> Don't be deceived, my beloved brothers. <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. <sup>18</sup> Of his own will he gave birth to us by the word of truth, that we should be a kind of first fruits of his creatures.

<sup>19</sup> So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger; <sup>20</sup> for the anger of man doesn't produce the righteousness of God. <sup>21</sup> Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls.<sup>b</sup> <sup>22</sup> But be doers of the word, and not only hearers, deluding your own selves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; <sup>24</sup> for he sees himself, and goes away, and immediately forgets what kind of man he was. <sup>25</sup> But he who looks into the perfect law of freedom, and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

<sup>26</sup> If anyone among you thinks himself to be religious while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless. <sup>27</sup> Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>b</sup> or, preserve your life.

affliction, and to keep oneself unstained by the world.

## 2

<sup>1</sup> My brothers, don't hold the faith of our Lord Jesus Christ of glory with partiality. <sup>2</sup> For if a man with a gold ring, in fine clothing, comes into your synagogue,<sup>c</sup> and a poor man in filthy clothing also comes in; <sup>3</sup> and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place"; and you tell the poor man, "Stand there," or "Sit by my footstool"; <sup>4</sup> haven't you shown partiality among yourselves, and become judges with evil thoughts? <sup>5</sup> Listen, my beloved brothers. Didn't God choose those who are poor in this world to be rich in faith, and heirs of the Kingdom which he promised to those who love him? <sup>6</sup> But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts? <sup>7</sup> Don't they blaspheme the honorable name by which you are called? <sup>8</sup> However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself,"<sup>1</sup> you do well. <sup>9</sup> But if you show partiality, you commit sin, being convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law, and yet stumbles in one point, he has become guilty of all. <sup>11</sup> For he who said, "Do not commit adultery,"<sup>2</sup> also said, "Do not commit murder."<sup>3</sup> Now if you do not commit adultery, but murder, you have become a transgressor of the law. <sup>12</sup> So speak, and so do, as men who are to be judged by a law of freedom. <sup>13</sup> For judgment is without

mercy to him who has shown no mercy. Mercy triumphs over judgment.

<sup>14</sup> What good is it, my brothers, if a man says he has faith, but has no works? Can faith save him? <sup>15</sup> And if a brother or sister is naked and in lack of daily food, <sup>16</sup> and one of you tells them, "Go in peace, be warmed and filled"; and yet you didn't give them the things the body needs, what good is it? <sup>17</sup> Even so faith, if it has no works, is dead in itself. <sup>18</sup> Yes, a man will say, "You have faith, and I have works." Show me your faith without works, and I by my works will show you my faith.

<sup>19</sup> You believe that God is one. You do well. The demons also believe, and shudder. <sup>20</sup> But do you want to know, vain man, that faith apart from works is dead? <sup>21</sup> Wasn't Abraham our father justified by works, in that he offered up Isaac his son on the altar? <sup>22</sup> You see that faith worked with his works, and by works faith was perfected; <sup>23</sup> and the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him as righteousness";<sup>4</sup> and he was called the friend of God. <sup>24</sup> You see then that by works, a man is justified, and not only by faith. <sup>25</sup> In the same way, wasn't Rahab the prostitute also justified by works, in that she received the messengers, and sent them out another way? <sup>26</sup> For as the body apart from the spirit is dead, even so faith apart from works is dead.

## 3

<sup>1</sup> Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment. <sup>2</sup> For in many things we

<sup>c</sup> or, meeting <sup>1</sup> Leviticus 19:18 <sup>2</sup> Exodus 20:14; Deuteronomy 5:18 <sup>3</sup> Exodus 10:13; Deuteronomy 5:17 <sup>4</sup> Genesis 15:6

all stumble. If anyone doesn't stumble in word, the same is a perfect man, able to bridle the whole body also. <sup>3</sup> Indeed, we put bits into the horses' mouths so that they may obey us, and we guide their whole body. <sup>4</sup> Behold,<sup>d</sup> the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the pilot desires. <sup>5</sup> So the tongue is also a little member, and boasts great things. See how a small fire can spread to a large forest! <sup>6</sup> And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna.<sup>e</sup> <sup>7</sup> For every kind of animal, bird, creeping thing, and sea creature, is tamed, and has been tamed by mankind; <sup>8</sup> but nobody can tame the tongue. It is a restless evil, full of deadly poison. <sup>9</sup> With it we bless our God and Father, and with it we curse men, who are made in the image of God. <sup>10</sup> Out of the same mouth comes blessing and cursing. My brothers, these things ought not to be so. <sup>11</sup> Does a spring send out from the same opening fresh and bitter water? <sup>12</sup> Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.

<sup>13</sup> Who is wise and understanding among you? Let him show by his good conduct that his deeds are done in gentleness of wisdom. <sup>14</sup> But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth. <sup>15</sup> This wisdom is not that which comes down from above, but is earthly, sensual, and demonic. <sup>16</sup> For where jealousy and selfish ambition

are, there is confusion and every evil deed. <sup>17</sup> But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy. <sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

## 4

<sup>1</sup> Where do wars and fightings among you come from? Don't they come from your pleasures that war in your members? <sup>2</sup> You lust, and don't have. You murder and covet, and can't obtain. You fight and make war. You don't have, because you don't ask. <sup>3</sup> You ask, and don't receive, because you ask with wrong motives, so that you may spend it for your pleasures. <sup>4</sup> You adulterers and adulteresses, don't you know that friendship with the world is hostility toward God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. <sup>5</sup> Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"? <sup>6</sup> But he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble."<sup>1</sup> <sup>7</sup> Be subject therefore to God. But resist the devil, and he will flee from you. <sup>8</sup> Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. <sup>9</sup> Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. <sup>10</sup> Humble yourselves in the sight of the Lord, and he will exalt you.

<sup>11</sup> Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the

<sup>d</sup> "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>e</sup> or, Hell

<sup>1</sup> Proverbs 3:34

law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. <sup>12</sup> Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?

<sup>13</sup> Come now, you who say, “Today or tomorrow let’s go into this city, and spend a year there, trade, and make a profit.” <sup>14</sup> Whereas you don’t know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes away. <sup>15</sup> For you ought to say, “If the Lord wills, we will both live, and do this or that.” <sup>16</sup> But now you glory in your boasting. All such boasting is evil. <sup>17</sup> To him therefore who knows to do good, and doesn’t do it, to him it is sin.

## 5

<sup>1</sup> Come now, you rich, weep and howl for your miseries that are coming on you. <sup>2</sup> Your riches are corrupted and your garments are moth-eaten. <sup>3</sup> Your gold and your silver are corroded, and their corrosion will be for a testimony against you, and will eat your flesh like fire. You have laid up your treasure in the last days. <sup>4</sup> Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the Lord of Armies.<sup>f</sup> <sup>5</sup> You have lived delicately on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. <sup>6</sup> You have condemned, you have murdered the righteous one. He doesn’t resist you.

<sup>7</sup> Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer

waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

<sup>9</sup> Don’t grumble, brothers, against one another, so that you won’t be judged. Behold, the judge stands at the door. <sup>10</sup> Take, brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord. <sup>11</sup> Behold, we call them blessed who endured. You have heard of the patience of Job, and have seen the Lord in the outcome, and how the Lord is full of compassion and mercy. <sup>12</sup> But above all things, my brothers, don’t swear— not by heaven, or by the earth, or by any other oath; but let your “yes” be “yes”, and your “no”, “no”; so that you don’t fall into hypocrisy.<sup>g</sup>

<sup>13</sup> Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises.

<sup>14</sup> Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord, <sup>15</sup> and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven. <sup>16</sup> Confess your offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective. <sup>17</sup> Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn’t rain on the earth for three years and six months. <sup>18</sup> He prayed again, and the sky gave rain, and the earth produced its fruit.

<sup>19</sup> Brothers, if any among you wanders from the truth and someone turns him back,

<sup>f</sup> Greek: Sabaoth (for Hebrew: Tze’va’ot) <sup>g</sup> TR reads “under judgment” instead of “into hypocrisy”

<sup>20</sup> let him know that he who turns a sinner from death and will cover a multitude of sins.  
from the error of his way will save a soul



# Peter's First Letter

## 1

<sup>1</sup> Peter, an apostle of Jesus Christ, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> according to the foreknowledge of God the Father, in sanctification of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood: Grace to you and peace be multiplied. <sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy became our father again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an incorruptible and undefiled inheritance that doesn't fade away, reserved in Heaven for you, <sup>5</sup> who by the power of God are guarded through faith for a salvation ready to be revealed in the last time. <sup>6</sup> Wherein you greatly rejoice, though now for a little while, if need be, you have been put to grief in various trials, <sup>7</sup> that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ— <sup>8</sup> whom not having known you love; in whom, though now you don't see him, yet believing, you rejoice greatly with joy unspeakable and full of glory— <sup>9</sup> receiving the result of your faith, the salvation of your souls. <sup>10</sup> Concerning this salvation, the prophets sought and searched diligently, who prophesied of the grace that would come to you, <sup>11</sup> searching for who or what kind of time the Spirit of Christ, which was in them, pointed to, when he

predicted the sufferings of Christ, and the glories that would follow them. <sup>12</sup> To them it was revealed, that not to themselves, but to you, they ministered these things, which now have been announced to you through those who preached the Good News to you by the Holy Spirit sent out from heaven; which things angels desire to look into.

<sup>13</sup> Therefore prepare your minds for action,<sup>a</sup> be sober, and set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ— <sup>14</sup> as children of obedience, not conforming yourselves according to your former lusts as in your ignorance, <sup>15</sup> but just as he who called you is holy, you yourselves also be holy in all of your behavior; <sup>16</sup> because it is written, "You shall be holy; for I am holy."<sup>17</sup> <sup>17</sup> If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear: <sup>18</sup> knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, <sup>19</sup> but with precious blood, as of a lamb without blemish or spot, the blood of Christ; <sup>20</sup> who was foreknown indeed before the foundation of the world, but was revealed in this last age for your sake, <sup>21</sup> who through him are believers in God, who raised him from the dead, and gave him glory; so that your faith and hope might be in God.

<sup>22</sup> Seeing you have purified your souls in your obedience to the truth through the

<sup>a</sup> literally, "gird up the waist of your mind" or "put on the belt of the waist of your mind" <sup>1</sup> Leviticus 11:44-45

Spirit in sincere brotherly affection, love one another from the heart fervently: <sup>23</sup> having been born again, not of corruptible seed, but of incorruptible, through the word of God, which lives and remains forever. <sup>24</sup> For,

“All flesh is like grass,  
and all of man’s glory like the  
flower in the grass.  
The grass withers, and its flower falls;  
<sup>25</sup> but the Lord’s word endures  
forever.”<sup>2</sup>

This is the word of Good News which was preached to you.

## 2

<sup>1</sup> Putting away therefore all wickedness, all deceit, hypocrisies, envies, and all evil speaking, <sup>2</sup> as newborn babies, long for the pure milk of the Word, that with it you may grow, <sup>3</sup> if indeed you have tasted that the Lord is gracious: <sup>4</sup> coming to him, a living stone, rejected indeed by men, but chosen by God, precious. <sup>5</sup> You also, as living stones, are built up as a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. <sup>6</sup> Because it is contained in Scripture,

“Behold,<sup>b</sup> I lay in Zion a chief  
cornerstone, chosen, and  
precious:  
He who believes in him will not be  
disappointed.”<sup>1</sup>

<sup>7</sup> For you who believe therefore is the honor, but for those who are disobedient,

“The stone which the builders rejected,  
has become the chief cornerstone,”<sup>2</sup>

<sup>8</sup> and,

“a stone of stumbling, and a rock of  
offense.”<sup>3</sup>

For they stumble at the word, being disobedient, to which also they were appointed. <sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light: <sup>10</sup> who in time past were no people, but now are God’s people, who had not obtained mercy, but now have obtained mercy. <sup>11</sup> Beloved, I beg you as foreigners and pilgrims, to abstain from fleshly lusts, which war against the soul; <sup>12</sup> having good behavior among the nations, so in that of which they speak against you as evildoers, they may by your good works, which they see, glorify God in the day of visitation. <sup>13</sup> Therefore subject yourselves to every ordinance of man for the Lord’s sake: whether to the king, as supreme; <sup>14</sup> or to governors, as sent by him for vengeance on evildoers and for praise to those who do well. <sup>15</sup> For this is the will of God, that by well-doing you should put to silence the ignorance of foolish men: <sup>16</sup> as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

<sup>17</sup> Honor all men. Love the brotherhood. Fear God. Honor the king. <sup>18</sup> Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the wicked. <sup>19</sup> For it is commendable if someone endures pain, suffering unjustly, because of conscience toward God. <sup>20</sup> For what glory is it if, when you sin, you patiently endure beating? But if, when you do well, you patiently endure suffering, this

<sup>2</sup> Isaiah 40:6-8 <sup>b</sup> “Behold”, from “הִנֵּה” or “ἰδοὺ”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>1</sup> Isaiah 28:16 <sup>2</sup> Psalm 118:22 <sup>3</sup> Isaiah 8:14

is commendable with God. <sup>21</sup> For to this you were called, because Christ also suffered for us, leaving you<sup>c</sup> an example, that you should follow his steps, <sup>22</sup> who did not sin, “neither was deceit found in his mouth.”<sup>4</sup> <sup>23</sup> Who, when he was cursed, didn’t curse back. When he suffered, didn’t threaten, but committed himself to him who judges righteously; <sup>24</sup> who his own self bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed. <sup>25</sup> For you were going astray like sheep; but now have returned to the Shepherd and Overseer<sup>d</sup> of your souls.

### 3

<sup>1</sup> In the same way, wives, be in subjection to your own husbands; so that, even if any don’t obey the Word, they may be won by the behavior of their wives without a word; <sup>2</sup> seeing your pure behavior in fear. <sup>3</sup> Let your beauty be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing; <sup>4</sup> but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is in the sight of God very precious. <sup>5</sup> For this is how the holy women before, who hoped in God also adorned themselves, being in subjection to their own husbands: <sup>6</sup> as Sarah obeyed Abraham, calling him lord, whose children you now are, if you do well, and are not put in fear by any terror.

<sup>7</sup> You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of

the grace of life; that your prayers may not be hindered.

<sup>8</sup> Finally, be all like-minded, compassionate, loving as brothers, tender hearted, courteous, <sup>9</sup> not rendering evil for evil, or insult for insult; but instead blessing; knowing that to this were you called, that you may inherit a blessing. <sup>10</sup> For,

“He who would love life,  
and see good days,  
let him keep his tongue from evil,  
and his lips from speaking deceit.

<sup>11</sup> Let him turn away from evil, and do good.

Let him seek peace, and pursue it.

<sup>12</sup> For the eyes of the Lord are on the righteous,  
and his ears open to their prayer;  
but the face of the Lord is against  
those who do evil.”<sup>1</sup>

<sup>13</sup> Now who is he who will harm you, if you become imitators of that which is good? <sup>14</sup> But even if you should suffer for righteousness’ sake, you are blessed. “Don’t fear what they fear, neither be troubled.”<sup>2</sup> <sup>15</sup> But sanctify the Lord God in your hearts; and always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear: <sup>16</sup> having a good conscience; that, while you are spoken against as evildoers, they may be disappointed who curse your good way of life in Christ. <sup>17</sup> For it is better, if it is God’s will, that you suffer for doing well than for doing evil. <sup>18</sup> Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring you to

<sup>c</sup> TR reads “us” instead of “you” <sup>4</sup> Isaiah 53:9 <sup>d</sup> “Overseer” is from the Greek episkopon, which can mean overseer, curator, guardian, or superintendent. <sup>1</sup> Psalm 34:12-16 <sup>2</sup> Isaiah 8:12

God; being put to death in the flesh, but made alive in the spirit;<sup>19</sup> in which he also went and preached to the spirits in prison,<sup>20</sup> who before were disobedient, when God waited patiently in the days of Noah, while the ship was being built. In it, few, that is, eight souls, were saved through water.<sup>21</sup> This is a symbol of baptism, which now saves you—not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ,<sup>22</sup> who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

#### 4

<sup>1</sup> Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin;<sup>2</sup> that you no longer should live the rest of your time in the flesh for the lusts of men, but for the will of God.<sup>3</sup> For we have spent enough of our past time doing the desire of the Gentiles, and having walked in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries.<sup>4</sup> They think it is strange that you don't run with them into the same excess of riot, blaspheming:<sup>5</sup> who will give account to him who is ready to judge the living and the dead.<sup>6</sup> For to this end the Good News was preached even to the dead, that they might be judged indeed as men in the flesh, but live as to God in the spirit.<sup>7</sup> But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer.<sup>8</sup> And

above all things be earnest in your love among yourselves, for love covers a multitude of sins.<sup>9</sup> Be hospitable to one another without grumbling.<sup>10</sup> As each has received a gift, employ it in serving one another, as good managers of the grace of God in its various forms.<sup>11</sup> If anyone speaks, let it be as it were the very words of God. If anyone serves, let it be as of the strength which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

<sup>12</sup> Beloved, don't be astonished at the fiery trial which has come upon you, to test you, as though a strange thing happened to you.<sup>13</sup> But because you are partakers of Christ's sufferings, rejoice; that at the revelation of his glory you also may rejoice with exceeding joy.<sup>14</sup> If you are insulted for the name of Christ, you are blessed; because the Spirit of glory and of God rests on you. On their part he is blasphemed, but on your part he is glorified.<sup>15</sup> For let none of you suffer as a murderer, or a thief, or an evil doer, or a meddler in other men's matters.<sup>16</sup> But if one of you suffers for being a Christian, let him not be ashamed; but let him glorify God in this matter.<sup>17</sup> For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who don't obey the Good News of God?<sup>18</sup> "If it is hard for the righteous to be saved, what will happen to the ungodly and the sinner?"<sup>19</sup> Therefore let them also who suffer according to the will of God in doing good entrust their souls to him, as to a faithful Creator.

<sup>1</sup> Proverbs 11:31

## 5

<sup>1</sup> Therefore I exhort the elders among you, as a fellow elder, and a witness of the sufferings of Christ, and who will also share in the glory that will be revealed. <sup>2</sup> Shepherd the flock of God which is among you, exercising the oversight, not under compulsion, but voluntarily, not for dishonest gain, but willingly; <sup>3</sup> neither as lording it over those entrusted to you, but making yourselves examples to the flock. <sup>4</sup> When the chief Shepherd is revealed, you will receive the crown of glory that doesn't fade away.

<sup>5</sup> Likewise, you younger ones, be subject to the elder. Yes, all of you clothe yourselves with humility, to subject yourselves to one another; for "God resists the proud, but gives grace to the humble."<sup>1</sup> <sup>6</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you

in due time; <sup>7</sup> casting all your worries on him, because he cares for you.

<sup>8</sup> Be sober and self-controlled. Be watchful. Your adversary, the devil, walks around like a roaring lion, seeking whom he may devour. <sup>9</sup> Withstand him steadfast in your faith, knowing that your brothers who are in the world are undergoing the same sufferings. <sup>10</sup> But may the God of all grace, who called you to his eternal glory by Christ Jesus, after you have suffered a little while, perfect, establish, strengthen, and settle you. <sup>11</sup> To him be the glory and the power forever and ever. Amen.

<sup>12</sup> Through Silvanus, our faithful brother, as I consider him, I have written to you briefly, exhorting, and testifying that this is the true grace of God in which you stand. <sup>13</sup> She who is in Babylon, chosen together with you, greets you; and so does Mark, my son. <sup>14</sup> Greet one another with a kiss of love. Peace be to you all who are in Christ Jesus. Amen.

<sup>1</sup> Proverbs 3:34



# Peter's Second Letter

## 1

<sup>1</sup> Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained a like precious faith with us in the righteousness of our God and Savior, Jesus Christ: <sup>2</sup> Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord, <sup>3</sup> seeing that his divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and virtue; <sup>4</sup> by which he has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. <sup>5</sup> Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; <sup>6</sup> and in knowledge, self-control; and in self-control perseverance; and in patience godliness; <sup>7</sup> and in godliness brotherly affection; and in brotherly affection, love. <sup>8</sup> For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ. <sup>9</sup> For he who lacks these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. <sup>10</sup> Therefore, brothers,<sup>a</sup> be more diligent to make your calling and election sure. For if you do these things, you will never stumble. <sup>11</sup> For thus you will be richly supplied with the entrance into the eternal Kingdom of our Lord and Savior, Jesus Christ.

<sup>a</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

<sup>1</sup> Matthew 17:5; Mark 9:7; Luke 9:35

<sup>12</sup> Therefore I will not be negligent to remind you of these things, though you know them, and are established in the present truth. <sup>13</sup> I think it right, as long as I am in this tent, to stir you up by reminding you; <sup>14</sup> knowing that the putting off of my tent comes swiftly, even as our Lord Jesus Christ made clear to me. <sup>15</sup> Yes, I will make every effort that you may always be able to remember these things even after my departure. <sup>16</sup> For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honor and glory, when the voice came to him from the Majestic Glory, "This is my beloved Son, in whom I am well pleased."<sup>1</sup> <sup>18</sup> We heard this voice come out of heaven when we were with him on the holy mountain.

<sup>19</sup> We have the more sure word of prophecy; and you do well that you heed it, as to a lamp shining in a dark place, until the day dawns, and the morning star arises in your hearts: <sup>20</sup> knowing this first, that no prophecy of Scripture is of private interpretation. <sup>21</sup> For no prophecy ever came by the will of man: but holy men of God spoke, being moved by the Holy Spirit.

## 2

<sup>1</sup> But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift

destruction. <sup>2</sup> Many will follow their immoral<sup>b</sup> ways, and as a result, the way of the truth will be maligned. <sup>3</sup> In covetousness they will exploit you with deceptive words: whose sentence now from of old doesn't linger, and their destruction will not slumber. <sup>4</sup> For if God didn't spare angels when they sinned, but cast them down to Tartarus,<sup>c</sup> and committed them to pits of darkness, to be reserved for judgment; <sup>5</sup> and didn't spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood on the world of the ungodly; <sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, having made them an example to those who would live ungodly; <sup>7</sup> and delivered righteous Lot, who was very distressed by the lustful life of the wicked <sup>8</sup> (for that righteous man dwelling among them, was tormented in his righteous soul from day to day with seeing and hearing lawless deeds): <sup>9</sup> the Lord knows how to deliver the godly out of temptation and to keep the unrighteous under punishment for the day of judgment; <sup>10</sup> but chiefly those who walk after the flesh in the lust of defilement, and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries; <sup>11</sup> whereas angels, though greater in might and power, don't bring a railing judgment against them before the Lord. <sup>12</sup> But these, as unreasoning creatures, born natural animals to be taken and destroyed, speaking evil in matters about which they are ignorant, will in their destroying surely be destroyed, <sup>13</sup> receiving

the wages of unrighteousness; people who count it pleasure to revel in the daytime, spots and defects, reveling in their deceit while they feast with you; <sup>14</sup> having eyes full of adultery, and who can't cease from sin; enticing unsettled souls; having a heart trained in greed; children of cursing; <sup>15</sup> forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of wrongdoing; <sup>16</sup> but he was rebuked for his own disobedience. A mute donkey spoke with a man's voice and stopped the madness of the prophet. <sup>17</sup> These are wells without water, clouds driven by a storm; for whom the blackness of darkness has been reserved forever. <sup>18</sup> For, uttering great swelling words of emptiness, they entice in the lusts of the flesh, by licentiousness, those who are indeed escaping from those who live in error; <sup>19</sup> promising them liberty, while they themselves are bondservants of corruption; for a man is brought into bondage by whoever overcomes him.

<sup>20</sup> For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome, the last state has become worse for them than the first. <sup>21</sup> For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them. <sup>22</sup> But it has happened to them according to the true proverb, "The dog turns to his own vomit again,"<sup>1</sup> and "the sow that has washed to wallowing in the mire."

<sup>b</sup> TR reads "destructive" instead of "immoral" <sup>c</sup> Tartarus is another name for Hell <sup>1</sup> Proverbs 26:11

### 3

<sup>1</sup> This is now, beloved, the second letter that I have written to you; and in both of them I stir up your sincere mind by reminding you; <sup>2</sup> that you should remember the words which were spoken before by the holy prophets, and the commandment of us, the apostles of the Lord and Savior: <sup>3</sup> knowing this first, that in the last days mockers will come, walking after their own lusts, <sup>4</sup> and saying, "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." <sup>5</sup> For this they willfully forget, that there were heavens from of old, and an earth formed out of water and amid water, by the word of God; <sup>6</sup> by which means the world that then was, being overflowed with water, perished. <sup>7</sup> But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. <sup>8</sup> But don't forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slow concerning his promise, as some count slowness; but is patient with us, not wishing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in which the heavens will pass away

with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up. <sup>11</sup> Therefore since all these things will be destroyed like this, what kind of people ought you to be in holy living and godliness, <sup>12</sup> looking for and earnestly desiring the coming of the day of God, which will cause the burning heavens to be dissolved, and the elements will melt with fervent heat? <sup>13</sup> But, according to his promise, we look for new heavens and a new earth, in which righteousness dwells.

<sup>14</sup> Therefore, beloved, seeing that you look for these things, be diligent to be found in peace, without defect and blameless in his sight. <sup>15</sup> Regard the patience of our Lord as salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote to you; <sup>16</sup> as also in all of his letters, speaking in them of these things. In those, there are some things that are hard to understand, which the ignorant and unsettled twist, as they also do to the other Scriptures, to their own destruction. <sup>17</sup> You therefore, beloved, knowing these things beforehand, beware, lest being carried away with the error of the wicked, you fall from your own steadfastness. <sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen.



# John's First Letter

## 1

<sup>1</sup> That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life <sup>2</sup> (and the life was revealed, and we have seen, and testify, and declare to you the life, the eternal life, which was with the Father, and was revealed to us); <sup>3</sup> that which we have seen and heard we declare to you, that you also may have fellowship with us. Yes, and our fellowship is with the Father, and with his Son, Jesus Christ. <sup>4</sup> And we write these things to you, that our joy may be fulfilled.

<sup>5</sup> This is the message which we have heard from him and announce to you, that God is light, and in him is no darkness at all. <sup>6</sup> If we say that we have fellowship with him and walk in the darkness, we lie, and don't tell the truth. <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin. <sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we haven't sinned, we make him a liar, and his word is not in us.

## 2

<sup>1</sup> My little children, I write these things to you so that you may not sin. If anyone sins,

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

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

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

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

<sup>a</sup> Greek παρακλητον: Counselor, Helper, Intercessor, Advocate, and Comforter. <sup>b</sup> "atoning sacrifice" is from the Greek "ιλασμος", an appeasing, propitiating, or the means of appeasement or propitiation—the sacrifice that turns away God's wrath because of our sin.

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

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

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

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

<sup>15</sup> Don't love the world or the things that are in the world. If anyone loves the world, the Father's love isn't in him. <sup>16</sup> For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, isn't the Father's, but is the world's. <sup>17</sup> The world is passing away with its lusts, but he who does God's will remains forever.

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

<sup>24</sup> Therefore, as for you, let that remain in you which you heard from the beginning. If that which you heard from the beginning

<sup>c</sup> Or, "know what is true", or, "know all things"

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

### 3

<sup>1</sup> See how great a love the Father has given to us, that we should be called children of God! For this cause the world doesn't know us, because it didn't know him. <sup>2</sup> Beloved, now we are children of God, and it is not yet revealed what we will be. But we know that, when he is revealed, we will be like him; for we will see him just as he is. <sup>3</sup> Everyone who has this hope set on him purifies himself, even as he is pure. <sup>4</sup> Everyone who sins also commits lawlessness. Sin is lawlessness. <sup>5</sup> You know that he was revealed to take away our sins, and in him is no sin. <sup>6</sup> Whoever remains in him doesn't sin. Whoever sins hasn't seen him and doesn't know him.

<sup>7</sup> Little children, let no one lead you astray. He who does righteousness is righteous, even as he is righteous. <sup>8</sup> He who sins is of the devil, for the devil has been

sinning from the beginning. To this end the Son of God was revealed: that he might destroy the works of the devil. <sup>9</sup> Whoever is born of God doesn't commit sin, because his seed remains in him; and he can't sin, because he is born of God. <sup>10</sup> In this the children of God are revealed, and the children of the devil. Whoever doesn't do righteousness is not of God, neither is he who doesn't love his brother. <sup>11</sup> For this is the message which you heard from the beginning, that we should love one another; <sup>12</sup> unlike Cain, who was of the evil one, and killed his brother. Why did he kill him? Because his deeds were evil, and his brother's righteous. <sup>13</sup> Don't be surprised, my brothers, if the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we love the brothers. He who doesn't love his brother remains in death. <sup>15</sup> Whoever hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.

<sup>16</sup> By this we know love, because he laid down his life for us. And we ought to lay down our lives for the brothers. <sup>17</sup> But whoever has the world's goods, and sees his brother in need, and closes his heart of compassion against him, how does God's love remain in him? <sup>18</sup> My little children, let's not love in word only, or with the tongue only, but in deed and truth. <sup>19</sup> And by this we know that we are of the truth, and persuade our hearts before him, <sup>20</sup> because if our heart condemns us, God is greater than our heart, and knows all things. <sup>21</sup> Beloved, if our hearts don't condemn us, we have boldness toward God; <sup>22</sup> and whatever we ask, we receive from him, because we keep his

commandments and do the things that are pleasing in his sight. <sup>23</sup> This is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, even as he commanded. <sup>24</sup> He who keeps his commandments remains in him, and he in him. By this we know that he remains in us, by the Spirit which he gave us.

## 4

<sup>1</sup> Beloved, don't believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: every spirit who confesses that Jesus Christ has come in the flesh is of God, <sup>3</sup> and every spirit who doesn't confess that Jesus Christ has come in the flesh is not of God, and this is the spirit of the Antichrist, of whom you have heard that it comes. Now it is in the world already. <sup>4</sup> You are of God, little children, and have overcome them; because greater is he who is in you than he who is in the world. <sup>5</sup> They are of the world. Therefore they speak of the world, and the world hears them. <sup>6</sup> We are of God. He who knows God listens to us. He who is not of God doesn't listen to us. By this we know the spirit of truth, and the spirit of error.

<sup>7</sup> Beloved, let us love one another, for love is of God; and everyone who loves has been born of God, and knows God. <sup>8</sup> He who doesn't love doesn't know God, for God is love. <sup>9</sup> By this God's love was revealed in us, that God has sent his one and only Son into the world that we might live through him. <sup>10</sup> In this is love, not that we loved God, but that he loved us, and

sent his Son as the atoning sacrifice<sup>d</sup> for our sins. <sup>11</sup> Beloved, if God loved us in this way, we also ought to love one another. <sup>12</sup> No one has seen God at any time. If we love one another, God remains in us, and his love has been perfected in us.

<sup>13</sup> By this we know that we remain in him and he in us, because he has given us of his Spirit. <sup>14</sup> We have seen and testify that the Father has sent the Son as the Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God remains in him, and he in God. <sup>16</sup> We know and have believed the love which God has for us. God is love, and he who remains in love remains in God, and God remains in him. <sup>17</sup> In this love has been made perfect among us, that we may have boldness in the day of judgment, because as he is, even so are we in this world. <sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love. <sup>19</sup> We love him, because he first loved us. <sup>20</sup> If a man says, "I love God," and hates his brother, he is a liar; for he who doesn't love his brother whom he has seen, how can he love God whom he has not seen? <sup>21</sup> This commandment we have from him, that he who loves God should also love his brother.

## 5

<sup>1</sup> Whoever believes that Jesus is the Christ has been born of God. Whoever loves the Father also loves the child who is born of him. <sup>2</sup> By this we know that we love the children of God, when we love

God and keep his commandments. <sup>3</sup> For this is loving God, that we keep his commandments. His commandments are not grievous. <sup>4</sup> For whatever is born of God overcomes the world. This is the victory that has overcome the world: your faith. <sup>5</sup> Who is he who overcomes the world, but he who believes that Jesus is the Son of God? <sup>6</sup> This is he who came by water and blood, Jesus Christ; not with the water only, but with the water and the blood. It is the Spirit who testifies, because the Spirit is the truth. <sup>7</sup> For there are three who testify<sup>e</sup>: <sup>8</sup> the Spirit, the water, and the blood; and the three agree as one. <sup>9</sup> If we receive the witness of men, the witness of God is greater; for this is God's testimony which he has testified concerning his Son. <sup>10</sup> He who believes in the Son of God has the testimony in himself. He who doesn't believe God has made him a liar, because he has not believed in the testimony that God has given concerning his Son. <sup>11</sup> The testimony is this, that God gave to us eternal life, and this life is in his Son. <sup>12</sup> He who has the Son has the life. He who doesn't have God's Son doesn't have the life. <sup>13</sup> These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

<sup>14</sup> This is the boldness which we have toward him, that, if we ask anything according to his will, he listens to us. <sup>15</sup> And if we know that he listens to us, whatever we ask, we know that we have the petitions which we have asked of him.

<sup>d</sup> "atoning sacrifice" is from the Greek "ἱλασμοῦ", an appeasing, propitiating, or the means of appeasement or propitiation—the sacrifice that turns away God's wrath because of our sin. <sup>e</sup> Only a few recent manuscripts add "in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth"

<sup>16</sup> If anyone sees his brother sinning a sin not leading to death, he shall ask, and God will give him life for those who sin not leading to death. There is a sin leading to death. I don't say that he should make a request concerning this. <sup>17</sup> All unrighteousness is sin, and there is a sin not leading to death. <sup>18</sup> We know that whoever is born of God doesn't sin, but he who was

born of God keeps himself, and the evil one doesn't touch him. <sup>19</sup> We know that we are of God, and the whole world lies in the power of the evil one. <sup>20</sup> We know that the Son of God has come, and has given us an understanding, that we know him who is true, and we are in him who is true, in his Son Jesus Christ. This is the true God, and eternal life.

<sup>21</sup> Little children, keep yourselves from idols.



## John's Second Letter

<sup>1</sup> The elder, to the chosen lady and her children, whom I love in truth; and not I only, but also all those who know the truth;  
<sup>2</sup> for the truth's sake, which remains in us, and it will be with us forever: <sup>3</sup> Grace, mercy, and peace will be with us, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup> I rejoice greatly that I have found some of your children walking in truth, even as we have been commanded by the Father. <sup>5</sup> Now I beg you, dear lady, not as though I wrote to you a new commandment, but that which we had from the beginning, that we love one another. <sup>6</sup> This is love, that we should walk according to his commandments. This is the commandment, even as you heard from the beginning, that you should walk in it. <sup>7</sup> For many deceivers have gone out into the world, those who

don't confess that Jesus Christ came in the flesh. This is the deceiver and the Antichrist. <sup>8</sup> Watch yourselves, that we don't lose the things which we have accomplished, but that we receive a full reward. <sup>9</sup> Whoever transgresses and doesn't remain in the teaching of Christ, doesn't have God. He who remains in the teaching, the same has both the Father and the Son. <sup>10</sup> If anyone comes to you, and doesn't bring this teaching, don't receive him into your house, and don't welcome him, <sup>11</sup> for he who welcomes him participates in his evil deeds.

<sup>12</sup> Having many things to write to you, I don't want to do so with paper and ink, but I hope to come to you, and to speak face to face, that our joy may be made full. <sup>13</sup> The children of your chosen sister greet you. Amen.



## John's Third Letter

<sup>1</sup> The elder to Gaius the beloved, whom I love in truth.

<sup>2</sup> Beloved, I pray that you may prosper in all things and be healthy, even as your soul prospers. <sup>3</sup> For I rejoiced greatly, when brothers came and testified about your truth, even as you walk in truth. <sup>4</sup> I have no greater joy than this, to hear about my children walking in truth.

<sup>5</sup> Beloved, you do a faithful work in whatever you accomplish for those who are brothers and strangers. <sup>6</sup> They have testified about your love before the assembly. You will do well to send them forward on their journey in a way worthy of God, <sup>7</sup> because for the sake of the Name they went out, taking nothing from the Gentiles. <sup>8</sup> We therefore ought to receive such, that we may be fellow workers for the truth.

<sup>9</sup> I wrote to the assembly, but Diotrephes, who loves to be first among them, doesn't accept what we say. <sup>10</sup> Therefore if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words. Not content with this, neither does he himself receive the brothers, and those who would, he forbids and throws out of the assembly. <sup>11</sup> Beloved, don't imitate that which is evil, but that which is good. He who does good is of God. He who does evil hasn't seen God. <sup>12</sup> Demetrius has the testimony of all, and of the truth itself; yes, we also testify, and you know that our testimony is true.

<sup>13</sup> I had many things to write to you, but I am unwilling to write to you with ink and pen; <sup>14</sup> but I hope to see you soon, and we will speak face to face. Peace be to you. The friends greet you. Greet the friends by name.



## The Letter from Jude

<sup>1</sup> Jude,<sup>a</sup> a servant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and kept for Jesus Christ: <sup>2</sup> Mercy to you and peace and love be multiplied.

<sup>3</sup> Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. <sup>4</sup> For there are certain men who crept in secretly, even those who were long ago written about for this condemnation: ungodly men, turning the grace of our God into indecency, and denying our only Master, God, and Lord, Jesus Christ.

<sup>5</sup> Now I desire to remind you, though you already know this, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who didn't believe. <sup>6</sup> Angels who didn't keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrah, and the cities around them, having, in the same way as these, given themselves over to sexual immorality and gone after strange flesh, are shown as an example, suffering the punishment of eternal fire. <sup>8</sup> Yet in the same way, these also in their dreaming defile the flesh, despise authority, and slander celestial beings. <sup>9</sup> But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, "May the Lord rebuke you!" <sup>10</sup> But these speak evil of

whatever things they don't know. They are destroyed in these things that they understand naturally, like the creatures without reason. <sup>11</sup> Woe to them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in Korah's rebellion. <sup>12</sup> These are hidden rocky reefs in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; <sup>13</sup> wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been reserved forever. <sup>14</sup> About these also Enoch, the seventh from Adam, prophesied, saying, "Behold,<sup>b</sup> the Lord came with ten thousands of his holy ones, <sup>15</sup> to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." <sup>16</sup> These are murmurers and complainers, walking after their lusts (and their mouth speaks proud things), showing respect of persons to gain advantage.

<sup>17</sup> But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ. <sup>18</sup> They said to you that "In the last time there will be mockers, walking after their own ungodly lusts." <sup>19</sup> These are they who cause divisions, and are sensual, not having the Spirit. <sup>20</sup> But you, beloved, keep building up yourselves on your most holy

<sup>a</sup> or, Judah <sup>b</sup> "Behold", from "idou", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

faith, praying in the Holy Spirit. <sup>21</sup> Keep yourselves in God's love, looking for the mercy of our Lord Jesus Christ to eternal life. <sup>22</sup> On some have compassion, making a distinction, <sup>23</sup> and some save, snatching them out of the fire with fear, hating even the clothing stained by the flesh.

<sup>24</sup> Now to him who is able to keep them<sup>c</sup> from stumbling, and to present you faultless before the presence of his glory in great joy, <sup>25</sup> to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.

<sup>c</sup> TR and NU read "you"

# The Revelation to John

## 1

<sup>1</sup> This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon, which he sent and made known by his angel<sup>a</sup> to his servant, John, <sup>2</sup> who testified to God's word, and of the testimony of Jesus Christ, about everything that he saw.

<sup>3</sup> Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is at hand.

<sup>4</sup> John, to the seven assemblies that are in Asia: Grace to you and peace, from God, who is and who was and who is to come; and from the seven Spirits who are before his throne; <sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood; <sup>6</sup> and he made us to be a Kingdom, priests<sup>1</sup> to his God and Father; to him be the glory and the dominion forever and ever. Amen.

<sup>7</sup> Behold,<sup>b</sup> he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen.

<sup>8</sup> "I am the Alpha and the Omega,<sup>c</sup>" says the Lord God,<sup>d</sup> "who is and who was and who is to come, the Almighty."

<sup>9</sup> I John, your brother and partner with you in the oppression, Kingdom, and perseverance in Christ Jesus, was on the

isle that is called Patmos because of God's Word and the testimony of Jesus Christ. <sup>10</sup> I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like a trumpet <sup>11</sup> saying, "<sup>e</sup> What you see, write in a book and send to the seven assemblies<sup>f</sup> : to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

<sup>12</sup> I turned to see the voice that spoke with me. Having turned, I saw seven golden lamp stands. <sup>13</sup> And among the lamp stands was one like a son of man,<sup>2</sup> clothed with a robe reaching down to his feet, and with a golden sash around his chest. <sup>14</sup> His head and his hair were white as white wool, like snow. His eyes were like a flame of fire. <sup>15</sup> His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters. <sup>16</sup> He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest. <sup>17</sup> When I saw him, I fell at his feet like a dead man.

He laid his right hand on me, saying, "<sup>g</sup> Don't be afraid. I am the first and the last, <sup>18</sup> and the Living one. I was dead, and behold, I am alive forever more. Amen. I have the keys of Death and of Hades.<sup>g</sup> <sup>19</sup> Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter; <sup>20</sup> the mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands. The seven stars are the angels<sup>h</sup>

<sup>a</sup> or, messenger (here and wherever angel is mentioned) <sup>1</sup> Exodus 19:6; Isaiah 61:6 <sup>b</sup> "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>c</sup> TR adds "the Beginning and the End" <sup>d</sup> TR omits "God" <sup>e</sup> TR adds "I am the Alpha and the Omega, the First and the Last." <sup>f</sup> TR adds "which are in Asia" <sup>2</sup> Daniel 7:13 <sup>g</sup> or, Hell <sup>h</sup> or, messengers (here and wherever angels are mentioned)

of the seven assemblies. The seven lamp stands are seven assemblies.

## 2

<sup>1</sup> “To the angel of the assembly in Ephesus write:

“He who holds the seven stars in his right hand, he who walks among the seven golden lamp stands says these things:

<sup>2</sup> “I know your works, and your toil and perseverance, and that you can’t tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false. <sup>3</sup> You have perseverance and have endured for my name’s sake, and have <sup>i</sup> not grown weary. <sup>4</sup> But I have this against you, that you left your first love. <sup>5</sup> Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lamp stand out of its place, unless you repent. <sup>6</sup> But this you have, that you hate the works of the Nicolaitans, which I also hate. <sup>7</sup> He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of my God.

<sup>8</sup> “To the angel of the assembly in Smyrna write:

“The first and the last, who was dead, and has come to life says these things:

<sup>9</sup> “I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. <sup>10</sup> Don’t be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into

prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown of life. <sup>11</sup> He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won’t be harmed by the second death.

<sup>12</sup> “To the angel of the assembly in Pergamum write:

“He who has the sharp two-edged sword says these things:

<sup>13</sup> “I know your works and where you dwell, where Satan’s throne is. You hold firmly to my name, and didn’t deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. <sup>15</sup> So you also have some who hold to the teaching of the Nicolaitans likewise<sup>j</sup>. <sup>16</sup> Repent therefore, or else I am coming to you quickly, and I will make war against them with the sword of my mouth. <sup>17</sup> He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, <sup>k</sup> and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it.

<sup>18</sup> “To the angel of the assembly in Thyatira write:

“The Son of God, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things:

<sup>i</sup> TR adds “have labored and” <sup>j</sup> TR reads “which I hate” instead of “likewise” <sup>k</sup> Manna is supernatural food, named after the Hebrew for “What is it?”. See Exodus 11:7-9.

<sup>19</sup> “I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. <sup>20</sup> But I have this against you, that you tolerate your<sup>1</sup> woman, Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality, and to eat things sacrificed to idols. <sup>21</sup> I gave her time to repent, but she refuses to repent of her sexual immorality. <sup>22</sup> Behold, I will throw her into a bed, and those who commit adultery with her into great oppression, unless they repent of her works. <sup>23</sup> I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds. <sup>24</sup> But to you I say, to the rest who are in Thyatira, as many as don’t have this teaching, who don’t know what some call ‘the deep things of Satan,’ to you I say, I am not putting any other burden on you. <sup>25</sup> Nevertheless, hold that which you have firmly until I come. <sup>26</sup> He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations. <sup>27</sup> He will rule them with a rod of iron, shattering them like clay pots;<sup>1</sup> as I also have received of my Father: <sup>28</sup> and I will give him the morning star. <sup>29</sup> He who has an ear, let him hear what the Spirit says to the assemblies.

### 3

<sup>1</sup> “And to the angel of the assembly in Sardis write:

“He who has the seven Spirits of God, and the seven stars says these things:

“I know your works, that you have a reputation of being alive, but you are dead.

<sup>2</sup> Wake up, and keep the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God. <sup>3</sup> Remember therefore how you have received and heard. Keep it, and repent. If therefore you won’t watch, I will come as a thief, and you won’t know what hour I will come upon you. <sup>4</sup>

Nevertheless you have a few names in Sardis that did not defile their garments. They will walk with me in white, for they are worthy. <sup>5</sup> He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels. <sup>6</sup> He who has an ear, let him hear what the Spirit says to the assemblies.

<sup>7</sup> “To the angel of the assembly in Philadelphia write:

“He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things:

<sup>8</sup> “I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn’t deny my name. <sup>9</sup>

Behold, I give some of the synagogue of Satan, of those who say they are Jews, and they are not, but lie. Behold, I will make them to come and worship before your feet, and to know that I have loved you. <sup>10</sup>

Because you kept my command to endure, I also will keep you from the hour of testing, which is to come on the whole world, to test those who dwell on the earth. <sup>11</sup>

I am coming quickly! Hold firmly that

<sup>1</sup> TR, NU read “that” instead of “your” <sup>1</sup> Psalm 2:9

which you have, so that no one takes your crown. <sup>12</sup> He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. <sup>13</sup> He who has an ear, let him hear what the Spirit says to the assemblies.

<sup>14</sup> “To the angel of the assembly in Laodicea write:

“The Amen, the Faithful and True Witness, the Head of God’s creation, says these things:

<sup>15</sup> “I know your works, that you are neither cold nor hot. I wish you were cold or hot. <sup>16</sup> So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. <sup>17</sup> Because you say, ‘I am rich, and have gotten riches, and have need of nothing;’ and don’t know that you are the wretched one, miserable, poor, blind, and naked; <sup>18</sup> I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. <sup>19</sup> As many as I love, I reprove and chasten. Be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will dine with him, and he with me. <sup>21</sup> He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. <sup>22</sup> He who has an ear, let him hear what the Spirit says to the assemblies.”

<sup>m</sup> Hodges/Farstad MT reads “holy” 9 times instead of 3.

## 4

<sup>1</sup> After these things I looked and saw a door opened in heaven, and the first voice that I heard, like a trumpet speaking with me, was one saying, “Come up here, and I will show you the things which must happen after this.”

<sup>2</sup> Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the throne <sup>3</sup> that looked like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at. <sup>4</sup> Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads. <sup>5</sup> Out of the throne proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before his throne, which are the seven Spirits of God. <sup>6</sup> Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four living creatures full of eyes before and behind. <sup>7</sup> The first creature was like a lion, and the second creature like a calf, and the third creature had a face like a man, and the fourth was like a flying eagle. <sup>8</sup> The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, “Holy, holy, holy<sup>m</sup> is the Lord God, the Almighty, who was and who is and who is to come!”

<sup>9</sup> When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever, <sup>10</sup> the twenty-four elders fall down before him who sits on the throne, and worship

him who lives forever and ever, and throw their crowns before the throne, saying, <sup>11</sup> “Worthy are you, our Lord and God, the Holy One,<sup>n</sup> to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed, and were created!”

## 5

<sup>1</sup> I saw, in the right hand of him who sat on the throne, a book written inside and outside, sealed shut with seven seals. <sup>2</sup> I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the book, and to break its seals?” <sup>3</sup> No one in heaven above, or on the earth, or under the earth, was able to open the book, or to look in it. <sup>4</sup> And I wept much, because no one was found worthy to open the book, or to look in it. <sup>5</sup> One of the elders said to me, “Don’t weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the book and its seven seals.” <sup>6</sup> I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent out into all the earth. <sup>7</sup> Then he came, and he took it out of the right hand of him who sat on the throne. <sup>8</sup> Now when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints.

<sup>9</sup> They sang a new song, saying,  
 “You are worthy to take the book,  
 and to open its seals:  
 for you were killed,

and bought us for God with your  
 blood,  
 out of every tribe, language, people,  
 and nation,

<sup>10</sup> and made us kings and priests to our  
 God,  
 and we will reign on the earth.”

<sup>11</sup> I saw, and I heard something like a voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousands of ten thousands, and thousands of thousands; <sup>12</sup> saying with a loud voice, “Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!”

<sup>13</sup> I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, “To him who sits on the throne, and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!”<sup>o</sup>

<sup>14</sup> The four living creatures said, “Amen!” The <sup>p</sup> elders fell down and worshiped.<sup>q</sup>

## 6

<sup>1</sup> I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, “Come and see!” <sup>2</sup> And behold, a white horse, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.

<sup>3</sup> When he opened the second seal, I heard the second living creature saying, “Come!” <sup>4</sup> Another came out, a red horse. To him who sat on it was given power to take peace from the earth, and that they

<sup>n</sup> TR omits “and God, the Holy One,” <sup>o</sup> TR omits “Amen!” <sup>p</sup> TR adds “twenty-four” <sup>q</sup> TR adds “the one living forever and ever”

should kill one another. There was given to him a great sword.

<sup>5</sup> When he opened the third seal, I heard the third living creature saying, "Come and see!" And behold, a black horse, and he who sat on it had a balance in his hand. <sup>6</sup> I heard a voice in the middle of the four living creatures saying, "A choenix <sup>r</sup> of wheat for a denarius, and three choenix of barley for a denarius! Don't damage the oil and the wine!"

<sup>7</sup> When he opened the fourth seal, I heard the fourth living creature saying, "Come and see!" <sup>8</sup> And behold, a pale horse, and he who sat on it, his name was Death. Hades <sup>s</sup> followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

<sup>9</sup> When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had. <sup>10</sup> They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?" <sup>11</sup> A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, <sup>t</sup> who would also be killed even as they were, should complete their course.

<sup>12</sup> I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. <sup>13</sup> The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. <sup>14</sup> The sky was

removed like a scroll when it is rolled up. Every mountain and island were moved out of their places. <sup>15</sup> The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. <sup>16</sup> They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, <sup>17</sup> for the great day of his wrath has come; and who is able to stand?"

## 7

<sup>1</sup> After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. <sup>2</sup> I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, <sup>3</sup> saying, "Don't harm the earth, neither the sea, nor the trees, until we have sealed the bondservants of our God on their foreheads!" <sup>4</sup> I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel:

<sup>5</sup> of the tribe of Judah were sealed  
twelve thousand,

of the tribe of Reuben twelve thousand,  
of the tribe of Gad twelve thousand,

<sup>6</sup> of the tribe of Asher twelve thousand,  
of the tribe of Naphtali twelve thousand,  
of the tribe of Manasseh twelve  
thousand,

<sup>7</sup> of the tribe of Simeon twelve  
thousand,

<sup>r</sup> A choenix is a dry volume measure that is a little more than a liter (a little more than a quart). <sup>s</sup> or, Hell <sup>t</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

of the tribe of Levi twelve thousand,  
of the tribe of Issachar twelve thousand,  
<sup>8</sup> of the tribe of Zebulun twelve  
thousand,  
of the tribe of Joseph twelve thousand,  
of the tribe of Benjamin were sealed  
twelve thousand.

<sup>9</sup> After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. <sup>10</sup> They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"

<sup>11</sup> All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God, <sup>12</sup> saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."

<sup>13</sup> One of the elders answered, saying to me, "These who are arrayed in the white robes, who are they, and from where did they come?"

<sup>14</sup> I told him, "My lord, you know."

He said to me, "These are those who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood. <sup>15</sup> Therefore they are before the throne of God, they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. <sup>16</sup> They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat; <sup>17</sup> for the Lamb who is in the middle of the throne shepherds them, and leads them to springs of waters

of life. And God will wipe away every tear from their eyes."

## 8

<sup>1</sup> When he opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup> I saw the seven angels who stand before God, and seven trumpets were given to them. <sup>3</sup> Another angel came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne. <sup>4</sup> The smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. <sup>5</sup> The angel took the censer, and he filled it with the fire of the altar, and threw it on the earth. There followed thunders, sounds, lightnings, and an earthquake.

<sup>6</sup> The seven angels who had the seven trumpets prepared themselves to sound. <sup>7</sup> The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burned up, <sup>u</sup> and one third of the trees were burned up, and all green grass was burned up.

<sup>8</sup> The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, <sup>9</sup> and one third of the living creatures which were in the sea died. One third of the ships were destroyed.

<sup>10</sup> The third angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of the waters. <sup>11</sup> The name of the star is called "Wormwood." One third of the waters became wormwood. Many

<sup>u</sup> TR omits "One third of the earth was burned up"

people died from the waters, because they were made bitter.

<sup>12</sup> The fourth angel sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars; so that one third of them would be darkened, and the day wouldn't shine for one third of it, and the night in the same way. <sup>13</sup> I saw, and I heard an eagle,<sup>v</sup> flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe for those who dwell on the earth, because of the other voices of the trumpets of the three angels, who are yet to sound!"

## 9

<sup>1</sup> The fifth angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him. <sup>2</sup> He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a<sup>w</sup> burning furnace. The sun and the air were darkened because of the smoke from the pit. <sup>3</sup> Then out of the smoke came locusts on the earth, and power was given to them, as the scorpions of the earth have power. <sup>4</sup> They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don't have God's seal on their foreheads. <sup>5</sup> They were given power not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion, when it strikes a person. <sup>6</sup> In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them. <sup>7</sup> The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and

their faces were like people's faces. <sup>8</sup> They had hair like women's hair, and their teeth were like those of lions. <sup>9</sup> They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war. <sup>10</sup> They have tails like those of scorpions, and stings. In their tails they have power to harm men for five months. <sup>11</sup> They have over them as king the angel of the abyss. His name in Hebrew is "Abaddon",<sup>x</sup> but in Greek, he has the name "Apollyon".<sup>y</sup> <sup>12</sup> The first woe is past. Behold, there are still two woes coming after this.

<sup>13</sup> The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God, <sup>14</sup> saying to the sixth angel who had the trumpet, "Free the four angels who are bound at the great river Euphrates!"

<sup>15</sup> The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind. <sup>16</sup> The number of the armies of the horsemen was two hundred million.<sup>z</sup> I heard the number of them. <sup>17</sup> Thus I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the horses' heads resembled lions' heads. Out of their mouths proceed fire, smoke, and sulfur. <sup>18</sup> By these three plagues were one third of mankind killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths. <sup>19</sup> For the power of the horses is in their mouths, and in their tails. For their tails are like serpents, and have heads, and with them they harm. <sup>20</sup> The rest of mankind,

<sup>v</sup> TR reads "angel" instead of "eagle" <sup>w</sup> TR adds "great" <sup>x</sup> "Abaddon" is a Hebrew word that means "ruin", "destruction", or "the place of destruction" <sup>y</sup> "Apollyon" means "Destroyer". <sup>z</sup> literally, "ten thousands of ten thousands"

who were not killed with these plagues, didn't repent of the works of their hands, that they wouldn't worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk. <sup>21</sup> They didn't repent of their murders, nor of their sorceries,<sup>a</sup> nor of their sexual immorality, nor of their thefts.

## 10

<sup>1</sup> I saw a mighty angel coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire. <sup>2</sup> He had in his hand a little open book. He set his right foot on the sea, and his left on the land. <sup>3</sup> He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices. <sup>4</sup> When the seven thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the seven thunders said, and don't write them."

<sup>5</sup> The angel whom I saw standing on the sea and on the land lifted up his right hand to the sky, <sup>6</sup> and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay, <sup>7</sup> but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as he declared to his servants, the prophets. <sup>8</sup> The voice which I heard from heaven, again speaking with me, said, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."

<sup>9</sup> I went to the angel, telling him to give me the little book.

He said to me, "Take it, and eat it up. It will make your stomach bitter, but in your mouth it will be as sweet as honey."

<sup>10</sup> I took the little book out of the angel's hand, and ate it up. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter. <sup>11</sup> They told me, "You must prophesy again over many peoples, nations, languages, and kings."

## 11

<sup>1</sup> A reed like a rod was given to me. Someone said, "Rise, and measure God's temple, and the altar, and those who worship in it. <sup>2</sup> Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the holy city under foot for forty-two months. <sup>3</sup> I will give power to my two witnesses, and they will prophesy one thousand two hundred sixty days, clothed in sackcloth." <sup>4</sup> These are the two olive trees and the two lamp stands, standing before the Lord of the earth. <sup>5</sup> If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. <sup>6</sup> These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. <sup>7</sup> When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. <sup>8</sup> Their dead bodies will be in the street of the great city, which

<sup>a</sup> The word for "sorceries" (pharmakeia) also implies the use of potions, poisons, and drugs

spiritually is called Sodom and Egypt, where also their Lord was crucified. <sup>9</sup> From among the peoples, tribes, languages, and nations people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb. <sup>10</sup> Those who dwell on the earth rejoice over them, and they will be glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth. <sup>11</sup> After the three and a half days, the breath of life from God entered into them, and they stood on their feet. Great fear fell on those who saw them. <sup>12</sup> I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in the cloud, and their enemies saw them. <sup>13</sup> In that day there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified, and gave glory to the God of heaven. <sup>14</sup> The second woe is past. Behold, the third woe comes quickly.

<sup>15</sup> The seventh angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Lord, and of his Christ. He will reign forever and ever!"

<sup>16</sup> The twenty-four elders, who sit on their thrones before God's throne, fell on their faces and worshiped God, <sup>17</sup> saying: "We give you thanks, Lord God, the Almighty, the one who is and who was<sup>b</sup>; because you have taken your great power, and reigned. <sup>18</sup> The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints, and those who fear

<sup>b</sup> TR adds "and who is coming"

your name, to the small and the great; and to destroy those who destroy the earth."

<sup>19</sup> God's temple that is in heaven was opened, and the ark of the Lord's covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed.

## 12

<sup>1</sup> A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. <sup>2</sup> She was with child. She cried out in pain, laboring to give birth. <sup>3</sup> Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. <sup>4</sup> His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. <sup>5</sup> She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God, and to his throne. <sup>6</sup> The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days.

<sup>7</sup> There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. <sup>8</sup> They didn't prevail, neither was a place found for him any more in heaven. <sup>9</sup> The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup> I heard a loud voice in heaven, saying, "Now the

salvation, the power, and the Kingdom of our God, and the authority of his Christ has come; for the accuser of our brothers has been thrown down, who accuses them before our God day and night. <sup>11</sup> They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death. <sup>12</sup> Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time."

<sup>13</sup> When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. <sup>14</sup> Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream. <sup>16</sup> The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth. <sup>17</sup> The dragon grew angry with the woman, and went away to make war with the rest of her offspring,<sup>c</sup> who keep God's commandments and hold Jesus' testimony.

## 13

<sup>1</sup> Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. <sup>2</sup> The beast which I saw was like a leopard, and his feet were

like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. <sup>3</sup> One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast. <sup>4</sup> They worshiped the dragon, because he gave his authority to the beast, and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" <sup>5</sup> A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him. <sup>6</sup> He opened his mouth for blasphemy against God, to blaspheme his name, and his dwelling, those who dwell in heaven. <sup>7</sup> It was given to him to make war with the saints, and to overcome them. Authority over every tribe, people, language, and nation was given to him. <sup>8</sup> All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been killed. <sup>9</sup> If anyone has an ear, let him hear. <sup>10</sup> If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed.<sup>d</sup> Here is the endurance and the faith of the saints.

<sup>11</sup> I saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon. <sup>12</sup> He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. <sup>13</sup> He performs great signs, even making fire come down out of the sky to the earth in

<sup>c</sup> or, seed <sup>d</sup> TR reads "If anyone leads into captivity, into captivity he goes. If anyone will kill with the sword, he must be killed with a sword." instead of "If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed."

the sight of people. <sup>14</sup> He deceives my own<sup>e</sup> people who dwell on the earth because of the signs he was granted to do in front of the beast; saying to those who dwell on the earth, that they should make an image to the beast who had the sword wound and lived. <sup>15</sup> It was given to him to give breath to it, to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed. <sup>16</sup> He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands, or on their foreheads; <sup>17</sup> and that no one would be able to buy or to sell, unless he has that mark, the name of the beast or the number of his name. <sup>18</sup> Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.

## 14

<sup>1</sup> I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. <sup>2</sup> I heard a sound from heaven, like the sound of many waters, and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. <sup>3</sup> They sing a new song before the throne, and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth. <sup>4</sup> These are those who were not defiled with women, for they are virgins. These are

those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb. <sup>5</sup> In their mouth was found no lie, for they are blameless.<sup>f</sup>

<sup>6</sup> I saw an angel flying in mid heaven, having an eternal Good News to proclaim to those who dwell on the earth, and to every nation, tribe, language, and people. <sup>7</sup> He said with a loud voice, "Fear the Lord, and give him glory; for the hour of his judgment has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!"

<sup>8</sup> Another, a second angel, followed, saying, "Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her sexual immorality."

<sup>9</sup> Another angel, a third, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand, <sup>10</sup> he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. <sup>11</sup> The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name. <sup>12</sup> Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus."

<sup>13</sup> I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in the Lord from now on.'"

<sup>e</sup> NU omits "my own" <sup>f</sup> TR adds "before the throne of God"

“Yes,” says the Spirit, “that they may rest from their labors; for their works follow with them.”

<sup>14</sup> I looked, and behold, a white cloud; and on the cloud one sitting like a son of man,<sup>1</sup> having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> Another angel came out of the temple, crying with a loud voice to him who sat on the cloud, “Send your sickle, and reap; for the hour to reap has come; for the harvest of the earth is ripe!” <sup>16</sup> He who sat on the cloud thrust his sickle on the earth, and the earth was reaped.

<sup>17</sup> Another angel came out of the temple which is in heaven. He also had a sharp sickle. <sup>18</sup> Another angel came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, “Send your sharp sickle, and gather the clusters of the vine of the earth, for the earth’s grapes are fully ripe!” <sup>19</sup> The angel thrust his sickle into the earth, and gathered the vintage of the earth, and threw it into the great wine press of the wrath of God. <sup>20</sup> The wine press was trodden outside of the city, and blood came out of the wine press, even to the bridles of the horses, as far as one thousand six hundred stadia.<sup>g</sup>

## 15

<sup>1</sup> I saw another great and marvelous sign in the sky: seven angels having the seven last plagues, for in them God’s wrath is finished. <sup>2</sup> I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image,<sup>h</sup> and the number of his name, standing on the sea of

glass, having harps of God. <sup>3</sup> They sang the song of Moses, the servant of God, and the song of the Lamb, saying,

“Great and marvelous are your works,  
Lord God, the Almighty!  
Righteous and true are your ways,  
you King of the nations.

<sup>4</sup> Who wouldn’t fear you, Lord,  
and glorify your name?

For you only are holy.

For all the nations will come and  
worship before you.

For your righteous acts have been  
revealed.”

<sup>5</sup> After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened. <sup>6</sup> The seven angels who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their breasts.

<sup>7</sup> One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. <sup>8</sup> The temple was filled with smoke from the glory of God, and from his power. No one was able to enter into the temple, until the seven plagues of the seven angels would be finished.

## 16

<sup>1</sup> I heard a loud voice out of the temple, saying to the seven angels, “Go and pour out the seven bowls of the wrath of God on the earth!”

<sup>2</sup> The first went, and poured out his bowl into the earth, and it became a harmful and evil sore on the people who had the mark of the beast, and who worshiped his image.

<sup>3</sup> The second angel poured out his bowl into the sea, and it became blood as of a

<sup>1</sup> Daniel 7:13 <sup>g</sup> 1600 stadia = 296 kilometers or 184 miles <sup>h</sup> TR adds “his mark,”

dead man. Every living thing in the sea died.

<sup>4</sup> The third poured out his bowl into the rivers and springs of water, and they became blood. <sup>5</sup> I heard the angel of the waters saying, "You are righteous, who are and who were, you Holy One, because you have judged these things. <sup>6</sup> For they poured out the blood of the saints and prophets, and you have given them blood to drink. They deserve this." <sup>7</sup> I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments."

<sup>8</sup> The fourth poured out his bowl on the sun, and it was given to him to scorch men with fire. <sup>9</sup> People were scorched with great heat, and people blasphemed the name of God who has the power over these plagues. They didn't repent and give him glory.

<sup>10</sup> The fifth poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain, <sup>11</sup> and they blasphemed the God of heaven because of their pains and their sores. They didn't repent of their works.

<sup>12</sup> The sixth poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be prepared for the kings that come from the sunrise. <sup>13</sup> I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs; <sup>14</sup> for they are spirits of demons, performing signs; which go out to the kings of the whole inhabited earth, to gather them together for the war of that great day of God, the Almighty.

<sup>15</sup> "Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame." <sup>16</sup> He gathered them together into the place which is called in Hebrew, Megiddo.

<sup>17</sup> The seventh poured out his bowl into the air. A loud voice came out of the temple of heaven, from the throne, saying, "It is done!" <sup>18</sup> There were lightnings, sounds, and thunders; and there was a great earthquake, such as was not since there were men on the earth, so great an earthquake, so mighty. <sup>19</sup> The great city was divided into three parts, and the cities of the nations fell. Babylon the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath. <sup>20</sup> Every island fled away, and the mountains were not found. <sup>21</sup> Great hailstones, about the weight of a talent,<sup>i</sup> came down out of the sky on people. People blasphemed God because of the plague of the hail, for this plague is exceedingly severe.

## 17

<sup>1</sup> One of the seven angels who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits on many waters, <sup>2</sup> with whom the kings of the earth committed sexual immorality, and those who dwell in the earth were made drunken with the wine of her sexual immorality." <sup>3</sup> He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored animal, full of blasphemous names, having seven heads and ten horns. <sup>4</sup> The woman was dressed in

<sup>i</sup> 1 talent is about 34 kilograms or 75 pounds

purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth.<sup>5</sup> And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH."<sup>6</sup> I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. When I saw her, I wondered with great amazement.<sup>7</sup> The angel said to me, "Why do you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns."<sup>8</sup> The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present.<sup>9</sup> Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits.<sup>10</sup> They are seven kings. Five have fallen, the one is, the other has not yet come. When he comes, he must continue a little while.<sup>11</sup> The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction.<sup>12</sup> The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings, with the beast, for one hour.<sup>13</sup> These have one mind, and they give their power and authority to the beast.<sup>14</sup> These will war against the Lamb, and the Lamb will overcome them, for he is Lord of lords,

and King of kings, and those who are with him are called, chosen, and faithful."<sup>15</sup> He said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages."<sup>16</sup> The ten horns which you saw, and the beast, these will hate the prostitute, and will make her desolate, and will make her naked, and will eat her flesh, and will burn her utterly with fire.<sup>17</sup> For God has put in their hearts to do what he has in mind, and to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished.<sup>18</sup> The woman whom you saw is the great city, which reigns over the kings of the earth."

## 18

<sup>1</sup> After these things, I saw another angel coming down out of the sky, having great authority. The earth was illuminated with his glory.<sup>2</sup> He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hateful bird!"<sup>3</sup> For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury."

<sup>4</sup> I heard another voice from heaven, saying, "Come out of her, my people, that you have no participation in her sins, and that you don't receive of her plagues,<sup>5</sup> for her sins have reached to the sky, and God has remembered her iniquities."<sup>6</sup> Return to her just as she returned, and repay her double as she did, and according to her

<sup>j</sup> TR reads "yet is" instead of "shall be present"

works. In the cup which she mixed, mix to her double. <sup>7</sup> However much she glorified herself, and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.' <sup>8</sup> Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for the Lord God who has judged her is strong. <sup>9</sup> The kings of the earth, who committed sexual immorality and lived wantonly with her, will weep and wail over her, when they look at the smoke of her burning, <sup>10</sup> standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For your judgment has come in one hour.' <sup>11</sup> The merchants of the earth weep and mourn over her, for no one buys their merchandise any more; <sup>12</sup> merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; <sup>13</sup> and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies and souls. <sup>14</sup> The fruits which your soul lusted after have been lost to you, and all things that were dainty and sumptuous have perished from you, and you will find them no more at all. <sup>15</sup> The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning; <sup>16</sup> saying, 'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls! <sup>17</sup> For in an hour such great

riches are made desolate.' Every ship master, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away, <sup>18</sup> and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?' <sup>19</sup> They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!' For she is made desolate in one hour.

<sup>20</sup> "Rejoice over her, O heaven, you saints, apostles, and prophets; for God has judged your judgment on her." <sup>21</sup> A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all. <sup>22</sup> The voice of harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman, of whatever craft, will be found any more at all in you. The sound of a mill will be heard no more at all in you. <sup>23</sup> The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you; for your merchants were the princes of the earth; for with your sorcery all the nations were deceived. <sup>24</sup> In her was found the blood of prophets and of saints, and of all who have been slain on the earth."

## 19

<sup>1</sup> After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, power, and glory belong to our God: <sup>2</sup> for true and righteous are his judgments. For he has judged the great prostitute, who

corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand.”

<sup>3</sup> A second said, “Hallelujah! Her smoke goes up forever and ever.” <sup>4</sup> The twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, saying, “Amen! Hallelujah!”

<sup>5</sup> A voice came from the throne, saying, “Give praise to our God, all you his servants, you who fear him, the small and the great!”

<sup>6</sup> I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, “Hallelujah! For the Lord our God, the Almighty, reigns! <sup>7</sup> Let us rejoice and be exceedingly glad, and let us give the glory to him. For the marriage of the Lamb has come, and his wife has made herself ready.” <sup>8</sup> It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints.

<sup>9</sup> He said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” He said to me, “These are true words of God.”

<sup>10</sup> I fell down before his feet to worship him. He said to me, “Look! Don’t do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of Prophecy.”

<sup>11</sup> I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. <sup>12</sup> His eyes are a flame of fire, and on his head are many

crowns. He has names written and a name written which no one knows but he himself.

<sup>13</sup> He is clothed in a garment sprinkled with blood. His name is called “The Word of God.” <sup>14</sup> The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen. <sup>15</sup> Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike the nations. He will rule them with an iron rod.<sup>1</sup> He treads the wine press of the fierceness of the wrath of God, the Almighty. <sup>16</sup> He has on his garment and on his thigh a name written, “KING OF KINGS, AND LORD OF LORDS.”

<sup>17</sup> I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together to the great supper of God,<sup>k</sup> <sup>18</sup> that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, and small and great.” <sup>19</sup> I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army. <sup>20</sup> The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur. <sup>21</sup> The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. All the birds were filled with their flesh.

<sup>1</sup> Psalm 2:9 <sup>k</sup> TR reads “supper of the great God” instead of “great supper of God”

## 20

<sup>1</sup> I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. <sup>2</sup> He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, <sup>3</sup> and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time. <sup>4</sup> I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead didn't live until the thousand years were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of God and of Christ, and will reign with him one thousand years.

<sup>7</sup> And after the thousand years, Satan will be released from his prison, <sup>8</sup> and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. <sup>9</sup> They went up over the width of the earth, and surrounded the camp of the saints, and the beloved city. Fire came down out of heaven from God, and devoured them. <sup>10</sup> The devil who deceived

them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever.

<sup>11</sup> I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. <sup>12</sup> I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. <sup>13</sup> The sea gave up the dead who were in it. Death and Hades<sup>l</sup> gave up the dead who were in them. They were judged, each one according to his works. <sup>14</sup> Death and Hades<sup>m</sup> were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup> If anyone was not found written in the book of life, he was cast into the lake of fire.

## 21

<sup>1</sup> I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. <sup>2</sup> I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. <sup>3</sup> I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people, and he will dwell with them, and they will be his people, and God himself will be with them as their God. <sup>4</sup> He will wipe away from them every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away."

<sup>l</sup> or, Hell    <sup>m</sup> or, Hell

<sup>5</sup> He who sits on the throne said, “Behold, I am making all things new.” He said, “Write, for these words of God are faithful and true.” <sup>6</sup> He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. <sup>7</sup> He who overcomes, I will give him these things. I will be his God, and he will be my son. <sup>8</sup> But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers,<sup>n</sup> idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death.”

<sup>9</sup> One of the seven angels who had the seven bowls, who were loaded with the seven last plagues came, and he spoke with me, saying, “Come here. I will show you the wife, the Lamb’s bride.” <sup>10</sup> He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, <sup>11</sup> having the glory of God. Her light was like a most precious stone, as if it were a jasper stone, clear as crystal; <sup>12</sup> having a great and high wall; having twelve gates, and at the gates twelve angels; and names written on them, which are the names of the twelve tribes of the children of Israel. <sup>13</sup> On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. <sup>14</sup> The wall of the city had twelve foundations, and on them twelve names of the twelve Apostles of the Lamb. <sup>15</sup> He who spoke with me had for a measure, a

golden reed, to measure the city, its gates, and its walls. <sup>16</sup> The city is square, and its length is as great as its width. He measured the city with the reed, twelve thousand twelve stadia.<sup>o</sup> Its length, width, and height are equal. <sup>17</sup> Its wall is one hundred forty-four cubits,<sup>p</sup> by the measure of a man, that is, of an angel. <sup>18</sup> The construction of its wall was jasper. The city was pure gold, like pure glass. <sup>19</sup> The foundations of the city’s wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire;<sup>q</sup> the third, chalcedony; the fourth, emerald; <sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. <sup>21</sup> The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass. <sup>22</sup> I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple. <sup>23</sup> The city has no need for the sun, neither of the moon, to shine, for the very glory of God illuminated it, and its lamp is the Lamb. <sup>24</sup> The nations will walk in its light. The kings of the earth bring the glory and honor of the nations into it. <sup>25</sup> Its gates will in no way be shut by day (for there will be no night there), <sup>26</sup> and they shall bring the glory and the honor of the nations into it so that they may enter. <sup>27</sup> There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb’s book of life.

<sup>n</sup> The word for “sorcerers” here also includes users of potions and drugs. <sup>o</sup> 12,012 stadia = or 2,221 kilometers or 1,380 miles. TR reads 12,000 stadia instead of 12,012 stadia. <sup>p</sup> 144 cubits is about 65.8 meters or 216 feet <sup>q</sup> or, lapis lazuli

## 22

<sup>1</sup> He showed me a<sup>r</sup> river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, <sup>2</sup> in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations. <sup>3</sup> There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants serve him. <sup>4</sup> They will see his face, and his name will be on their foreheads. <sup>5</sup> There will be no night, and they need no lamp light; for the Lord God will illuminate them. They will reign forever and ever.

<sup>6</sup> He said to me, "These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon."

<sup>7</sup> "Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this book."

<sup>8</sup> Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things. <sup>9</sup> He said to me, "See you don't do it! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this book. Worship God." <sup>10</sup> He said to me, "Don't seal up the words of the prophecy of this book, for the time is at hand. <sup>11</sup> He who acts unjustly, let him act unjustly still. He who is filthy, let

him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still."

<sup>12</sup> "Behold, I come quickly. My reward is with me, to repay to each man according to his work. <sup>13</sup> I am the Alpha and the Omega, the First and the Last, the Beginning and the End. <sup>14</sup> Blessed are those who do his commandments,<sup>s</sup> that they may have the right to the tree of life, and may enter in by the gates into the city. <sup>15</sup> Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. <sup>16</sup> I, Jesus, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David; the Bright and Morning Star."

<sup>17</sup> The Spirit and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely.

<sup>18</sup> I testify to everyone who hears the words of the prophecy of this book, if anyone adds to them, may God add to him the plagues which are written in this book. <sup>19</sup> If anyone takes away from the words of the book of this prophecy, may God take away his part from the tree<sup>t</sup> of life, and out of the holy city, which are written in this book. <sup>20</sup> He who testifies these things says, "Yes, I come quickly."

Amen! Yes, come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus Christ be with all the saints. Amen.

<sup>r</sup> TR adds "pure" <sup>s</sup> NU reads "wash their robes" instead of "do his commandments". <sup>t</sup> TR reads "Book" instead of "tree"

# World English Bible Glossary

The following words used in the World English Bible (WEB) are not very common, either because they refer to ancient weights, measures, or money, or because they are in some way unique to the Bible. If you find words in the World English Bible that you think should be added to this list, or if you have comments or corrections for this list, please let us know.

## *Abaddon*

Abaddon is Hebrew for destruction.

## *Abba*

Abba is a Chaldee word for father, used in a respectful, affectionate, and familiar way, like papa, dad, or daddy. Often used in prayer to refer to our Father in Heaven.

## *adultery*

Adultery is having sexual intercourse with someone besides your own husband or wife. In the Bible, the only legitimate sexual intercourse is between a man and a woman who are married to each other.

## *alpha*

Alpha is the first letter of the Greek alphabet. It is sometimes used to mean the beginning or the first.

## *amen*

Amen means “so be it” or “it is certainly so.”

## *angel*

“Angel” literally means “messenger” or “envoy,” and is usually used to refer to spiritual beings who normally are invisible to us, but can also appear as exceedingly strong creatures or as humans.

## *Apollyon*

Apollyon is Greek for destroyer.

## *apostle*

“Apostle” means a delegate, messenger, or one sent forth with orders. This term is applied in the New Testament in both a general sense connected with a ministry of establishing and strengthening church fellowships, as well as in a specific sense to “The 12 Apostles of the Lamb” (Revelation 21:14). The former category applies to a specific ministry that continues in the Church (Ephesians 4:11-13) and which includes many more than 12 people, while the latter refers

to the apostles named in Matthew 10:2-4, except with Judas Iscariot replaced by Matthias (Acts 1:26).

*Armageddon*

See Har-magedon.

*assarion*

An assarion is a small Roman copper coin worth one tenth of a drachma, or about an hour's wages for an agricultural laborer.

*aureus*

An aureus is a Roman gold coin, worth 25 silver denarii. An aureus weighed from 115 to 126.3 grains (7.45 to 8.18 grams).

*baptize*

Baptize means to immerse in, or wash with something, usually water. Baptism in the Holy Spirit, fire, the Body of Christ, and suffering are also mentioned in the New Testament, along with baptism in water. Baptism is not just to cleanse the body, but as an outward sign of an inward spiritual cleansing and commitment. Baptism is a sign of repentance, as practiced by John the Baptizer, and of faith in Jesus Christ, as practiced by Jesus' disciples.

*bath*

A bath is a liquid measure of about 22 liters, 5.8 U. S. gallons, or 4.8 imperial gallons.

*batos*

A batos is a liquid measure of about 39.5 liters, 10.4 U. S. gallons, or 8.7 imperial gallons.

*Beelzebul*

literally, lord of the flies. A name used for the devil.

*Beersheba*

Beersheba is Hebrew for "well of the oath" or "well of the seven." A city in Israel.

*behold*

Look! See! Wow! Notice this! Lo!

*cherub*

A cherub is a kind of angel with wings and hands that is associated with the throne room of God and guardian duty. See Ezekiel 10.

*cherubim*

Cherubim means more than one cherub or a mighty cherub.

*choenix*

A choenix is a dry volume measure that is a little more than a liter (which is a little more than a quart). A choenix was the daily ration of grain for a soldier in some armies.

*concubine*

a woman who is united to a man for the purpose of providing him with sexual pleasure and children, but not being honored as a full partner in marriage; a second-class wife. In Old Testament times (and in some places now), it was the custom of middle-eastern kings, chiefs, and wealthy men to marry multiple wives and concubines, but God commanded the Kings of Israel not to do so (Deuteronomy 17:17) and Jesus encouraged people to either remain single or marry as God originally intended: one man married to one woman (Matthew 19:3-12; 1 Corinthians 7:1-13).

*cor*

A cor is a dry measure of about 391 liters, 103 U. S. gallons, or 86 imperial gallons.

*corban*

Corban is a Hebrew word for an offering devoted to God.

*crucify*

Crucify means to execute someone by nailing them to a cross with metal spikes. Their hands are stretched out on the crossbeam with spikes driven through their wrists or hands. Their feet or ankles are attached to a cross with a metal spike. The weight of the victim's body tends to force the air out of his lungs. To rise up to breathe, the victim has to put weight on the wounds, and use a lot of strength. The victim is nailed to the cross while the cross is on the ground, then the cross is raised up and dropped into a hole, thus jarring the wounds. Before crucifixion, the victim was usually whipped with a Roman cat of nine tails, which had bits of glass and metal tied to its ends. This caused chunks of flesh to be removed and open wounds to be placed against the raw wood of the cross. The victim was made to carry the heavy crossbeam of his cross from the place of judgment to the place of crucifixion, but often was physically unable after the scourging, so another person would be pressed into involuntary service to carry the cross for him. Roman crucifixion was generally done totally naked to maximize both shame and discomfort. Eventually, the pain, weakness, dehydration, and exhaustion of the muscles needed to breathe make breathing impossible, and the victim suffocates.

*cubit*

A cubit is a unit of linear measure, from the elbow to the tip of the longest finger of a man. This unit is commonly converted to 0.46 meters or 18 inches, although that varies with height of the man doing the measurement. There is also a “long” cubit that is longer than a regular cubit by a handbreadth. (Ezekiel 43:13)

*cummin*

Cummin is an aromatic seed from *Cuminum cyminum*, resembling caraway in flavor and appearance. It is used as a spice.

*darnel*

Darnel is a weed grass (probably bearded darnel or *Lolium temulentum*) that looks very much like wheat until it is mature, when the seeds reveal a great difference. Darnel seeds aren't good for much except as chicken feed or to burn to prevent the spread of this weed.

*denarii*

denarii: plural form of denarius, a silver Roman coin worth about a day's wages for a laborer.

*denarius*

A denarius is a silver Roman coin worth about a day's wages for an agricultural laborer. A denarius was worth 1/25th of a Roman aureus.

*devil*

The word “devil” comes from the Greek “diabolos,” which means “one prone to slander; a liar.” “Devil” is used to refer to a fallen angel, also called “Satan,” who works to steal, kill, destroy, and do evil. The devil's doom is certain, and it is only a matter of time before he is thrown into the Lake of Fire, never to escape.

*didrachma*

A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days wages. It was commonly used to pay the half-shekel temple tax.

*distaff*

part of a spinning wheel used for twisting threads.

*drachma*

A drachma is a Greek silver coin worth about one Roman denarius, or about a day's wages for an agricultural laborer.

*El-Elohe-Israel*

El-Elohe-Israel means “God, the God of Israel” or “The God of Israel is mighty.”

*ephah*

An ephah is a measure of volume of about 22 liters, 5.8 U. S. gallons, 4.8 imperial gallons, or a bit more than half a bushel.

*Gehenna*

Gehenna is one word used for Hell. It comes from the Hebrew Gey-Hinnom, literally “valley of Hinnom.” This word originated as the name for a place south of the old city of Jerusalem where the city's rubbish was burned. At one time, live babies were thrown crying into the fire under the arms of the idol, Moloch, to die there. This place was so despised by the people after the righteous King Josiah abolished this hideous practice that it was made into a garbage heap. Bodies of diseased animals and executed criminals were thrown there and burned.

*gittith*

Gittith is a musical term possibly meaning “an instrument of Gath.”

*goad*

a sharp, pointed prodding device used to motivate reluctant animals (such as oxen and mules) to move in the right direction.

*gospel*

Gospel means “good news” or “glad tidings,” specifically the Good News of Jesus’ life, death, and resurrection for our salvation, healing, and provision; and the hope of eternal life that Jesus made available to us by God's grace.

*Hades*

Hades: The nether realm of the disembodied spirits. Also known as “hell.”

*Har-magedon*

Har-magedon, also called Armageddon, is most likely a reference to hill (“har”) of Megiddo, near the Carmel Range in Israel. This area has a large valley plain with plenty of room for armies to maneuver.

*hin*

A hin was about 6.5 liters or 1.7 gallons.

*homer*

One homer is about 220 liters, 6.2 U. S. bushels, 6.1 imperial bushels, 58 U. S. gallons, or 48.4 imperial gallons.

*hypocrite*

a stage actor; someone who pretends to be someone other than who they really are;  
a pretender; a dissembler

*Ishmael*

Ishmael is the son of Abraham and Hagar. Ishmael literally means, "God hears."

*Jehovah*

See "Yahweh."

*Jesus*

"Jesus" is Greek for the Hebrew name "Yeshua," which is a short version of "Yehoshua," which comes from "Yoshia," which means "He will save."

*kodrantēs*

A kodrantēs is a small coin worth one half of an Attic chalcus or two lepta. It is worth less than 2% of a day's wages for an agricultural laborer.

*lepta*

Lepta are very small, brass, Jewish coins worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

*Leviathan*

Leviathan is a poetic name for a large aquatic creature, possibly a crocodile or a dinosaur.

*Mahalath*

Mahalath is the name of a tune or a musical term.

*manna*

Name for the food that God miraculously provided to the Israelites while they were wandering in the wilderness between Egypt and the promised land. From Hebrew man-hu (What is that?) or manan (to allot). See Exodus 16:14-35.

*marriage*

the union of a husband and a wife for the purpose of cohabitation, procreation, and to enjoy each other's company. God's plan for marriage is between one man and one woman (Mark 10:6-9; 1 Corinthians 7). Although there are many cases of a man marrying more than one woman in the Old Testament, being married to one wife is a requirement to serve in certain church leadership positions (1 Timothy 3:2,12; Titus 1:5-6).

*Maschil*

Maschil is a musical and literary term for "contemplation" or "meditative psalm."

*michtam*

A michtam is a poem.

*mina*

A mina is a Greek coin worth 100 Greek drachmas (or 100 Roman denarii), or about 100 day's wages for an agricultural laborer.

*myrrh*

Myrrh is the fragrant substance that oozes out of the stems and branches of the low, shrubby tree *commiphora myrrha* or *comiphora kataf* native to the Arabian deserts and parts of Africa. The fragrant gum drops to the ground and hardens into an oily yellowish-brown resin. Myrrh was highly valued as a perfume, and as an ingredient in medicinal and ceremonial ointments.

*Nicolaitans*

Nicolaitans were most likely Gnostics who taught the detestable lie that the physical and spiritual realms were entirely separate and that immorality in the physical realm wouldn't harm your spiritual health.

*omega*

Omega is the last letter of the Greek alphabet. It is sometimes used to mean the last or the end.

*Peniel*

Peniel is Hebrew for "face of God."

*phylactery*

a leather container for holding a small scroll containing important Scripture passages that is worn on the arm or forehead in prayer. These phylacteries (tefillin in Hebrew) are still used by orthodox Jewish men. See Deuteronomy 6:8.

*Praetorium*

Praetorium: the Roman governor's residence and office building, and those who work there.

*quadrans*

A quadrans is a Roman coin worth about 1/64 of a denarius. A denarius is about one day's wages for an agricultural laborer.

*rabbi*

Rabbi is a transliteration of the Hebrew word for "my teacher," used as a title of respect for Jewish teachers.

*Rahab*

Rahab is either (1) The prostitute who hid Joshua's 2 spies in Jericho (Joshua 2,6) and later became an ancestor of Jesus (Matthew 1:5) and an example of faith (Hebrews 11:31; James 2:25). (2) Literally, "pride" or "arrogance" — possibly a reference to a large aquatic creature (Job 9:13; 26:12; Isaiah 51:9) or symbolically referring to Egypt (Psalm 87:4; 89:10; Isaiah 30:7).

*repent*

to change one's mind; turn away from sin and turn towards God; to abhor one's past sins and determine to follow God.

*Rhabboni*

Rhabboni: a transliteration of the Hebrew word for "great teacher."

*Sabbath*

The seventh day of the week, set aside by God for man to rest.

*saints*

The Greek word for "saints" literally means "holy ones." Saints are people set apart for service to God as holy and separate, living in righteousness. Used in the Bible to refer to all Christians and to all of those who worship Yahweh in Old Testament times.

*Samaritan*

A Samaritan is a resident of Samaria. The Samaritans and the Jews generally detested each other during the time that Jesus walked the Earth.

*sata*

a dry measure of capacity approximately equal to 13 liters or 1.5 pecks.

*Satan*

Satan means "accuser." This is one name for the devil, an enemy of God and God's people.

*scribe*

A scribe is one who copies God's law. They were often respected as teachers and authorities on God's law.

*selah*

Selah is a musical term indicating a pause or instrumental interlude for reflection.

*sexual immorality*

The term "sexual immorality" in the New Testament comes from the Greek "porneia," which refers to any sexual activity besides that between a husband

and his wife. In other words, prostitution (male or female), bestiality, homosexual activity, any sexual intercourse outside of marriage, and the production and consumption of pornography all are included in this term.

*shekel*

A measure of weight, and when referring to that weight in gold, silver, or brass, of money. A shekel is approximately 16 grams, about a half an ounce, or 20 gerahs (Ezekiel 45:12).

*Sheol*

Sheol is the place of the dead.

*Shibah*

Shibah is Hebrew for “oath” or “seven.” See Beersheba.

*shigionoth*

Victorious music.

*soul*

“Soul” refers to the emotions and intellect of a living person, as well as that person’s very life. It is distinguished in the Bible from a person’s spirit and body. (1 Thessalonians 5:23, Hebrews 4:12)

*span*

The length from the tip of the thumb to the tip of the little finger when the hand is stretched out (about 9 inches or 22.8 cm.).

*spirit*

Spirit, breath, and wind all derive from the same Hebrew and Greek words. A person’s spirit is the very essence of that person’s life, which comes from God, who is a Spirit being (John 4:24, Genesis 1:2; 2:7). The Bible distinguishes between a person’s spirit, soul, and body (1 Thessalonians 5:23, Hebrews 4:12). Some beings may exist as spirits without necessarily having a visible body, such as angels and demons (Luke 9:39, 1 John 4:1-3).

*stadia*

stadia: plural for “stadion,” a linear measure of about 184.9 meters or 606.6 feet (the length of the race course at Olympia).

*stater*

A stater is a Greek silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel Temple Tax for two people.

*tabernacle*

a dwelling place or place of worship, usually a tent.

*talent*

A measure of weight or mass of 3000 shekels.

*Tartarus*

Tartarus is the Greek name for an underworld for the wicked dead; another name for Gehenna or Hell.

*teraphim*

Teraphim are household idols that may have been associated with inheritance rights to the household property.

*Yah*

“Yah” is a shortened form of “Yahweh,” which is God’s proper name. This form is used occasionally in the Old Testament, mostly in the Psalms. See “Yahweh.”

*Yahweh*

“Yahweh” is God's proper name. In Hebrew, the four consonants roughly equivalent to YHWH were considered too holy to pronounce, so the Hebrew word for “Lord” (Adonai) was substituted when reading it aloud. When vowel points were added to the Hebrew Old Testament, the vowel points for “Adonai” were mixed with the consonants for “Yahweh,” which if you pronounced it literally as written, would be pronounced “Yehovah” or “Jehovah.” When the Old Testament was translated to Greek, the tradition of substituting “Lord” for God’s proper name continued in the translation of God’s name to “Lord” (Kurios). Some English Bibles translate God’s proper name to “LORD” or “GOD” (usually with small capital letters), based on that same tradition. This can get really confusing, since two other words (“Adonai” and “Elohim”) translate to “Lord” and “God,” and they are sometimes used together. The ASV of 1901 (and some other translations) render YHWH as “Jehovah.” The most probable pronunciation of God's proper name is “Yahweh.” In Hebrew, the name “Yahweh” is related to the active declaration “I AM.” See Exodus 3:13-14. Since Hebrew has no tenses, the declaration “I AM” can also be interpreted as “I WAS” and “I WILL BE.” Compare Revelation 1:8.

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